

THE  
**Christian-Quaker,**

Distinguished from the  
**Apostate & Innovator,**

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**IN FIVE PARTS.**

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WHEREIN,  
**RELIGIOUS DIFFERENCES** amongst the  
People termed in Derision, *Quakers* are treated on.

**GEORGE FOX**, one (at least, if not the chief).  
reputed Author thereof, is detected.

**DOCTRINES OF TRUTH** owned by the *Children of Light*,  
(and cleared from Objections) are laid down, according to  
Holy Scriptures, and Revelation of the Spirit.

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By **WILLIAM ROGERS**, on behalf of himself and other  
*Friends in Truth concerned.*

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*Eccles. 1. 9. There is no new Thing under the Sun.*

*Gal. 2. 11. But when Peter was come to Antioch, I withstood him to  
the Face, because he was to be Blamed.*

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**L O N D O N,**  
**PRINTED** in the Year, 1680.

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THE  
P R E F A C E  
TO THE  
R E A D E R.

**I***T was the Saying of Christ, As I Hear, I Judge. I hope, that Christ's Example in that Case, will be such a Bond on every one that may concern themselves touching this Treatise, as that I may have no just Occasion, to reflect on any Christian-Professor; even as Nicodemus, a Pharisee, once did, on those of his own Sect; || Doth our Law Judge any Man, before it Hear him? In Confidence, that this Treatise may meet with so much Justice, at least from True (if not from all Pretended) Friends, 'tis now brought to Light. And though some amongst the People, termed (in Derision) **Quakers**, appearing to stand as Neuters in the present Controversy amongst them, (not knowing the Christian and Orderly Proceeding of*

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others).



## The Preface to the Reader.

others) may conclude, That 'tis an Untimely Birth: Yet let such know, that the Moderation of those, who are concerned in the Publication hereof, hath for many Years

*Note, The Divisions amongst the People called Quakers, have been at least Eight Years encreasing to the Height they now are at.*

past been manifested, by endeavouring as much as in them did lye, (as hereafter will more largely appear) that those small Differences, which at first seemed but like into little Sparks, might not arise unto so great a Flame, as they now are. And were it not so, that many Meetings of the said People, for the Worship of God, in divers Parts of the Nation, have been entertained with frequent Contention and Opposition; and in particular, that both Priest, Professor, and Prophane have become Eye and Ear-Witnesses, of such Rude and Unchristian-like Deportments; as of late have been manifested, by many speaking at once in their Publick-Meeting, within the City of Bristol, before many Hundreds; by which the Meeters have been reputed as in an Uproar, and their Meeting-House accounted rather a Stage of Scolding, than a Place for worship of God: It might not as yet have been brought to Light, without some further Endeavour, to have sought a Reconciliation, if so be the least Hopes should have been given of its Acceptance. But being void of all such Hopes; Now so it is, that so great a Concern of Conscience lyes on many, to encourage the Publication hereof, as that we can no longer

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## The Preface to the Reader.

*er forbear; lest it should be reputed, That the Doctrine and Life of Christianity, were wholly Extinct amongst the afore-said People.*

*My Desire now is, That the Reader may seriously weigh the Four following Notations, and the Observations thereon; and then 'twill easily be savour'd, at what Door the Publick Disorders have entred; and whether or no, they are not the very Birth of some Politick, Unchristian-like Contrivance.*

*First, Many in that City retain their Antient Respect for John Story and John Wilkinson, (Two Antient and Honourable Labourers in the Gospel of Christ, whose Conversations and Doctrine I have not known or understood to be Exceeded in Godliness, by any Mortal Man whatsoever;) and on that Foot, are accounted such as Joyn to Separates, or a Separate Spirit, as the Term or Nick-Name sometimes is; because some Upstarts and Innovators (Adherents to George Fox) have been pleased to disown the said John Story and John Wilkinson, though they could not justly Charge them with Evil.*

*Secondly, In a Paper given forth by an Eminent Preacher, (and Opposer of John Story and John Wilkinson; whose Name I omit, for the Reasons herein after mentioned) thus directed, viz. To God's Friends*

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## The Preface to the Reader.

every where, concerning the present Separates, and their Spirit, 'tis thus said: **Let not this Spirit be reasoned with; enter not into Proposals and Articles with it: but feed it with Judgment; that is God's Decree.** So may the Souls that are deceived, come by the **Right Door** into the **Heavenly Unity.**

Thirdly, The same Person that writ as aforesaid, was also concerned in a Paper subscribed by Charles Marshall, and Sixty-Five more, given forth at Ellis Hooks his Chamber, the 12<sup>th</sup>. Day of the 4<sup>th</sup>. Moneth, 1677. wherein 'tis thus writ, with Relation to John Story and John Wilkinson: **Therefore, Brethren, every where stand up in the Power and Wisdom of God, for the Testimony of Truth, against that wrong, Jealous, Murmuring and Dividing Spirit: And where they come, warn them in the Name of the Lord, to go home, and not go thus up and down to offer their Gifts.**

Fourthly, The very same Person, that writ as aforesaid thus, **That is God's Decree;** did also some Years past threaten, **That Bristol should be as an Anvil to beat upon;** meaning with Respect to Religious Differences.



## The Preface to the Reader.

My Observations now are; That in as much as the Meeting at Bristol hath become as an **Anvil**, whereon many Apostates, or Innovators (Opposers of John Story and John Wilkinson) have, in a Disorderly Manner, frequently beat; it may ~~not~~ rationally be taken to be the Fruit of a Politick, Unchristian-like Contrivance, in the best Sense. And that albeit they have been apt to stamp their rude Discourses, and severe Judgments in the Name of the Lord; refusing to reason with such against whom they strike, or in a Christian Spirit to treat of the Differences; yet therein I am fully perswaded, that they act rather from the Line of Another, than Their own: And not only so, but from the Line <sup>of</sup> such an one as hath taken Liberty to Violate that, which he would Impose (as by a Decree from God) on others. For though he Imperatively thus said, as aforesaid; **Let not this Spirit be reasoned with; Enter not into Proposals and Articles with it: but feed it with Judgment; that is God's Decree:** Yet he himself did (a few Moneths after) accompany George Fox to the City of Bristol; and there entred into **Reasonings, Proposals and Articles** with such as owned John Story, though termed a Separate, or Separate Spirit; which by the Scope of his Writing, may reasonably be taken by those, who understand his Meaning (by these his words, viz. **This Spirit**) To be an Acting contrary to his own Counsel.

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## The Preface to the Reader.

When I compare this with these kinds of Declarations, frequently publish'd amongst the aforesaid People; viz. **Let us Exclude the Reasoning, the Wisdom, and the Jealousie; and let us have an Eye to the Brethren:** Further insinuating, as if God had ordained Ministers amongst them, that are to see and hear for the Body, and common Members of the Churches, (as the Printed Terms are:) I cannot but be full of Jealousie, that these Things have a Tendency, to insinuate Submission without Conviction, to nurture up Ignorance instead of Wisdom, and to introduce Bondage instead of Freedom in Christ, as much as ever was under the Cover of a Black-Coat, in the Dark Night of Apostacy; where this Maxime, viz. **Ignorance is the Mother of Devotion,** is known to be true, with respect to a Zealous Observation of what the Clergy have imposed and taught.

What is already signified, may give some little Taste of Apostacy, or Innovation, unto such as have been acquainted with the Primitive Doctrines, and Practices of the True Christian-Quaker, (or Children of Light, for so we were called in the Beginning :) But yet, 'tis with me a little to treat of one other grand Mark of Apostacy, or Innovation, viz. **Judging the Merit of a Cause, without hearing the same.**

As before is signified, 'Twas the Saying of Christ, As



## The Preface to the Reader.

I Hear, I Judge: But yet I am a Witness, that Ignorance, or Envy, or that which is worse, hath so abused, as that the **True Christian = Quaker** hath been judged and censured, (by such as retain that Name, but not his Nature) when || unheard in the Defence of Himself, and the Cause of Truth, which he hath stood for.

|| See the Appendix to the Second Part of the Christian-Quaker.

When I consider the aforesaid Words of Christ, **As I Hear, I Judge**; and that it sprang from him, who was Partaker of his Father's Life and Power, and knew all Things; its to me a real Confirmation, that a Pretence to Life, Power, and Discerning of Spirits, cannot be sufficient Plea, to justify a Practice contrary to that Example: And therefore, since I know, that such a Pretence hath been the only Plea for that Practice; I conclude it no better, than the Fruit of Ignorance or Envy, or that which is worse. Ignorance in those who have believed, that outward Ministers are Ordained of God, amongst the People called **Quakers**, to See for the Body, and Hear for the Body; and on that Foot, signe and glory in other Men's Lines, made ready to their Hands, whether they know any thing of the Truth thereof, or no. Envy, or that which is worse, in such an one, as hath used both Acquired and Natural Parts, from the Strength of Reason, Testimonies of Scriptures, Arguments from the Light.



## The Preface to the Reader.

*Light of Christ, Citations out of Antient and Modern Writers, as well as Examples of Antient Fathers, to convince some Professors of Christianity of their Errors; and yet imperatively signify, To God's Friends every where, (as before is cited) on this wise: Let not this Spirit be reasoned with; enter not into Disputes and Articles with it: but feed it with Judgment; that is God's Decree. And indeed, the Endeavours of some have taken such an Effect, as that the abused Parties Readiness to abide a Hearing, before a competent Number of Persons, equally to be chosen, if any one had Matter of Evil Fact, or False Doctrine to lay to their Charge, would not be accepted; but instead thereof, a Persevering to term them dark and rending Spirits, without evidencing wherein: Which is far short of that Justice, which appeared in Festus, when he directed the Jewish Informers against Paul, to Accuse him of Wickedness, if there be any in him.*

*These Things considered, What ingenious Reader can conclude, that Persons so qualified, are of any better Spirit, than those Persecuting Jews were of, unto whom the aforesaid Festus, on the Behalf of Persecuted Paul, || Acts 25. 16. said: || It is not the Manner of the Romans, to deliver any Man to Dye, before that he which is Accused, have the Accusers Face to Face; and have Licence*



## The Preface to the Reader.

**Licence to answer for himself, concerning the Crime laid against him.** And though the Testimony of Festus runs not parallel, with respect to the taking away of the Natural Life; yet several Instances might be produced, to manifest, that there are amongst the People termed **Quakers**, such as practise (so far as in them lyes) the bringing a Death upon the Good Name, and Reputation of the True **Christian-Quaker**, without giving Opportunity to know, Whether they pretend to Accuse of Matter of Evil Fact, or no.

These Things considered, puts me in mind to note, That one great Part of the Matter of Controversie, is touching John Story; who, in Publick Meeting for Worship, hath (in my Hearing) been accused for a **False Prophet**; and when the Accuser hath been desired to prove him so, the Answer hath been, **He is of a Divil-ling Spirit**; and therefore, a False Prophet: But when in Answer, it hath been said, (as of late it hath) **Bring forth, and prove Matter of Evil Fact, or False Doctrine against him, and we will disown him**; then nothing of that Nature hath been brought forth, much less proved against him. Which considered, I rationally infer, That such Opposers of the **Christian-Quaker**, whom in this Preface I intend, are guilty of one other Mark of Apostacy, or Innovation, in not admitting to be put in Practise the Rule of Christ, when he said, Ye shall know them

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## The Preface to the Reader.

Matth. 7. 16. them by their Fruits; meaning, as the Scripture declares, such as were False Prophets: And that they may the better evade the Rule prescribed as by Christ, sometimes affirm, That a Good Cause may be ill managed, and a bad Cause well managed: Thereby insinuating into Ignorant People, that though John Story, and his Friends have managed their Cause well, whilst their Opposers have managed their Cause but ill; yet that John Story, and his Friends are Persons of Bad Spirits, and their Opposers Persons of Right Spirits. And for my own part, I no way doubt, but that this sort of Argumentation hath become a Defence, and Cover for False Certificates, Lyes and Slandorous Accusations, whereby some have been proselyted to oppose the Truth it self. Oh, great Abomination!

If Living Well, and holding forth nothing but Sound Doctrine, shall not be brought to the Measuring Line of Christ; What Defence can there be against a Slandorous Tongue? And if Evil Practices, and Unsound Doctrine, (pretended to be publish't in the Name of God) shall admit of this Cover, he is, notwithstanding, of a Good Spirit: A little Religion, and common Sense, will give an Understanding, of what Absurdities, and Gross Darkness may be introduced under these Notions. A Person who can say so, must I suppose

'Tis then easily to be discerned, that if (the Envy of a Proud Man, that seeks Lordship over the Consciences) of others,

## The Preface to the Reader.

others, do but once put (to speak comparatively) the Bare-Skin upon the Back of a Friend in Truth, there will not be wanting a Company of Ignorant, or Envious Persons, ready to bite and devour him; and to spread a broad Certificate of Dr. defamation (Right or Wrong) amongst Enemies, as well as Friends; according to the Example given by G. F. when writing to H. S. R. T. and another Person of H. urford, he thus said; **Here is a Certificate enclosed from Two of John Story's Neighbours, who very well know, he hath been an Encourager of the Separate-Meeting in Westmoreland; which you may shew both to Enemies and Friends, with the other Two Certificates.** Which being compared with what he writ from Amsterdam, the 14<sup>th</sup>. Day of 7<sup>th</sup>. Moneth, 1677. on this wise: And you that have given your Testimony against that **|| Spirit**, stand in your Testimony, till they Answer by Condemnation; and do not strive and make Bargains with that which is out of the Truth; clearly shews a Designe of Imposition, and that (so far as in him lyes) to obstruct Friends from Bargaining with such whom he Condemns: By which, if his Meaning be, that he would

*|| Note, By the word, That Spirit, I take his Meaning to be F. S. and F. W. and such as are at Unity with them; because in another Paper I find him thus expressing himself, viz. This Separate Spirit of J. S. and J. W.*



## The Preface to the Reader.

not have Friends Discourse with such, nor yet to agree about any Orderly Conference, in order to a Reconciliation, or Hearing of Differences, than his own Practice afterward, in submitting to a Limited Meeting with me, on a particular Occasion within the City of Bristol, in the 12<sup>th</sup>. Moneth, 1677. before Twelve Persons chosen on each side, condemns his own Direction. Besides, such a Meaning from the Great Apostle of Christ, (which doubtless G. F. is at least reputed by many to be) seems wholly repugnant to the Counsel of the Apostle, who

Jude 3, 4. said; It is needful for me to write unto you, that you should earnestly contend for the Faith, which was once delivered unto the Saints; for there are certain Men crept in unawares, viz. Ungodly Men. We also find, That Gain-sayers (according to Paul's Counsel to Titus)

Titus 1, 9. were to be Convinced by sound Doctrine and Exhortation: Which leads me to query, Whether there be any Room left to convince Gain-sayers, by sound Doctrine or Exhortation, or otherwise earnestly to contend for the Faith, with such as are crept in unawares, &c. unless Conference be admitted with such, as are supposed to be so, that so they may be made manifest to all? And, Whether 'tis not rational to conclude, That G. F. who endeavours that others should avoid such Conferences, doth not give just Cause of Jealousie, that he is of that Number, whom the Apostle reputed Ungodly, Vain Talkers, and



## The Preface to the Reader.

and Deceivers? But if otherwise G. F's Meaning be, that such whom he Condemns, have no Right to **|| Bargain, Buy, or Sell,** until they Answer by Condemnation; then I may justly term That, to be a **Mark of the Beast,** spoken of Rev. 13. 17. where 'tis thus said; No Man might buy or sell, save he that had the **Mark, or Name of the Beast.** Let the Reader take either of these Two Meanings, (for a Third I cannot think of). and 'tis the Mark of a Deceiver of such as dwell on the Earth; which are the Terms wherein John (Revel. 13. 14.) describ'd the Beast: He that hath an Ear to hear, let him hear.

*|| Note, Some perhaps may think this a Groundless Insinuation; and therefore, I thought meet thus to note: That one of my Correspondents, highly affected with G. F. and who for many Years past, hath been Partner with me in a Merchandizing-Trade, to several Parts beyond the Seas, is of late come so far, as (on the Score of my Concern in Religious Differences amongst the afore-said People) to break off all manner of Dealing with me in Partnership; declaring by his Letter (as a Reason for his so doing) in these Words, I CAN NOT BUT REASONABLY EXPECT THE HAND OF THE LORD MAY BE AGAINST THEE, AND THAT PERADVENTURE IN THE THINGS OF THE WORLD. I omit his Name amongst others concerned in the Differences, for the Reasons hereafter mentioned. Let now the Ingenious and Impartial Reader consider, whether this is not at least next Door to a Discouragement, to Buy and Sell with me: For if all should so serve me, I should be obstructed to proceed in that Method of Trade, by which I have been enabled, not only to provide for my Family, but to administer to the Relief of others alio.*

Having thus far proceeded, in some measure to manifest the Reason of the Publication hereof, as well as to note a few Marks of Apostacy, or Innovation; that so the Reader from the Preface, may have a little Savour of that Spirit, by which the Opposers of the Children of Light:



## The Preface to the Reader.

Light are led: I now come to signify, that the further Design of this Preface, is chiefly to Answer the Three following Queries, which (on the Perusal of the ensuing Treatise) I am sensible (from Discourse already had) may arise in the Breasts of some, called **Quakers**.

*Qu. I.* Why hast thou omitted to mention the Names of some Persons, and Authors of some Books, and Papers reflected on, in this Treatise?

*Qu. II.* Why hast thou treated on Principles, held forth by the People called **Quakers**, since many Books have already been given forth by some amongst them, treating on many (if not all) of those Things, which thou hast done?

*Qu. III.* Whether thy Publishing this Treatise in Print, may not in probability, give unto others a Knowledge of the Differences amongst us; and so obstruct the Encrease of our Meetings, and the Gathering of some (yet walking in the Broad Way) into the true Faith; and cause many already gathered thereunto, to stumble and fall?

Before I shall make direct Answer to these Queries, 'tis needful to inform the Reader of some Things, (relating to Orderly Proceeding, and Constraint of Spirit) which  
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## The Preface to the Reader.

(being considered) may be well taken for a Just Apology, thus to appear in Print; and not only so, but may render the direct Answers more satisfactory. And therefore, I do first proceed to signify, that in the Year 1678. the Religious Differences, amongst the People called **Quakers**, were so publicly manifested, that several of my Brethren seemed not only grievously burthened therewith; but also concern'd, that the Things which became their Burthen, might be stated in Writing, and Remonstrated to such amongst them, who (as was supposed) might be Instruments to put a Stop thereto. This being several times treated on by some, I was desired (and at length it became my Concern of Conscience) to put Pen to Paper on that Subject; which accordingly I did; until at length I compleated an Historical Manuscript, consisting of Three Parts.

In the First Part is manifest, A Part of those Things, wherein the Faithful were at Unity; and by what Wayes and Means that Unity came to be broken.

In the Second Part are cited, Many Papers, Epistles, Testimonies, Proceedings and Practices, which were the Effects of Disunion, Separation and Division.

In the Third Part, Certain Doctrines are treated on, and that Sense manifested, wherein they have been and are received, believed and owned, amongst the



## The Preface to the Reader.

the Children of Light; who (being not affected to leave that Teacher, which cannot be removed into a Corner, to follow the Dictates of such Men, whose Doctrines and Practices do manifest them (fallible) have, and do keep their Place and Habitation, in the Unchangeable Truth.

After the said Manuscript was prepared, Four Friends (whereof my self was One) writ unto George Fox, and Two other Persons, eminent amongst the said People; and therein laid down many Particulars, relating to Doctrine, Discipline and Practice, Printed, Written, Publish'd and Acted; which (we were perswaded) were Erroneous, and ought to have been Testified against: And therefore, did propose unto them, to joyn with us, to give Testimony against such Things, (if in their Consciences they were satisfied so to do) as one proper Expedient, for the Removing Stumbling-Blocks out of the Way; as by the said Letter (Dated Bristol the 22th. of the 2d. Moneth, 1679.) may more largely appear, unto any of the said People, who may desire of me to peruse the same.

In the aforesaid Letter, we did advise, That the Manuscript made mention of, was prepared, and that the Contents thereof were, as is already cited: But forasmuch as no Answer came from the Parties written unto, before the General-Meeting, and that the Matter treated on, was not with an Intent, that it should be kept private in the  
Breasts



## The Preface to the Reader.

Breasts of those, to whom 'twas written; but be communicated to the Body of the People called **Quakers**; therefore, we sent the aforesaid Letter unto the **General-Meeting**, next following, for the same End; as we did unto those Three Persons, to whom we first writ; giving a Cover thereto in these following Words: Only, 'tis to be noted, that a Blank thus [ ——— ] is left instead of the Name of a Person, for the Reasons hereafter mentioned.

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*Bristol, the 4<sup>th</sup>. of the 4<sup>th</sup>. Moneth, 1679.*

**Friends,**

“ **T**He Inclosed (being Two Sheets, and a Part  
“ of a Sheet) is a Copy of what was sent  
“ unto [ ——— ] the 11<sup>th</sup>. of the last Month, to  
“ be Communicated unto the rest, unto whom  
“ 'twas directed; and is now sent unto you, with  
“ request, That it may be read amongst you, for  
“ this end; that when it is so read, you may (if  
“ free in Spirit) declare your Approbation; that it  
“ may be read in all Mens. and Womens-Meetings of  
“ Friends. Whatever your Thoughts may be touch-  
“ ing the Inclosed; yet know this, that it was nei-  
“ ther given forth, nor yet is now recommended:

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“ to

## The Preface to the Reader.

“to you, but upon very *Serious Consideration*, and  
“*Concern of Conscience*: And therefore, tis now re-  
“quested, that you will *Seriously*, and *Conscien-*  
“*tiously* weigh the Matter; that so neither your  
“Tongues nor Pens, may be so *Exercised* on this  
“Occasion, as that you may (for the future) see  
“*Cause to Repent* the same. One of us, *viz. William*  
“*Rogers*, intended to have come up to the *General-*  
“*Meeting*, not only to recommend the Inclosed to be  
“read amongst you; but also, to have offered un-  
“to you, that the *Manuscript*, whereof it makes  
“mention, might be read in the *General-Meeting*, if  
“you would assent thereto: But some Emergent  
“Occasion (which he hath Communicated to his  
“*Correspondent, James Claypoole* (under whose Cover  
“this goes) hath obstructed that: And therefore,  
“’tis now proposed unto you, *That before it be made*  
“*publick amongst all Friends*, you may appoint a Meeting,  
“as General as you please, to have it first Read; and  
“if you think so to do, this now informs you, that ’twill  
“be assented unto; provided you appoint the Place  
“of Reading the same, to be either in the Coun-  
“ty of *Wilts*, or City of *Bristol*, before the last Day  
“of this instant Moneth. But if that Time and  
“Place please you not, and yet are willing to have  
“the Hearing thereof, ’tis now desired, that you  
“will be pleased to signify so much, and make  
“your



## The Preface to the Reader.

“ your Desires known to our selves, Directed to  
“ **William Rogers** in **Bristol**; And we doubt not,  
“ but you shall have such an Answer, as may answer the  
“ Truth in all.

“ The End wherefore this is now proposed, is,  
“ because You, and other Friends, (as well as  
“ They unto whom we first writ) if you shall  
“ not be at Unity with us, may have Opportuni-  
“ ty to clear your selves unto, and concerning us,  
“ before the said *Manuscript* become publick amongst  
“ all Friends. And if the Word of Truth shall  
“ be in your Mouths, we doubt not, but 'twill  
“ have Place with all concerned, in preparing the  
“ said *Manuscript*: But if in the Word of Truth,  
“ you and others shall have nought to say, against  
“ the Matter contained therein; then let all such  
“ for the future, be wary of *Rash*, and *Unjust Cen-*  
“ *sures*, lest they should be found Fighters against  
“ the Lord.

“ 'Tis desired, that an Answer may be given here-  
“ to, and left with *James Claypoole*, by the 16th. In-  
“ stant, at farthest, to be sent unto us, Directed to  
“ *William Rogers*, Merchant in *Bristol*. We are

Your Friends,

**William Rogers,**  
**William Forde.**

## The Preface to the Reader.

*This Letter (wherein the Former was inclosed) was delivered Sealed, in the General Meeting, by James Claypoole; who (according to my Request) there declared, That it came to him under Cover from me, with Direction to be delivered Sealed, in the aforesaid Meeting. James Claypoole having thus Faithfully discharged the Trust reposed in him, 'twas then committed to Six Persons, to Unseal and Peruse, and Report the Contents to the Meeting; who thereupon made this ensuing Report: (only, 'tis to be observed, that instead of the Names of Three Persons (whereof George Fox was one) in one Place, and of One Person in another, a Blank is left)*

**The Letter delivered Sealed to the General-Meeting, and so delivered to us to Peruse, contains a Copy of one lately directed to [—————] and Signed by him, William Rogers, &c. bearing Date the 22th. of the 2d. Moneth, and sent the 11th. of the 3d. Moneth to [—————]**

**And our Judgment is, That it should be left to them to Answer, as they find Freedom in Truth; and that the General-Meeting ought not to be concerned with it, seeing they have not refused to Answer, nor had convenient Time or Opportunity thereto, neither jointly nor severally.**



## The Preface to the Reader.

The aforesaid Report Occasions me to make these ensuing Observations :

First, That the rest of the General Meeters, who are kept ignorant of any Letter directed to them, were therein deceived.

Secondly, That Wrong was done to the Persons concerned in writing to the General Meeting, because their Minds were not Communicated unto those, unto whom they writ.

Thirdly, That the Generality of Friends in the Nation, might deem it Injurious to them, because the said Letter was of a General Tendency, with respect to Friends, and Affairs relating to them.

This Proceeding encreased the Jealousies of many Friends, that a Spirit of Partiality, seeking to exercise a Gentilian sort of Lordship, was entering some, under the Profession of Truth, and that the Door was so shut against some others, besides my self, as that those things which become our Burthenis, must not be represented to those, whom we were concerned to advise thereof, or to treat withal in a Christian-Spirit, that so some Expedient (agreeable to the Truth) might be found, to remove our Burthenis, and so (if possible) prevent the Publication in Print, of the Manuscript prepared; in which the Names of several Hundreds on each part, concerned in the Division, were mentioned.

## The Preface to the Reader.

But yet, the Noise of Printing had this Service, several Friends from divers Parts of the Nation, came to the City of Bristol; being the Place (as before is noted) that one (Eminently concerned in the Division) threatned, should be the **Amvil to beat upon**; and interceded, that we would forbear making mention of the Names of Persons reflected on. To this the Answer was; That it seemed unlikely, to bring forth a Credible History, touching Religious Differences, without naming the Authors of Books, Papers, and Names of Persons reflected on; evidencing the Reality of such Principles, Doctrines, and Practices, which occasioned Disunion and Separation, amongst some of the aforesaid People. However, Truth obliged us to have a Tender Regard unto those, who came unto us in Brotherly Love; and for the Sakes of such, our Desires have been, that the Lord might permit us to Bear, Forbear and Suffer; having a secret Hope, that the Lord might make such Instruments in his Hand, by a Tender and Brotherly Mediation, to cause the High and Lofty to bow to Truth and Righteousness, that so the Government of Christ might be exalted in every Heart, where his Law is written; and that none, who make mention of his Name, might conclude themselves entred into an Heavenly Possession or Inheritance, because of a Strict Observance of some Outward written Order, prescribed by Man.

After



## The Preface to the Reader.

After we had long born, it then more particularly became my Concern, to prepare another Manuscript, (and that chiefly out of the Second Part of what was first prepared, in relation to divers Persons concerned in the Divisions) to discover that one Man, **George For**, guilty of many Things reproachful to the Truth; and that, because it was, and yet is clearly manifested unto me, and (as I have understood) many others, that that **ONE PERSON** hath been the very Chief Instrument, (or at least, an Abettor of such as have) whereby a Biting Devouring Spirit, is entred in amongst the Flock; and yet great Part of the Contention of one Party with another, seems to be but about the **Shell**, and not the **Ker-nel**: My Meaning thereby is, about Outward Forms and Methods, relating to Marriages, Relief of the Poor, &c. as if Hells Gates must be opened to receive all such, as walk not in that Outward Path, which (in Relation thereto) hath been prescribed by that **ONE MAN**.

Moreover, 'Tis observable, that before I undertook to prepare the Manuscript, relating to that **ONE MAN**. I writ unto him Seven Letters, (Dated as followeth, viz. the 27th. of the 1st. Moneth, 1677. the 3d. of the 10th. Moneth, 1677. the 4th. of the 11th. Moneth, 1678. the 11th. of the 11th. Moneth, 1678. one o'ther on the same Day, signed by Thomas Gouldeny, William Forde, and My Self; one o'ther the 22th. of the 2d. Moneth, 1679. signed by My Self, and Three other Friends,

## The Preface to the Reader.

Friends, directed to Him, and two Others ; and one other from My Self only, Dated the 6th. of the 12th. Moneth, 1679. manifesting the Ground of my Dissatisfaction, with relation to many Things of a Publick Concern amongst Friends, as well as Personal Injury ; which became him to clear, or else give Satisfaction : And yet to this Day (being the 16th. Day of the 6th. Moneth, 1680.) I cannot in Truth say, That any Answer is come from him to me ; notwithstanding Messengers were sent unto him on purpose with several of them, and Advice given me of the Delivery. And though a Paper came once to my Hand, in which Mention is made of Two of the said Letters ; yet I cannot take it to be his Answer ; but rather (as by the Language thereof appears) the Answer of another on his behalf, and chiefly stuff'd with Queries ; so that my Concern to expect Satisfaction, or Detect him, is encreas'd.

At length, when I perceived 'twas not probable to obtain what I expected from him, by making manifest my Burthen and Exercise, either to Him, or One or Two, (whom I supposed, he might esteem to be of the Church) nor yet from the General Meeting ; though (as I suppose) they are esteemed by some (though not by all) the Representatives of the Church in general : I then (for the Sakes of many Brethren) Travelled in several Parts of the Nation ; manifesting, that (according to the Understanding given me of God) I had proceeded toward  
that



## The Preface to the Reader.

that ONE PERSON, G. F. in a Gospel-Method; and that, if I then should have proceeded to Print against him, nothing could be justly laid to my Charge, for want of Orderly Proceeding to obtain Satisfaction: which hitherto was not given me. But yet my Condescension to my Brethren was such, as that, though the Manuscript relating to him was prepared, I very publickly proposed in Writing under my Hand, and spread the same abroad, directed to Friends in several Counties; signifying, that if any one of them were free to write unto that ONE PERSON, or at least to give this Testimony under their or any of their Hands, that since I Charge him to be Guilty of Things reproachful to the Truth, 'Tis but Just and Reasonable, that he should submit to a Hearing thereof, before Friends in Truth; to the end, that if Guilty, he may Condemn the same; if not, he may be Justified, and I Condemned for Accusing wrongfully: I should then forbear Printing against him, until such time I should send such a Letter or Testimony unto the Place of his Habitation: And if he should be pleased to give Answer thereto, (on Request to him, to be made by the Messenger that should go therewith) then my Purpose was, (as I then declared) to Communicate such Answer to Friends; that so we might consider further, what might be agreeable to Truth, to be done on this Occasion.

One Part of my End in thus doing, was, To discover whether there be such an Erroneous Principle in any,

## The Preface to the Reader.

so to stand by a Man, charged to be guilty of Things reproachful to the Truth, as that he must be exempted (though Guilty) from the Stroke of that Justice, which in the like Cases of Guilt he hath prescribed for others. For though the Apostle testified, That Charity suffereth long, beareth and endureth all things; yet his Meaning was not, that any Member of the Church of Christ, of what Degree soever, should not be treated withal, when over-taken in a Fault; else the same Apostle would not have given these

Gal. 6. 5. Testimonies; Every Man shall bear his own

Col. 3. 25. Burthen. He that doth Wrong, shall re-

ceive for the Wrong, which he hath done; and there is no Respect of Persons. Besides, 'tis ob-

Rev. 2. 2. servable from the Scriptures of Truth, that 'Twas

Praise-worthy, not to bear Lyars, though they might say, they were Apostles.

I now come to inform the **Reader**, that the ensuing Treatise, is for the most part Collected out of the Manuscript, first made mention of: But yet with the Omission of some Marginal Memorials, directing the **Reader** to the several Sections of the Second Part of the said Manuscript; that so from Matter of Fact therein contained, the Truth of Reflections made, and the Reasonableness of Objections raised, (and that from the Books, Writings, or Practices of some particular Person, or Persons reputed of the People called **Quakers**) might be proved.



## The Preface to the Reader.

ved. And therefore, since it is not thought fit, for the Reasons mentioned in this Preface, to Publish the Second Part of the said Manuscript; we (instead thereof) for the Satisfaction of all Friends, do declare, That 'tis ready for the View of any Friend, in order to prove the Reasonableness of the Reflections made, or Objections raised.

Having thus premised, I now come again to lay down the Three before-mentioned Queries, and to give direct Answers thereto.

*Quer. 1.* Why hast thou omitted to mention the **Names of some Persons, and Authors of some Books and Papers** reflected on in this Treatise?

*Ans.* Though I have been reflected upon at an Ungodly Rate by many, because I have been concerned to oppose an **Erroneous, and Persecuting Spirit**, which I have beheld entring amongst the Flock of God; yet, Blessed be the Lord, he hath so preserved me by the Arm of his Power, as that none of my Opposers have (so far as I know) laid any thing unto my Charge, but for Matters wherein I have acted, (though misrepresented by them) to keep a Conscience voyd of Offence towards God. And as it became my **Concern of Conscience**, to prepare the Manuscript first mentioned, that so the Truth of some Material Matters (occasioning, or accompanying Division)

(D 2)

## The Preface to the Reader.

Division and Separation amongst the People called **Quakers**) might lye on Record, at least **Until an Union might again be witnessed**: So also it hath been my frequent Breathing unto the Lord, That **I might not bring forth an Untimely Birth**, but might so be led, and guided in this Affair, as that I might **Answer the witness of God in all Consciences**. And to my inward Peace and Joy in the Lord, I can say, That I have the Evidence of his Spirit; (notwithstanding, what any Man may say to the contrary) that he hath owned my Proceeding therein hitherto: And not only so, but that there hath been an Answer thereto in many Brethren. And as I was seriously waiting on the Lord, I became satisfied in my Conscience to forbear, reflectingly to mention in this Treatise, the Names of many reputed **Quakers**, that (as yet I doubt) remain deviated in some things from the Line of Truth; And I hoped such a Spirit of Mediation and Justice, would have appeared amongst some of our Friends, (who would not be understood to be concerned in the Difference between others) as that they might have been a Means to cause G. F. to stoop so timely to Justice, as that there might have been no Concern upon me and others to discover any Part of his Errors, so publickly as now they are.

The Considerations occurring in my Breast, when I became so satisfied, as aforesaid, were these:

First,



## The Preface to the Reader.

First, Several of my Brethren (as before is premised) interceded to forbear; and if for my thus doing, any should reflect upon me, they might as well reflect upon the Apostle's Counsel, when he exhorted the Ephesians, To submit themselves one unto another, in the Fear of God. For I was sensible, that those who so concerned themselves, had a true Sense, that the Cause wherein I was concerned; was the Cause of Truth: On which Foot, their Treatment of me was in much Love and Tenderness; and forasmuch as I perceived, they were not without hope, that a little longer Forbearance might work for the better, I became satisfied, 'twas my Place to submit, and forbear a while.

Secondly, Though Hardness of Heart hath so overtaken some, as that they may still continue to oppose their Brethren in the Truth, without the least just Ground, or Pretence either from the Light of Christ within, the Scriptures of Truth, or Right Reason; yet I am not without hope, that some others (concerned against their Brethren; in the present Differences) may in some time come to a Sense of their Failings, and Repent: and then either the Memory of their Offence may be blotted out, or their Repentance therebwith (if timely known) recorded, and that according as Opportunity may permit, and Truth require.

Thirdly, 'Tis hoped, that this Treatise may become a **Warning** to many; but more especially, to such as have

## The Preface to the Reader.

have departed from the Anointing in themselves, that they may Repent, and turn to their First Love; viz. The Appearance of Christ by his Light in them; and not (in neglect of God's Teachings) lye doting on Outward Orders; As if that which was promised to be written in the Heart, were now to be sought after in Pieces, and Scraps of Paper; or that the Written Orders of any at this Day, should become a Certain Rule, through which a Heavenly Possession may be obtained by such, as could not own the Scriptures themselves (though by the Spirit given forth) to be that Certain Rule; but instead thereof, the Spirit it self to be it. And if any think themselves hereby reflected on unjustly, because at some Times they have appeared of another Language; yet, if such by their Fruits have given the Lye to the Offering of their Lips, the Deceit is the greater, and more worthy to be discovered.

Fourthly, This Treatise is chiefly intended for the Service of the People called **Quakers**; amongst whom the Religious Differences are so publicly known, as that I have no Cause to doubt, but that the Matters treated on, will be intelligible by them, though the Names of some Persons, and Authors of some Books and Papers, be not mentioned. However, if any amongst them, for want of that Publick Converse, which others have had, shall manifest the least Jealousie, that there is no Reason so to Object or Reflect, as in the ensuing Treatise; I shall then



## The Preface to the Reader.

then be ready to give unto such, particular Satisfaction from Matter of Fact, relating to Person or Persons. And forasmuch, as it was not possible, that all Papers and Books, which may evidence the Reasonableness of all Objections and Reflections; could lye at once in many Hands, and are for the most part with me; therefore, this Treatise is Signed thus: **By William Rogers, on Behalf of Himself, and other Friends in Truth concerned.** And so the Names of those others (my Brethren concerned with me in this Work) are omitted; partly because they might not be capable to give a ready and satisfactory Answer, for want of the Books, or Papers signified of, as aforesaid.

*Quer. 2.* Why hast thou treated on **Principles**, held forth by the People called **Quakers**, since many Books have already been given forth by some amongst them, treating on many (if not all) of those Things, which thou hast done?

*Ans.* 'Tis the Duty of all Christians, to clear their Consciences, as by the Light of Christ in their Consciences they are directed; which doubtless was the Real Ground, whereupon many Antient and Honourable Friends (already fallen asleep) have given forth their Testimony, touching the same Principles, publicly held forth (both by Word and Printing) by some other Servants of the Lord before them: And if no more were said to this Query,

## The Preface to the Reader.

it ought to suffice. But yet, for the Sakes of some, I shall lay down the Considerations attending me, when I became Conscientiously concerned so to do.

The Deportment of some **Unruly Women**, and **Ignorant Self-conceited Men**, on the Part of our Opposers, in publick Meetings for Worship of God, have frequently been Cause of Stumbling to some; so that, 'tis to be doubted, that Jealousies have been ready to enter many, that though the Name of Christianity is retained amongst the People called **Quakers**; yet that the Nature, Life, and Doctrine thereof hath suffered Shipwrack amongst them, if all (under that Name) ought at this Day to be measured by the Deportment, and Doctrine of some. The particular Instances of such Deportments and Doctrines, (whereof I have been Eye and Ear-Witness) might fill a large Volume: And therefore, if this be granted, it cannot but by every Considerate and Impartial Reader, be thought needful enough, that a Testimony unto the Principles of Truth (antiently held forth amongst them) might once more be Revived, and Committed to Posterity, on behalf of that Party amongst them, who account themselves Persecuted, Reviled, and evilly Intreated, when they know no other Cause thereof, than in their stedfast Adhering to (and Persevering in) the Way of the Spirit of Life, in Christ Jesus; and having begun in the Spirit, cannot be in Unity with such, as to them seem to expect Perfection, through a zealous Exalting of other Mens Lines  
made



## The Preface. to the Reader.

made ready to their Hands. And thus the Generations to come (as well as at this Day) may know, that though some Lovers of Preheminence, Innovators, and Unskilful Preachers, (that know not how to divide the Word aright) have been pleased to stigmatize others with these Terms, viz. Dark, Leavened, Rending, Dividing, Separate Spirits; yet it hath been manifest, that 'tis because such others cannot, in a Temporizing Spirit, change their Way, and depart from their Antient Path; which by the Spirit of God they have been led into, and wherein they have had Fellowship with their Antient Brethren, whom the Lord Anointed to publish his Everlasting Gospel, and to gather others from the Lo here's, and the Lo there's, to take heed unto the Holy Unction in themselves, as a Sufficient Guide unto the Father of Life.

Quer. 3. Whether thy Publishing this **Treatise** in Print, may not (in probability) give unto others, a Knowledge of the Differences amongst us; and so obstruct the Encrease of our Meetings, and the gathering of some (yet walking in the Broad Way) into the True Faith, and cause many already gathered thereunto, to stumb'le and fall?

Ans. Nay. The Considerations inducing me so to Answer, are these:

## The Preface to the Reader.

Though this Treatise declares, that there are Divisions amongst the People called **Quakers**; yet that's no more, than what to my Knowledge is publicly known, both to Professor and Profane: and that from Observations of such, (in the Publick Meetings for Worship, for many Moneths, if not Years past) as are not reputed to be of the People called **Quakers**. The Occasion of such Observations in some Meetings, hath been so frequently given, as that it seems to me to be as impossible, to cover the Knowledge thereof, as that which hath been Proclaimed by a common Bell-Man; and the Instruments, which for the most part have been the Proclaimers hereof, have been such, as (under the Notion of Preachers in God's Name, though in a Reality, but idle, ignorant Praters in the Will of Man) by their Declarations, run against the Friends of Truth, sometimes by Name, and other times not so particular, though intelligible enough; and yet incapable to detect such as is Evil, either in Conversation, or Doctrine: Which being considered, (and compared with many Imaginary Discourses, in Publick Meetings for Worship of God, whereby the Publishers thereof appear Unlearned in the School of Christ) 'tis irrational to expect, that any Person, Conscientiously seeking after the Way of Truth, should be gathered to such, as are at Variance each with other, and whose Publick Assemblies have been at some times the very Stages of Contention; and if they should, 'tis most certain, they would

## The Preface to the Reader.

would not therein be gathered unto such, as are in an Heavenly Fellowship each with other: but if on the contrary, such as are seeking after the way of Truth, amongst the People called **Quakers**, have been disaffected with them in general, from a certain Knowledge of their divisions, and the unsound Doctrines held forth by some; and yet shall but seriously ponder this Treatise, it may become a means unto such to eschew the Evil, and embrace the Good, by inclining their hearts unto the Principles of Truth herein held forth, and not suffering the offence (given by such amongst them, as have retained the **Name** but not the **Nature** (nor yet in some respects the Doctrine) of Christianity) so to enter, as to hinder their Perseverance and Growth in the true Faith, untill at length they may come into Union, and Fellowship with the faithful Friends thereof.

Moreover to me it seems impossible; that the seasonable asserting the Truth, and pleading for it, can occasion any to stumble and fall from it; but rather the Contrary. However I must confess, 'tis probable enough, that it may occasion many to disregard such kind of **Preachers** (or rather **Praters**) whose Doctrines and Practices have not only caused the Name of the Lord to be evil spoken of, but whose Necessities have seemed to be a Bait unto them, to **Follow for the Loaves**; and no marvel if these, instead of **Gathering to God, Gather to themselves**; and as a proper expedient to obtain such a gathering, publish in the open Meetings for  
(E 2) Worship



## The Preface to the Reader.

*Worship of God, such like Doctrines as these, (according as I have already hinted) and which, I am a Witness, (from the hearing of my ear) have in publick meetings for worship been publisht, viz. Have your Eye to the Brethren (meaning thereby Publick Preachers) If you do not see your selves, follow us that do see. And frequently exhort to shut out the reasoning, the wisdom and the Jealousy without distinction: which being compared with these primitive and wholesome Exhortations, and Doctrines [wisdom is Justified of her Children; look not unto us, but unto the Lord; take heed unto the Light of Christ in your own consciences; Draw water out of your own wells, let it be your own and not anothers] it seems to me more like the Language of those Shepherds, who (as the Prophet said) Sought for their gain from their Quarters, than the Language of such whom the Lord hath anointed to cherish and feed his Sheep.*

*To Conclude this Preface, 'tis with me to say, unto every one (through the Nations) called by the name **Quaker**, on this wise.*

*Let the remembrance of the dayes that are past come before you, wherein the Servants of the Living God, Labourers*

## The Preface to the Reader.

*in the Gospel (in the beginning of the latter Day of the Ministration of Light) sounded by his trumpet an Alarm to the Nations. And what said the voice of the Eternal Power through them? It spoke to this effect unto the inhabitants of the Earth. Awake, Awake from the sleep of Death, that the Lord may give unto you Life. He that was, and is, and is to come, is arisen in a remnant; and Christ, the Son of the Eternal God (who was with the Father before the Foundation of the World was laid) is become the Horn of their Salvation; and hath brought Immortality to Light in them, and revealed that Teacher, that can never be moved into a corner; and therefore these cannot depend any longer on the teachings of man, nor yet on outward Canonical Articles, Creeds, Directories, or Church-Faiths prescribed by man: but on the teachings of Christ alone, by his Light and Spiritual appearance in themselves, to lead and guide unto the Father of life. The sound of this Alarm (as many can yet witness) became a joyful sound to that soul, which was hungry after the Lord; though piercing as a Dart through the liver to the man of sin, so that astonishment and amazement seemed to take hold on many, whereby they became a By-word, a Mock, and a Taunt unto such, whose dependencies were on their outward Teachers, &c. as aforesaid. I say again, Oh Friends, let the Remembrance of this Day come before you, and consider further,*

## The Preface to the Reader.

ther, what was the voice of the Eternal Power unto such, who were struck with amazement, after they believed the appearance of that power; whereby they were so struck, to be the appearance of the Power of God; I well remember the voice was on this wise, **To your own, To your own, To your own.** Meaning thereby that they should turn in their minds to the Light of Christ in their consciences, which was declared to be that teacher, which could never be removed into a corner, that so they might witness the fulfilling of that loud voice, uttered by the Angel flying through the midst of Heaven, Having the everlasting Gospel to preach unto them that dwell on the Earth, &c. Fear God and give glory to him, for the Hour of his judgment is come, and worship him that made Heaven and Earth, &c. For no doubt but the Spirit of the Lord, revealed unto those first labourers in the Gospel, that there was a proneness in the Sons and Daughters of Men, to admire, to depend upon, and sometimes (through an affectionate part or blind Zeal) to worship such as were instruments, to give forth outward Directories, or Church-Faiths. For we find that the Apostle tells us of worshipping Angels (which are Messengers whom God hath sent) by him that intrudes into things which he hath not seen; therefore I am perswaded that the voice of Truth through them was not only thus, viz. To your own (which being observed, leads into an independency upon others) but also frequently on this wise, We preach not our selves, look not unto us.

In



## The Preface to the Reader.

In the Consideration of these things I cannot but cry aloud, in the aforesaid words of the Angel, that had the everlasting Gospel to Preach, Fear God, and give Glory to him. And then no doubt but every such one, that hath concerned himself to condemn his Brother, on no better ground than from the example and prescription of another, will come to see, that therein he hath not kept to his own, and so hath been led into a By and Erring Path. Oh Friends ! let therefore this cry pass through every heart. **To our Own. To our Own.** (That is to say, to every ones own measure of Christ's Light or Grace of God Received, which the Apostle saith is sufficient) with this secret breathing of Spirit unto the God of our lives, that all may be thereto retired. For if that Counsel might but take place, it seems to me, that there could then be no room for any to impose, or press the observation of other mens Lines upon any (which no doubt is one great occasion of the religious differences treated on) and not only so, but it would mould all, (who retain the name of Christianity) into the very nature thereof, and so consequently, a reconciliation in the everlasting Truth might quickly ensue : For if that Door be but once shut, through which Variance and disunion entred, there may then arise a hope of cessation to such contention and strife, as is out of the Truth : but if not, I may then say, how can the effect cease, whilst the cause remains ?

## The Preface to the Reader.

I well Remember, and many with me, that whil'st friends kept to their **Own**, and concerned not themselves to promote a zealous observation of other mens Lines made ready to their hands, we then heard not of so much contention, strife and debate, both publick and private, as of late years hath been: but since the promotion thereof, Confusion, Disorder, Emulation, Malice and Envy hath been its Offspring which hath been manifested by publick unjust revilings against some, when zealously contending for the Faith of Gods Elect; and though these are of that number that prefer obedience to their own measures of Grace received, before obedience to the measures of others; yet other some there are, who have endeavoured to bring Friends into conformity to the pretended Dictates of the Spirit through others; or at best through that one man G. F. before spoken of: and that under the penalty of being accounted guilty of Corah's sin, for scrupling to conform; and thus the variance is like to continue, unless the God of Heaven for his Names sake, by the Arm of his own Power, shall put a stop thereto.

And forasmuch as I could not but say, in all seriousness of Spirit, for the clearing of my conscience; Let the remembrance of the dayes that are past come before you, wherein the Servants of the living God sounded by his trumpet an Alarm to the Nations, and that the Servant of the Lord Edward Burrough (many years deceased) is honourably spoken of by some, if not by all of both parties, of the People called **Quakers** at variance, one that had the Trumpet  
of

## The Preface to the Reader.

of the Lord to sound, and hath therewith sounded (as a Son of thunder, as well as of consolation) many Alarm unto the Nations. I shall conclude with the citation of a part of an Epistle written by him, in the Year, 1658. to the Friends of the City of London, and so leave the consideration thereof to the Impartial Reader, to savour whether according to the sense of his counsel, we ought not to know the Spirit of God in our selves, to be the ground of all our actions; and if so, then to practise from other mens Lines, without an inward conviction by the Spirit in our selves, can be no more accepted. (as indeed it is not) than the offering of the halt and the blind for a Sacrifice, under the first Covenant was.

*Here follows the citation out of Edward Burrough's  
aforesaid Epistle.*

“**Y**Ea, it is peace to the Soul, and gladness to  
“the Heart, and refreshment to the Life, to  
“feel and witness the teaching of the Spirit  
“of the Father, leading into all Truth, and pre-  
“serving out of all transgressions; wherefore I be-  
“seech you all, let this be your whole desire, and  
“the full practice in your life; and then shall the  
“Countenance of the Lord shine upon you; and his  
“face shall make you glad, if in all things you look  
“unto him for counsel, and wait upon the teachings  
“of his Spirit, which dwelleth in you, which the  
(F) “Father



## The Preface to the Reader

“ Father hath given unto you, because you are his  
“ Children, and this he requireth from you, that his  
“ own Spirit in you, which hath begotten you, may be the  
“ root and moving cause of all your works, and words, and  
“ herein will you receive Acceptance with him, and  
“ Peace from him, and Righteousness in him,  
“ and everlasting Joy by him continually; and this  
“ is the inheritance unto which you were begotten  
“ heirs to possess for ever.

*Bristol the first day of  
the eight Month. 1680.*

**William Rogers.**

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’Tis thought meet to inform the Reader, that though the five parts of this Treatise, are now bound up together; yet ’twas once designed, that they should also be published in single parts, which hath occasioned the inserting of some things oftner, than would have been, and the wording of other things not so proper and concise as it might, had it at first been so concluded.

**THE**

# Post-script.

**U**nderstanding, that some among the People called *Quakers*, within the City of *London*, either from Knowledge, or Jealousy, *that of late I have been concerned to publish in Print something against George Fox*, have already concerned themselves to *Dislike*, and give *pretended Reasons* against my so doing; (which if past over in Silence, and the Truth not cleared, may have a Tendency to defile the Minds of some of the Friends of Truth, and to establish the Opposers thereof in their present *Evil*, and *wrong Sentiments* of those, who encourage the bringing forth of this *Treatise*) I am now in Conscience concerned, to add this *Post script*, for this End.

*First*, That all Friends may have a further Caution, to hear, see, and savour for themselves; and not too hastily censure any unheard in their own Defence.

*Secondly*, That they may not be ensnared by the *evil Innuations, false Suggestions, or unreasonable Constructions*, whether of the *Blind Zealot* (principled to Eye the Brethren, instead of the *Light in himself*) or the *Luke-warm Partial appearing \* Newter*, that is sensible of the great falling away, and yet either for *Case*, and *Interest* Sake, or a *David's* Fear, stifles his own knowledge. For the time is come, where a Discovery must be made, of the Ignorance of the one, the *Hypocrisy* of the other, and the *irreligious, unchri-*

\*Note, I would not be hereby understood, that all who appear Newters, are either Luke-warm, or Partial, because I am satisfied, many honest-hearted Friends; that know the Truth, have not a Knowledge of all

Differences, and so may be accounted with Respect to some parts of the Controversy, as *contenders*; and others not being concerned in the Controversy, may be termed Newters, and such as walk in the Ancient Path of Truth in all Sincerity.

*stian-like Deportments and Constructions* of both.

To the Matter in hand on this Occasion, I now proceed.

*First*, The Matter (as I understand) disliked, is my proceeding to print against George Fox.

*Secondly*, The Reasons pretended to be given behind my back, without so much as *First* signifying any thing by *Word* or *Writing* to me (so far as I know) against my so doing, are these.

*First*, That though I pretended, I had often sent to George Fox about giving me a Meeting, and that I also came up to London, to read a *Charge* against him, behind his back, at which time (as 'tis said) I was then told by some, that they understood George Fox would be at the General Meeting; yet when he did come to it (although I had advice from James Claypoole of his being come) I neither took any notice thereof, nor yet sent to him: and yet further also (as I now am informed) some do raise as a great Argument (in their Esteem) against me this also, *viz.* That when I was last in the City of London, since the General Meeting, I was also informed by the said James Claypoole, that George Fox was but a few Miles off, and yet did neither go to him, nor stay until he came to the City; but instead thereof, hasted out of Town, with great Diligence; which (as some say) shewed, that whatever I had pretended to meet George Fox, yet I had no desire thereto.

My Concern now is for the Sakes of such simple ones, who may be apt to take *Shadows* for *Substance*, and *impertinent irrational* (as well as *irreligious* and *unchristian-like*) *Discourses* for *Oracles*, when dropping either from the Mouth or Pen of one, unto whom (according to their Principle) they may think themselves obliged to have an Eye, to discover the *Impertinency* and *Fallaciousness* of the *Reasons* urged against my proceeding to print against George Fox.



## P O S T - S C R I P T.

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In order thereto, I first observe, that from the aforesaid pretended *Reasons*, this pretended *Argument* may be urged.

James Clappole, being at London, informs William Rogers, then at Bristol, that George Fox was come to the City, and afterwards informs William Rogers, when at London, that George Fox was but a few Miles from the City; but William Rogers takes no notice thereof, nor yet sent to him, nor waited for George Fox's coming to the City; therefore William Rogers had no desire to meet G. F. when he formerly so pretended.

Were this to come only to the View of Men of Understanding, and impartial, I might well stop my Pen from any further attempt to discover the weakness and fallacy of such idle sort of Discourses; because such would first be apt to enquire, *For what End I desired a Meeting with G. F?* and when they should be Informed, *That 'twas to prove him guilty of things reproachfull to the Truth and that he would by no means assent to such a Meeting*; they would be ready to conclude, that 'twas his best defence to cover his Guilt from the Knowledge of such, whose Faith might be in him; and so conclude, that no Obligation in Truth might be upon me to take any further notice of him as to a Meeting (had it so happened, as that I had accidentally meet him in the very Street; much less ride 94 Miles upon bare report from the said J. C. that he was in London; as if my Business were the Business of such a poor Pensioner, that had nothing to do, but to attend G. F's Motion) but rather to endeavour to clear my Conscience otherwise, as now I am about to do. However, for the Sakes of others, I shall proceed to clear the matter objected somewhat more.

First, Then, I must tell those evil Insinulators, who say, *That I had no desire to meet G. F. when I writ to him of my readiness so to do*, that therein they belye me.

## P O S T - S C R I P T.

4

*Secondly*, The Argument pretended to be deducible from the aforeſaid Reasons, cannot be good, unleſs this following Aſſertion ought to be owned by every one, that hath deſire to meet with *George Fox*, on the like occaſion as I had, *viz.* Firſt, That on the ſaid J. C's notice, that *George Fox* is, or will be at *London*, then 'tis the Duty of any Friend, that hath a deſire to meet G. F. to come ninety four Miles to *London* out of all the throng of his other Occaſions; or if in *London*, to wait for *George Fox's* coming thither, when near it, to ask him by *Word of Mouth*, that which hath been before asked by *Writing*, and no Answer given, ſignifying the leaſt aſſent to meet, as hereafter will appear. This indeed will be a very ready way to bring *Outward Blaſting*, according to the Propheſies of ſome of my Oppoſers, if they could but create a Belief in me, that on J. C's notice, that G. F. will be in *London*, I muſt then run after him, and attend upon him, on no other Foot, but to know whether he will meet me, without any aſſurance that he would be willing, notwithstanding I have laboured and endeavoured ſo long before to obtain it, and all in vain.

On this Occaſion, two things are worthy of ſome Enquiry.

*Firſt*, Whether *George Fox* is really ſo dignified, as that 'tis an *Additional Error* in one whom he accounts a loſt Sheep, not to run after and wait on him. If he were in reality the great Apoſtle of Chriſt ( as eſteemed by ſome ) methinks he ſhould have in his Remembrance, the Parable ſpoken of by Chriſt, touching leaving the *Ninety nine Sheep* to ſeek the *One* that was loſt; and ſo account it his Duty to ſeek after ( much more be ready to meet ) one accounted a loſt Sheep, that hath been ſo deſirous to meet him, as I have been?

*Secondly*, Whether *James Claypoole* be in reality ſo dignified, as that on his Notice 'tis the duty of a friend, having a concern upon him relating to *George Fox*, to ride ninety four miles or wait, out of all his urging occaſions many days to attend on G. F.

*When*

## P O S T - S C R I P T.

5

*When not willing to Answer the end to be waited for, or else must incur such like Censures as are put upon me for such an Omission?* I cannot but conclude, that the Lord hath not so dignified either of them; and that the *Occasion* of this *Enquiry* is the *Fruit of Pride*, or a *Gentilian* sort of *Lordskip*, which the God of Heaven is determined to abase.

As to the report, *That I came up to the City of London, to read a Charge behind George Fox's Back*, I thus Answer; as 'tis above represented, the Action seems vile and unchristian-like, because from that Representation, it may be understood, as if I would in a Secret way endeavour to back-bite and reproach *George Fox*, and avoid all Occasions of meeting him Face to Face, which I abhor: and as on the one hand I do so, so on the other hand, I account it vile and unchristian-like, to spread such a Representation of the matter, and not declare the whole Truth, and End for which my coming then was, which if it had, I might not then have had Occasion to have added this *Postscript*; but since it is so, I think it needful to inform the Reader of the very naked Truth, from whence I take that evil Insinuation or partial Report to rise.

After I had by several Letters, signified to G. F. divers things, touching which I expected Satisfaction from him, and had sufficient ground to believe, that he would not give it; and having a Jealousie that many under the Name of *Quakers*, looked upon him as infallible; I was constrained in my Spirit to prepare a *Manuscript*, to discover his Errours, but still with this reserve, that if Friends would so assist, as that I might have Justice among them, in relation to him, I might forbear. Amongst other Places I came to *London*, and spread the matter before *James Clavpoole*, and three other eminent Friends, reputed of the chiefest, from whom I could have no hopes, that a Meeting would be assented to on the Occasion desired, to clear my self; and therefore a concern of Conscience was upon me, to write the ensuing Letter

to



to *James Claypoole* and those other three Friends, to give cover unto the ensuing Remonstrance to the Friends of *London*, from both which the purpose of my Mind may be collected, and whether or no I did not therein Act Christian-like, and do as much as in me did lie with a clear Conscience, that *G. F.'s* Nakedness might not be so publickly discovered, as now it is.

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*William Rogers his Letter to James Claypoole and three other Antient Friends of London.*

London 25th. of 12th. Month 1679.

*James Claypoole, &c.*

**F***RIENDS*, you may remember, that when I parted with you Yesterday, you were desirous to know, *where would be in the Evening*, I told you to this purpose, *I knew not certainly*, but yet also acquainted you to this purpose, *That if you would appoint me to meet you*, I should readily assent thereto : and though you did not appoint me, yet I was in Expectation that you, or at least some of you, might have had a Desire to speak with me again : but understanding nothing thereof, I am clear in my Spirit to depart the City, and to let you have the Enclosed with an earnest breathing unto the Lord, that he may direct you to make that use thereof, as may tend to his Honour. And that I may not be wanting to open unto you that Counsel, which I believe is the Counsel of the Lord in this Case, I thus say, that my Perswasion is, 'twill tend most to the Honour of God, not to keep the enclosed from the Knowledge of the Friends of

of the City, and if you are not free to appoint a *Meeting* for the reading thereof, then to *consider* of some *other Way*, to *communicate* the same unto the *Flock of God* in this City. For you know not, but that a *Word from the Lord* may arise out of the *Breast of a Babe or Suckling*, that may in this Case be piercing as a *Dart*, to cause the *High and Lofty* to bow to *Justice*, and no longer give *Occasions of Jealousy*, that any one amongst those who profess the *Truth*, should stand as an *Infallible and Justified Person*, when such an One (being charged with things *reproachful to the Truth*) endeavours to evade the *stroke* of that *Justice*, which in like Cases he hath prescribed for others.

Oh Friends! In the presence of the *Lord*, I affirm, the Sins of *G. Fox* to have been *notorious*. God in his Mercy hath manifested him to be a *Fallible Man*, and according to a *Gospel Method* his Errours have been laid before him, and he will not hear; and now my *Concern of Conscience* is, to cry aloud for *justice*, and to signify, that I am constrained to detect him for his *Evil, and Errours* by a printed Record, unless some Expedient may be found agreeable to *Truth*, to satisfy my *Conscience* otherwise. And if you and others, appear not to take Notice of the *Call, and Cry*, so as in *Truth* you, and they ought, then (since he will not hear the word of *Truth* from my *Pen*) let both you and all such unto whom this *Cry, and Call* may, or shall come, stop your Mouths from *gainsaying* my proceeding, to clear my *Conscience*, in the method that may seem to me most expedient, lest you be found fighters against that which the *Lord* by a *Constraint* of his *Power* leads into. And Builders again of the things that you have destroyed. For as the Principle of *Truth*, never led us to respect Persons in *Judgement*: so hath it not led us to refuse to call upon the *Highest*, as well as the *Lowest* to stoop to a just hearing, when Matters of *Error* and *Evil Fact* shall be laid at the Door of such an one.

That

## P O S T - S C R I P T.

That I may as much as in me lies, be eased in my Spirit, with Relation to you, I cannot but in *Bowels* of true Love warn you, that these my few Lines may be read in the Fear and Dread of the Living God, that so if it may be with you to Answer, or Act any thing in Relation hereunto, you may not Add to my *Burthens*, by grieving that which the Lord never grieved. Having thus far cleared my *Conscience* to you, as it was with me on my Bed this very *Morning*, I have Peace herein, and remain,

Your Friend,  
*William Rogers.*

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## A Postscript.

That which hath dropt from one; or some of your Lips since my coming to *London*, hath occasioned me to add this *Postscript*.

**M**Y End in communicating unto you, what is with me on this Occasion, is not that either you, or any should take upon you to Judge the Cause, without assent or hearing both of *George Fox* and *my self*: and if any hath, or shall endeavour to insinuate the contrary, from any thing which I have either Spoken, or Written, the God of Heaven will blast that Spirit from whence it hath or may come, as that which seeks Occasion against me undeservedly. The like Practice is that *Trying Sin*, which my Conscience hath been concerned to cry against, knowing that it hath entered many under the Profession of Truth, and for which their Names lye on Record to their Shame; but yet, I am not without this secret hope, that the Day will come, where-  
in many of them may repent of the same: I cannot also  
but



## P O S T S C R I P T

9

but inform you, that it is the Fruit of *Gross Darkneſs*, to compare ſuch as are at Unity with *John Wilkinſon* and *John Story* on a Religious Score (and that on the Foot of ſuch Unity) to *John Barrot* and his Followers in the Practice of keeping on their *Knees in Prayer*; becauſe *John Perros's* Practice therein, might properly be termed ſuch *Innovation* in the Church, as tended to *Schiſm*, contrary to the approved Practice of the Church of God, and ſo was worthily judged, and Condemned: but as to *John Wilkinſon* and *John Story*, I remember not, that ever any, accuſed them, or introducing any Practice into the Church of God, contrary to the Scriptures of Truth, Light of Chriſt Jeſus, or the approved Practice of Friends, when at Unity in the Truth: and not only ſo, but I am well ſatisfy'd in my Conſcience (and that on ſufficient ground, too large here to inſert): that the very ſecret reaſon wherefore *John Story* and *John Wilkinſon* have been judged by many, though unheard by ſuch to ſpeak for themſelves, and that Certificates againſt them have been either ſent, or approved to be ſent abroad by *George Fox*, with direction to ſend them both to Enemies and Friends, is, becauſe they cannot ſtoop and bow to innovation, not practiſed by Friends when in Unity in the Truth; nor yet juſtifyable from the Scriptures of Truth, or the Light of Chriſt in their Conſciences. And if any, to whom theſe Lines may come, have, or may think me too zealous, I earneſtly deſire, that ſuch may Watch againſt a *like-warm Spirit*, and that which is inclinable to *Reſpect Perſons in Judgement*; and not only ſo, but againſt that Spirit that hath been ready to proclaim the ſuppoſed Infirmities of me on the Houſe-top, whileſt Endeavours are made to cover the Sins of the High and Lofty one, *George Fox*, though in ſo doing, hath tended to the ſtumbling of many amongſt the Flock of God, whoever may ſo do, and for the Accompliſhment

plishment thereof shall pervert the Counsel, and Intent of the Apostle, when he exhorted to bear all things, as if that Scripture might be produced to cover the *Notorious Sins* of One, that may pretend himself *Infallible*, I then say, *It is the ready way to introduce a Justification of Rantism it self.*

I now am further to acquaint you, that if either of you, or any Friend unto whom this may come, being written for publick View amongst Friends, shall within twenty dayes time after the date hereof, write unto George Fox, and therein signify to this Purpose, *That since I call for Justice and Satisfaction for Wrongs done, and Things acted by him reproachful to the Truth, he then ought to submit to a Hearing thereof before Friends in Truth, that so if guilty, he may Condemn it, and if not, he may be Justified*; I then shall freely forbear printing against him, until such time he either sendeth Answer to such a Letter, or else sendeth no Answer, when it may be desired of him; but yet with this proviso, that such, so to be concerned, send the said Letter to me, to be sent unto him, and if he shall Answer, and propose such a Method for a Hearing, as may be approved in my Conscience, I may then submit there-to.

*William Rogers.*

[ To this Letter I never received any Answer. ]

*Here*

Here follows *William Rogers* his Remonstrance (to which his aforesaid Letter gave cover) to the Friends of London in relation to *G. F.* to the intent that some Expedient might be found to prevent Printing against him.

Friends,

**I** *is not unknown unto many of you, that I have been concerned touching the Differences arisen amongst Friends, and whatever Censures some may pass upon me, yet I have this Evidence in my Conscience, That my Concern hath been for the Cause of God, his Truth and People, and so through his Mercy am inwardly made Partaker of his Peace, though many under the Profession of Truth, have endeavoured to give me Outward Trouble, and were it so, that with Peace of Conscience I could have forborn, to come up unto this City of London on the Occasion I now am here, I should much rather have stayed at home, about my outward Business, than have taken this Journey, which I have done, and that through a Constraint upon my Spirit, to lay before Friends in several Parts of the Nation, a part of those things which have been, and are my burthen; to the end, that as much as in me lyes, I may endeavour, that an Expedient may be found, whereby they may be removed, and laid at the Proper Door, and that so the guilty, after serious Examination, by an equal Consent of Parties, may be by those, who retain their Integrity to the Lord and his Truth, visited, exhorted, and warned to repent, and turn from that Spirit, which hath beguiled; so may the Judgments of the Lord be witnessed, to the renewing of the Spirit of the Mind unto God again.*



## POSTSCRIPT.

*Amongst Friends in general, the Friends at London were before me to visit on this Occasion : but to be very plain, and lest my so doing, should become a Stumbling-Block to any of the Friends of Truth, it is with me also to say, that I do not so with Expectation that the Friends of London should look upon themselves, as having any Authority, or Jurisdiction in any Matter or Concern whatsoever, relating to the Friends of Truth, without the Consent of Parties given them. But my chief End in choosing to lay such things, which I at present have Freedom to do, before the Friends of this great City is, because I suppose that there are several Persons in, and adjacent thereunto, who may be more capable to negotiate a Matter, tending to Reconciliation in this Case, than some in some other places may, and that because of the Influence which (as I suppose) some amongst them (if any at all elsewhere) have with George Fox, touching whom my present Concern of Spirit and Conscience is, and my End in thus opening myself to several Friends in divers Parts of the Nation, whereof you are a part, is not that upon my thus writing to you, you should take upon you to Judge the matter ; but that when you have heard the Matter that at present I am free to communicate to you, you may then seriously wait upon the Lord, and weigh the Matter laid before you, and if any thing shall be with you to propose unto George Fox and me, in order to a Decision of the Differences between us, and it shall appear that which may be approved by the Witness of God in my Conscience, I have this Faith, that a Constraint will be upon my Spirit, to submit thereto for Conscience Sake, so far as may concern me.*

*That now you may be made sensible of what I am at present free to communicate unto you, I think meet to transcribe a Letter written by me unto George Fox, for the further clearing of my Conscience, and that if possible (with clearness to my Conscience) his many Errors, and Slanderous false*

POST-SCRIPT.

13

*false Accusations, may not lye on a Printed Record to his Shame unto Posterity.*

*The said Letter now followeth,*

*Bristol, the 6th. of the 12th. Mo. 1679.*

*George Fox,*

**I** doubt not, but that thou mayst remember, that in a Letter unto *Joan Hily* in or about the 10th. Month, 1678. thou thus writ : *I do understand that William Rogers and his Company hath spread abroad a Bad and Lying Paper against me, and that he and they have, contrary to their Order & Friends Agreement (when I and we were at Bristol, and had a Meeting with them, he has made a kind of Narrative of the same, and sent it abroad in the Nation among Bad Spirits.* Thus far, thou in thine to *Joan Hily*. The report thereof coming to my Ears, and understanding, that 'twas the Ground of a *Wicked Report* in the Mouth of another not professing the Truth, I concerned my self to enquire into the Matter, and thereupon obtained the following Certificate.

**W**E whose Names are hereunto subscribed do testify, that *Joseph Forrest of Bristol, Button-Maker (one that was never accounted, as we know or ever heard, to be of the People called Quakers ) related, that he saw a Letter in the Hands of Joan Hily of Bristol, Widdow, wherein William Rogers was much vilified, as a wicked and bad Man by George Fox.*

# POSTSCRIPT.

14

Whereupon William Rogers desired us to go to Joan Hily to see the Letter, who this Day shewed us a Letter, &c. at the End whereof we saw written the above

\* Note. The Lines mentioned to be above recited, are the same mentioned in this Letter as written by thee, touching me.

recited \* Lines which Joan Hily said, were written by George Fox's own Hand, and subscribed by him; we also do believe it was his Hand-Writing.

Dated Bristol 4th.

Alexander Pyott.

of 11th. Mon. 1678.

Cornelius Sarjant

This occasioned me to write unto thee in the presence of Joan Hily, Alexander Pyot, and Cornelius Sarjant the same Day, and therein repeating the Matter of Accusation, &c. as abovesaid, I then thus answered: And forasmuch as Joan Hily was desirous to know what I could say for my self, I thought it necessary to acquaint thee, that I thus said unto her, I have not concerned my self to spread abroad any bad or lying Paper against thee, nor yet have been any way concerned in spreading a kind of a Narrative, contrary to any Agreement wherein I was concerned, and that thy Writing to Joan Hily touching me is a Slander, and a Lye, &c. and so will become thy Burthen: wast thou an Innocent Man, thou wouldest have endeavoured, in a Christian Method, to clear the things touching which I have often written unto thee.

Thou mayest also remember, that on the 11th. of the 11th. Month 1678. I writ unto thee again, and sent it by a Messenger on purpose, that so I might have an Account of its Delivery unto thee, &c. and the End of my so doing was



# POSTSCRIPT

15

was twofold: *First*, lest the other should miscarry, which *Joan Hily* undertook to send unto thee under her Cover.

*Secondly*, To signify my Expectation of Satisfaction from thee, for the Wrong thou hast done me, &c.

Thou mayest also Remember, that by Letter dated the 22<sup>th</sup>. of the 2<sup>d</sup>. Month, 1679. written by my self and three others, unto thee and two others: 'Twas signified unto thee on the Occasion of my being rendred a *Covenant-Breaker*, or to that purpose, that thou hadst used many Aggravating Expressions concerning me, *viz.* Rendering my practice therein in these Words, *Below Common Morral Men, not for the Society of Civil People, short of Christianity, a Truce-breaking Spirit, a Covenant-Breaking Spirit, not to be Credited, and below some Priests, to spread such things behind our Backs in a secret underly way, which doth clearly manifest, is not the Spirit of Christ, nor honesty amongst Men.* And in the same Letter I declared, *That 'twas but reasonable that thou shouldest prove the Matter whereof thou accusedst me, because I declared thou wast a False Accuser,*

Thou mayest also remember, that *Thomas Gouldney, William Ford*, and my self, signified unto thee by our Letter, dated the 11<sup>th</sup>. of the 11<sup>th</sup>. Month, 78. and because we would be sure it might come to thy Hand, we caused it to be sent by a Messenger on purpose to thee, and then we gave the Copy of a Letter, dated from no Place, and subscribed *S. H.* Thou mayst also remember, that in the said Letter these following Reflections were made upon us, on the aforesaid Occasion, *viz.* *You in a secret underly Way, sent Papers behind the backs of them that were concerned; this Practice of yours is worse than the Priests, and made your selves of no Reputation, nor Credit amongst Men; such Work, &c. not fit for the Society of Men; all Judicious Civil Men would abhor your Practice; made*  
your

*yourselfes of no Credit, degenerate from Common Civil Men in Breaking Covenants.* And forasmuch as we were jealous that thou wast the \* *Dictator* thereof, we writ unto thee, desiring thee to acquaint us, if thou couldst, who it was that wrote such a Letter, or a Letter to the like Import; and whether thou didst know of any thing acted by us, or either of us, according as in the said Copy was mentioned, telling thee also, that *Truth seeks no Corners.*

But notwithstanding the aforementioned four Letters on the aforesaid Occasion, yet nothing is come to this Day to either of our hands, as Answer from thee, so far as I know, which considering how forward thou hast been in other Cases to answer in thy Vindication, its to me a Demonstration, that thy Guilt is such, as that no Answer in Truth, can render thee an *Innocent Man.*

This is not all the Abuse, which thou hast offered to me as well as to the Truth it self. But thou hast farther (and that at a large rate too) persisted by thy Lyes, Slanders, &c. to gainsay the Truth, as I have sufficiently manifested in my rejoinder (which thou hast not yet Answered, so far as ever I understood) to thy *Reply*, and *John Blackings Postscript*, which was written in Answer to what I writ unto thee, dated the 20<sup>th</sup>. of the 7<sup>th</sup>. Month, grounded on thy sending Queries to be read in our Mens Meeting in *Bristol*, and not only so, but thy Agents have been very busy to publish thy foresaid Reply, into divers parts of the Nation, to the corrupting the Minds of many, who give Credit thereto; all which being in much *seriousness of Spirit* weighed by me, encreaseth the *Concern of Conscience on me*, to wipe away thy Refuge of Lies, by detecting thee in Print (if by any reasonable means, the Door may be open so to do) for thy manifold *Abuses of me*, unless some other Expedient, agreeable to  
the

the Truth may be found, to satisfy my Conscience : touching which, I hope, I shall forever have an Ear open to any one, that may speak unto me in the Word of Truth. And thus I am concerned the more, for that I have been by several Friends from divers Countryes, and Places called upon, to *Uindicate the Truth*, as well as my self, against thy *Reproach*.

However I doubt not, but I may yet forbear to Print against thee, if *per* the next Post after thy receipt hereof, thou give me that satisfaction as is proposed in mine above cited, of the *11th.* of the *11th.* *Month*, 1678. and acknowledge the *Errours*, *Lyes*, *Slanders*, and *Forgerie*, &c. whereof I have detected thee, in my aforelaid *Rejoynder*, sent unto thee several moneths past, with direction that it may be read amongst Friends, as publickly, as thy *false Scandalls* have extended; or otherwise, if thou shalt pretend; that thou art not convinced of being guilty of, *Lyes*, &c. if thou furnish me before the *General Meeting* with such a number of *fair Copies in Manuscript* of my *Rejoynder*, as may be sufficient to Inform all such of the Truth, as have been mis-informed by thy *Fallacious Reply*, and give thy *Directions*, that it may be read in the *General*, and other *Mens Meetings*, it may be, for ought I yet know, a consideration to me to forbear. For my desire is not to discover thy *Errours* and *Evil Practices*, further than amongst those, who Profess the Truth, if by any meanes possible I can, and yet so clear my Conscience, as that they may have a *Proper Looking-Glass* to behold thee in, as thou art, and ought to be seen. If thou condescendest to what is last proposed, it may also be ground of Hope, that thou wilt condescend to give Satisfaction for other thy *Miscarriages*. And of this I desire to hear from thee, by a Letter to be directed to *James Claypoole*, under thy Cover, desiring him to send it unto me. If thou answer not my Request, I then think it needful to inform thee that my self and others may then have no ground of Hope, that thou wilt give us Satisfaction, for other thy



Offences, committed against thy Brethren, to the Dishonour of God and his Truth, which the Friends thereof profess: and so my Concern will then be, not only to detect thee, for such thy Errours and evil Practices, which thou hast occasionally committed with respect to me; but forasmuch as I am fully satisfied in my Conscience, on such grounds as I think not my self obliged to reiterate, that thou hast been one chief Instrument, or at least an Abetter of such as have, whereby \* a biting and devouring Spirit is entered some amongst the Flock; and that Heaps of unsound and airy Teachers, that appear amongst us, as if they were sent to call for Fire from Heaven, receive Life from thee, and thereby are emboldned to entertain the Congregation with *Empty and Idle vain Discourses*, to the obstructing of such, as I firmly believe, have the Word of God to deliver, in the demonstration of the Power, and Spirit; ~~and~~ therefore my Concern hath been, to treat on several Particulars, which have been as so many several Steps; by

*Note, This Letter is intended to be spread abroad amongst Friends, and the Reason wherefore I Insert these general Reflections, without particular Evidence, is chiefly to become a Remembrance unto Friends, that they may consider, whether they have not been Witnesses that my Sense is true; for I know, there are many amongst us, who if Occasion required, are ready to give the like Testimony. I certainly know the particular evidences hereof producible are so many, as might fill a large Volume, and for that reason also improper on this Occasion.*

which *Divisions* have ascended to the Height they now are at. To lend the Copy thereof is unreasonable, because thou mayst (when I have so done) take no more notice thereof, than thou hast of the four forementioned Letters. However, lest thou should now imagine, that I will act against thee in a *secret underly way*, and to *prevent thee from running in to further Error*, by such evil Suggestions, from thy Imaginations, as heretofore, with Relation to me, thou hast done, I think meet to signify unto thee, the Matters whereon I have treated in that *Manuscript*, prepared by me for the P R E S S (unless my Conscience can be otherwise satisfied) in Relation

lation to thee, wherein I doubt not, but to every Impartial Reader, there will appear *matter*, whereby thou wilt be manifested guilty of many *Evil Practices* and *Errours*, for which thou ought to give Satisfaction, both to *Particular Persons*, whom thou hast wronged, as well as to the *Church of God in General*.

In the said Manuscript, I treat on the *seven Queries* sent unto *John Wilkinson*, the *sixteen Queries* sent unto *John Story*, making Observations on Proceedings thereon, and which had Relation thereto; I also take notice of *two of thy Letters* to *John Wilkinson* and *John Story*, and of several of mine to thee, and of *John Story's Letter* to the *two Meetings in the North*; the Dissatisfaction relating to thee at *Bristol*, thy *Queries* read at *Bristol*, and other things relating thereto.

I now come to take Notice, that *John Blaickling* in his Postscript to thy Reply to me, thus sayeth: *But let me ask William Rogers, and them that take his part, hath George Fox shewed forth the Fruit of a Careless, Loose, Libertine, or Dark Spirit? Let that Man come forth in the whole Nation, that can justly charge him with such a Spirit from his Child-hood.* This seems a Challenge made by *John Blaickling* on thy Behalf, and approved by thee, since 'tis sent by thee to me, annexed to thy Reply unto me; and therefore I am concerned thus to Answer, that if thou wilt acknowledge, that the *Publication of Lyes, the Making use of a Certificate in thy Favour, given forth by a Man that thou thy self knows, knew nothing of some of the Matters whereof by the Words of his Testimony, he undertook to clear thee, giving Instructions to others to perform Duty, and yet take Liberty directly to violate the same thy self, as if thou wouldst have Friends follow thy Words, but not thy Example, be the Fruit of a Careless, Loose, Libertine, or Dark Spirit, then I am the Man in this Nation, who am ready to come forth to charge thee with the Fruit of a Careless, loose, libertine, Dark Spirit, and to justify the Charge against thee, and*

## P O S T S C R I P T.

not only so, but shall at that time very freely give thee Liberty to take copy of what is prepared against thee, as aforesaid, after the Reading thereof in such an Assembly, as we may agree upon. And to be plain, I cannot, but for the clearing of my conscience tell thee, that if thou refuse to come forth on this *Challenge*, occasioned as aforesaid, I hope all Friends, who shall come to the Knowledge hereof, will be on their Watch, that they may escape the Snare in which many have been caught, through the Belief of Lies publish't by thee, and that none for the future, will account, *That all Friends Disunity with thee, is an Infallible Demonstration, of being out of Unity with the Lord and his People.* I am,

Thy Friend,

*William Rogers.*

In the above-said Letter to G. F, together with what I have written preceeding the same, is contained as much as at present I am free to communicate unto you, untill such time I may understand, whether my Lines may be by you deem'd worthy your notice; which if it be, my desire is, that I may hear from you in writing touching the matter presented to your view; and as I said before, if any thing shall be with you to propose unto me, and it shall appear, that which may be approved by the Witness of God in my Conscience, I have this Faith, that then a constraint will be upon my Spirit to submit there-to for Conscience sake I am,

Your Friend

*William Rogers.*



There was a Postscript added, which I omitted to take copy of; but suddenly after Remembring it, Inoted, that the best of my Remembrance, 'twas to this purpose.

*Had you obtained a Meeting of the Friends of the City, as was sired, I should, if it had been proposed, readily assented to the reading amongst them of the Manuscript prepared.*

To the aforesaid remonstrance I never received any Answer, neither have I understood that 'twas at any time communicated by those unto whom it was sent unto any other friends within the City of London.

One thing more yet worthy observation, viz. That George W had no inclination to meet me, for which many evidences might have been produced, had there been occasion; lest any one should think it an unjust Reflection, I desire at what follows may be duely weighed.

*William Rogers to Daniel Smith of Marlborough.*

*Bristol the 13th. of the 4th. Month, 1680.*

*Daniel Smith;*

Understanding that thou hadst some words with G. F. concerning me and that in relation to my proposition of giving him a Meeting before Friends, to the end that it

## P O S T - S C R I P T.

if he were guilty of any thing reproachful to the Truth, he might condemn it, if not, he might be cleared, I thought meet to request thee, to send me a few Lines, signifying what his Answer was, to that Proposition; and forasmuch as thou appeared a plain man, and accounted (to the best of my Remembrance) that my Proposition was rational, I hope thou wilt Answer this my Request, &c.

Thy Loving Friend,

*William Rogers.*

*Now followeth so much of Daniel Smiths Answer, as relates to the above Request.*

*Malborough the 6th. of 5th. Mo. 1680.*

*William Rogers,*

**F**RIEND, thine I received, and this Account I can give thee, thy Charge concerning *George Fox*, writ by thee at *Calne*, I gave to him, and shewed thy Mind concerning a hearing; and he judged it would prove but a Jangle, as it was at *Bristol*, &c.

*Daniel Smith.*

The above said few Lines from *Daniel Smith* the Elder, in Answer to mine, compared with *G. F's* Silence to what I have written to him desiring a Meeting, and his Neglect to give Answer unto two Letters sent unto him by *John Rance* and

## P O S T - S C R I P T.

23

and written on purpose to entreat him to give a Meeting, clearly shew, that *George Fox* had no mind to concern himself to meet me, and therefore, I had no Reason at my last being in *London*, to attend and wait for *George Fox's* coming to the City.

To conclude; much more might in Truth be written to evidence the Matter intended by this Postscript, which at present I shall omit, having this Faith and Confidence, that as in Conscience I have been concerned to prepare and publish this Treatise, and at this Moment and Conclusion have the Answer of Peace in my Bosome, so there will be a Service for the Lord, his Truth and People therein. And though some may make Lies their Refuge, evil Insinuations and false Constructions their Defence, to abuse both it and me, and other Friends in Truth concerned, as well as to cover the Head of Deceit, and to uphold that which the Lord (as I firmly believe) hath determined to bring down into the Dust; yet my Faith is, that the Lord in his due time will discover the Skirts of such, and take away the unjust Reproaches from off his Peculiar People, and cause Vengeance and Indignation to take hold on the Adversary, and give unto those who are Obedient unto that Spirit, in which the Election stands, an Increase of the Antient Love, Peace and Joy in the Everlasting Light, so that being enabled to sit down together under their own *Vine* and *Fig-Tree* (where none shall make them afraid) they will be made *Partakers* (notwithstanding all *False Prophecies*, and *Imaginary Visions*) of the Joy of Gods Salvation, to the Consolation of one anothers Souls in the Lord. *Amen, Amen*, saith my Soul.

*William Rogers.*

Dated *Bristol* the 3d. of the 9th. Mo. 1680.

*Bristol*



*Bristol the 8th. of Novemb. 1 6 8 0.*

**N**otwithstanding that all this Treatise excepting the *Postscript, Index, and Errata*, is already printed, yet as a further Evidence of my Readiness to meet *George Fox*, and his declining thereof, I thought meet to insert this *Additional Post-script*. A Friend from *London* advised me, That my Proceeding to print, was much discourfied of in the City of *London*: And that *William Mead* desired *Nicholas Lucas*, that it might be intimated to me, that now *George Fox* would give me a Meeting. Which I did understand ( or at least suppose ) was urged as an Argument, *that I ought thereupon to forbear Printing*, which occasioned me immediately on receipt thereof to take care, that my Mind might be communicated unto *Nicholas Lucas* of *Hartford*, who thereupon, as I am advised, acquainted *William Mead*, that their Desire ( meaning that I would give *George Fox* a Meeting ) was accepted by me, provided that *George Fox* would give it under his Hand ( meaning thereby to meet me ) to which *William Mead* said, he would speak to *George Fox* about it; and afterwards the said *William Mead* told *Nicholas Lucas* he had spoke with *G. F.* and his Answer was, *He will not give it under his Hand, nor write to me*; By which all impartial Readers may further Judge, whether *G. F.* have any Inclination at all to give me a Meeting for the clearing of Matters laid to his Charge.

I do hereby testify, that which is contained in the *Additional Post-script*, so far as relates to me and *William Mead* is Truth.

*Nicholas Lucas*

*Bristol*

Bristol the 10th. of November, 1680.

**F**Orasmuch as it hath of late been frequently discoursed, amongst some of the People called *Quakers*, *That I intended to Print against Friends* : and not only so, but such my reputed Intentions have been made use of as a Argument to render me *Wicked*, and thereby to disaffect Simple-hearted well meaning Friends, towards my self and other Friends in Truth : 'tis now become my further Concern to add these few Lines.

*First*, Such Insinulators cannot be therein guilty of less than *Injustice*, and *Slander*, because *it was not then known what would be printed by me.*

*Secondly*, They have had no ground to conjecture, that my *Intentions* were to treat on any thing more, than the *Wayes and Means* by which the said People (once at Unity) came to be divided ; together with some part of the Fruits of that *Division*, and the *Doctrines and Practices* we stand for, which if brought to Light, so as that nothing but the *Naked Truth* might be publish'd ( which ought to have been supposed, until the contrary should have appeared ) the Question then needful to be answered is this, *Whether 'tis matter of evil Fact in me, to publish in Print an Historical Relation of the Truth, as aforesaid ; and that for the clearing of my Conscience, that the Sin of Disobedience may not lye at my Door ?* The Answer in short is, *Nay.* To every impartial and unprejudiced Reader, I doubt not, but that the Preface to the Reader, the *Introduction* to the *First and Fourth Parts* of this *Treatise*, may give sufficient Satisfaction : but lest the Ignorance and Blindness of any should be so great, as not from thence to perceive the Righteousness of my present proceeding to Print, or that the *Partiality* of any that do so, should so abound, as to Strengthen *Evil Insinuations* against me on that

Account, I have this to say : That such as have been of Party against us ( concerned in the Publication hereof ) have been the First ( and frequent ) *Promulgators* by *Declaration*, by *Manuscript*, and by *Printing*, *That there have been Divisions amongst the aforesaid People.*

As to a Publication thereof by *Declaration*, I refer to what I have already written in the *Preface* to the *Reader*, the *Introduction* to the *First* and *Fourth Parts* of this *Treatise*.

As to the *Publication thereof by Manuscript*, I refer to the *Fourth Part*, and in particular to the *Title Page* thereof ; to the *Forty Four Articles of Accusation*, drawn up against *John Wilkinson* and *John Story*, to the Paper subscribed by *Charles Marshal* and *Sixty five* more, at *Ellis Hooks* his Chamber;

( both mentioned in this *Treatise* ) to the \* Paper called *The Brethrens Narrative at Drawel*: And to an Epistle written by a publick Preacher ( and one of Party against such as are concerned in the Publication hereof, whose Name for the Reasons mentioned in the Preface I omit ) directed to be read, ( and accordingly was read ) in a Publick Meeting for Worship of God, within the City of *Bristol*, held in the great Meeting-

of the Temptation and hurt that's come upon these Men, nor yet insult over them : for that Spirit is not of God : but rather let all watch, in the Fear and Dread of Almighty God, against that Spirit, that they enter not into Temptation. The aforesaid Words are cited to shew the Inconsistency of *John Wilkinson* and *John Story*, their Opposers Actions with the aforesaid Advice. For 'tis well known, that contrary to the aforesaid Counsel; Their Opposers have been so drunk with Prejudice and an Insulting Spirit, as that the said Paper ( called a Narrative ) hath been read against them in several Counties, in publick Meetings for the Worship of God; from which Assemblies no Persons whatsoever ( though not professing the Truth ) are excluded. This Action may reasonably be concluded to spring from the same Spirit, that dictated a few Lines subscribed by *George Fox*, whereof mention is made in the Preface, directing to shew Certificates against *John Story*, both to Enemies and Friends.



House on the 21<sup>st</sup>. of the 11<sup>th</sup>. Month 1678. in the presence of several, not accounted to be of the People called *Quakers*, wherein mention is made of *Rents, Schismes, Contention, Difference, Breach, Strife, Distraction, Discord, Quarrel, late and present Division, and of a Seperation in some Parts of this Nation*, on such wise, as that in the Authors Sense, 'tis Evident, that they are mentioned with relation to one party of Friends, amongst those who have professed the Truth as rent and divided from another Party.

But that which on this Occasion is chiefly my Concern, is to evidence that there hath been a Publication of the afore-said Divisions in Print before the Publication hereof, and that by ( and on the behalf of ) some of George Fox's Party.

On the 8<sup>th</sup>. Instant came to my Hands two Sheets of Printed Paper, Entituled *An Epistle (pretended to be for true Love, Unity and Order in the Church of Christ, against the Spirit of Discord, Disorder and Confusion.* In the bottom of the Title Page thereof, 'tis thus written, *Printed by Andrew Sowle, and are to be Sold at his Shop in Devonshire Buildings, without Bishopsgate, 1680.* That direction for Sale is a sufficient Notification to me, that 'twas not Printed for a limited Service \* and forasmuch as 'tis well known that *Ann Whitehead* and *Mary Elson* ( the Subscribers thereof ) are such qualified Persons, as not to Print any thing on a Religious Score, without the Approbation of a Meeting held in *London* every Second Day ( usually consisting of uncertain Numbers of uncertain qualified Persons ) who therein pretend to take upon them the approbation, or the contrary of what is intended for the *P R E S S*. I reasonably conclude, that whatever is written in the above cited Sheets, was there approved.

n Note, Besides, as I am informed, they are publicly exposed to Sale by other Book-Sellers in London.

I should now proceed to cite a few Sentences out of it, which amounts to a Publication of Divisions.

Page 4. *The Lord hath suffered Blindness in part to happen to some, through declining their First Love, who came out amongst us, and had a Part in the Belief and Discovery of the Way of Truth; but now some only have the Sheeps-Cloathing, and others have lost that too, who through a prejudiced Mind, are alienated from that Unity of Spirit, and Bond of Peace, in which we keep our wholesome Practices; which we have received in the Unity, and Order of the Gospel of Peace, and Truth of Christ Jesus; in the Fellowship of the Spirit, in Bowels of Mercy, being like-minded, and of one accord, in whatsoever things are True, Just, Honest, and of good Report, not that we should think of them only, but be in the Practice of them, as we are.* In the same Page, it is further thus written; *But to our Burthen, and Grief, we find amongst some a Contrary Spirit, that will not subject to Unity in wholesome Practices amongst us, and that will needs Interpose, to destroy Unity in some Places, and obtrude it self to Confound our wholesome Order and Practices received amongst us, as a Church and People: and through this contrary Spirit, and Prejudiced Mind, the Accuser of the Brethren is broken out, under a specious Pretence, crying, Liberty of Conscience, Liberty of Conscience, in Opposition to those needful, convenient, and wholesome Practices exercised amongst us in outward Things.* Also

*Note, An accusing Spirit is now accounted a Confounder of Order: by this Rule, may not the Accusers of I. W. and I. S. be accounted Confounders of Order.*

Page 5th. thus, *This\* Accusing, Opposing, Dividing Spirit, that is at work in this our Day, to confound Order against the Peaceable Government of Christ amongst his People, This Dividing, Accusing, Prejudicial Worker would introduce a Belief, that an Apostacy is Entering, and we are gone from the Beginning and First Principle, and the Power lost, and now Forms are setting up, and Imposition on Consciences, and the like, and amongst whom is all this say they, but amongst us who are in Unity of Spirit*

rit both in Faith and Practices, and 'tis amongst such, that they  
 imagine this Fearful Imposture, and Arbitrary Rule, Imposing  
 Prescriptions and Laws on the tender Consciences of the Weak,  
 is now gotten up to exercise, and so the Liberty of the tender Con-  
 science is lost; and you say they are intangled with the Yoke of Bon-  
 dage to this Day. And Page 10th. thus; Inasmuch as the en-  
 vious Worker is suffered to proceed, that would even race out the  
 Foundation of Christ's Kingdom and Government under which  
 his Subjects do only own their Christian-Freedom and true Liber-  
 ty of Conscience, &c. In the 12th. Page it is thus written :  
 And he (meaning G. F. as by his Name before cited in the  
 same Page appears) was moved of the Lord to advise to a Wo-  
 mens Meeting, &c. and when Dear G. F. declared unto us,  
 what the Lord had made known unto him by his Power, that there  
 should be a Womens Meeting, that so all the Sick, the Weak,  
 the Widdow and the Fatherless should be\*  
 minded, and looked after in their Distres-  
 ses. And Page the 13th. thus: I have Note, here is no mention  
made of bringing Marriages  
before them.  
 a word in my Heart to say unto you all the Back-Sliders, Obstructors, Opposers (and such as Countenance  
 them secretly) of this our heavenly Order of Men and Womens  
 Meetings; which the Lord by his Power hath set up (and further  
 thus) You that have despised Dignities to speak Evil of the Ser-  
 vants of the Lord, such that faithfully have laboured amongst us  
 from the Beginning, which the Lord hath found worthy of double  
 Honour; for I do know, and the Lord hath sealed it in my Heart,  
 hat that Spirit which hath opposed the Blessed Unity, and Order  
 of Truth in those our Mens and Womens Meetings, shall never  
 prosper, nor they who are in it, inwardly to God without Repen-  
 tance. And in the 15th. Page 'tis thus written: And a true  
 sense hath been upon me of our Dear Friends up and down the  
 Nation, of their great Tryal and Exercise that hath been upon  
 them because of this Wicked Dividing Spirit, and especially in my



## POSTSCRIPT.

*my Native Country, viz. Wiltshire.* Thus much out of the aforesaid Sheets, to manifest that this Treatise contains not the first printed and published Papers, evidencing *Divisions* amongst the People called *Quakers*.

I am now sensible some may be apt thus to Object. *If the Meeting held on every Second Day, whereof thou makes mention, may be Justified, in approving the aforesaid Sheets to be printed; yet it can be Plea to Justify thy Printing, because thou hast descended more particularly to describe wherein the Difference doth consist, and hast mentioned some Names of both Parties concerned in the Difference. But in the aforesaid Sheets, we find but some Names of one Party only, viz. G. F. and the two Subscribers of the said two Sheets.*

*Ans.* I confess, the latter Part of the Objection to be true, but yet not sufficient for any to condemn my printing, who may Justify the printing of the aforesaid Sheets. For, if the mentioning of one particular Matter, wherein the Difference is reputed to consist (even as in the said Sheets it is) be according to Truth in *one Party*, I know not why the mentioning of *more* may not be justifiable in the other *Party*; and if it be justifiable to mention a Part of the Names of *one Party* concerned in the Difference, why not also of the other? And though in the aforesaid Sheets, there is not so particular a Description, wherein the Differences do consist, as in this Treatise is mentioned. Yet the understanding Reader may collect many things of importance from it, and in particular, that in the Sense of the Subscribers thereof, and such as are at Unity with them (who may reasonably be taken to be of *one Party*) they are such as are for True Love, Unity, Order of the Gospel of Peace, Fellowship of the Spirit, Bowels of Mercy, and things that are True, Honest, Just, and a good Report, &c. And that the other *Party* whom they oppose, are such as are for Disorder, Confusion, unto whom Blindness hath

## P O S T - S C R I P T .

31

hath happened, and that they are declined from their First Love, having only the Sheeps-Cloathing, of Prejudiced Minds. Opposing, Dividing, Confounding Order against the Peaceable Government of Christ; Envious Workers, that would raze <sup>out</sup> ~~at~~ the very Foundation of Christs Government, Despisers of Dignity, &c. All which leads me to this Observation, that since no matter of Fact is signified, to evidence any under the Profession of Truth worthy of those General Reflections, nor yet any thing referred to for Evidence; I may reasonably conclude, that the Intended Opposition to Christ's Government, is in their Sense no other than a supposed *Dislike to Womens-Meetings, distinct and seperate from Men*; Because I find that a Dislike to those Meetings is the Chief Matter treated on, which being duely weighed, seems to me very Unchristian-like so to reflect, as aforesaid; especially, when on such, whose *Persons and Purses* have not been wanting to *Administer* to the *Necessities* of the Sick, the Weak, the Widows and the Fatherless, which are the Ends declared in the aforesaid Sheets, wherefore *Womens-Meetings* were set up, and advised to by George Fox.

To conclude, I now leave it to the *Impartial Reader* to consider, whether the Method that is to be learned out of the before cited sheets, or that in this Treatise, be most *justifiable*. The *First* being to *praise themselves*, and *defame others* in a general way, without evidencing *matter of Fact*, worthy either of such *Praise* or *Defamation*; and so consequently can convince none, but such as are ready to pin their *Faiths* on the *Sleeves* of others. The other being a *Demonstration* from *matter of Faith*, or *Fact*, leaves every *Readers Judgement* free.

## POST-SCRIPT.

32

The Desire of my Soul now is, that the Lord in his Mercy may open the Eyes of Truths Opposers, that they may come to see, to hear, and understand themselves, and not be found any longer rejoicing in those Imaginary Sparks which they by a false Fire have kindled.

W. R.

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ERRATA.

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# ERRATA.

## ERRORS in the PREFACE.

Page	Line	Error	Corrected
34	18	as it	of
38	ib.	are	as

## ERRORS in the FIRST PART.

Page	Line	Error	Corrected
2	last	Variance	Variance are
4	1	Governments	Government is
15	16	Part	Parts
18	17	where	were
38	27	Hypocrite	Hierarchy
46	3	Twelfth	Twenty-First
47	27	Christians	Chieftains
58	20	form	from
64	23	Marriages	Marriage
66	21	whence	when
70	33	are : not	are not :
73	12	can	it can
73	35	lev.	Rev.
86	20	his	this
86	27	Fox	Fox has
87	33	their	the

## ERRORS in the SECOND PART.

Page	Line	Error	Corrected
5	15	that	the
44	4	lawful	unlawful
63	32	prove	proceed
81	2	be	by
85	24	ye	we
86	20	in	on
91	31	words	the Words
91	33	subscribers	Subscribers
91	34	in	is

ERRORS

# ERRATA.

## ERRORS in the THIRD PART.

Page	Line	Error	Corrected
7	8	(Ifa. 11.)	o
14	4	to	o
14	32	discourse of which	discours'd of, which
21	24	Centure	Sentence
29	14	Treatises	Treatise
34	17	having	leaving
37	17	to	as
40	6	neither	never
40	12	with	with the
52	27	intiate	intimate
69	23	But	out
74	23	promised	premiered
79	27	convinced	convened
80	4	Christ.	Christ; Note also, The Pa- ragraph should not end at [Christ;]
115	34	closed	chofed
119	7	Division	D. cision
122	27	little	Title
123	33	related	Relation
124	14	plain	Plainness
125	4	any occasion	my Occasions
127	15	or	on
135	last	would	it would
136	14	confess	confessed
137	5	this	his
137	8	Orders	Order
138	last	If they have this to say	If they have not, I have this to say.
140		In the Marginal-Note, for [of] read [after]	

## ERRORS in the Observations on Robert Barclay's *test-script.*

110	11	he'd forth	beli faith and obeyed
117	6	occ. joined	occuring
119	23	this	his
120	8	an	that
120	24	to	on
120	27	Peers	Peers

# ERRATA.

## ERRORS in the FOURTH PART.

Page	Line	Error	Corrected
3	2	those	o
25	28	amongst other	(amongst others)
27	last	which	o
33	15	be informed to	o
62	3	Tythe-Payers	as Tythe - Payers
62	9	'tis	'tis said to be
62	10	for	for 'tis said
63	3	this	this said
63	the 5th. Line of the last Marginal-Note, for [Deserts] read		[Deserts, and our Information.]
92	26	the	this
93	5	the	thy

## ERRORS in the FIFTH PART.

Page	Line	Error	Corrected
12	16	follow :	follow together, with Observations thereon, cited out of the 13th. Section of the 2d. Part of the Manuscript, first mentioned in the Preface.
34	25	thou	then
40	5	proceeding	preceding
65	16	Answers	Accusers
67	12	War	Ware
71	17	saith the less;	saith; the less
77	4	are there	there are

Several small Errors, not noted in the Errata, have escaped the Press, which will be obvious enough to the Understanding Readers, who are desired to Correct the same; and also to note, That where-ever 'tis thus written, [Preface to the First Part, &c.] 't ought to be only [Preface]; and that, if at first it had been concluded to Publish the Five Parts all together, as now they are, & not in distinct Parts, referring in some Cases to the Manuscript made mention of, in the Preface, might have been omitted, and instead thereof a Reference to some Part of what is now Publish'd.



The FIRST PART  
OF THE  
**Christian-Quaker,**

Distinguished from the  
**APOSTATE & INNOVATOR.**

WHEREIN,

An unhappy Difference arisen amongst the People called *Quakers* is treated on, and therein a Part of those things touching which they were at Unity, and the Ways and Means whereby that Unity was broken, Manifested.

ALSO,

An Epistle evidencing the Qualifications of such, whom Satan hath made Use of to Rend, and Divide the Church of Christ.

TO WHICH IS ADDED,

A Paper Touching the Scattered of *Israel*, given forth in the Year 1661, by *Edward Burrough* Minister of the Everlasting Gospel, which clearly shews, that the Spirit of the Lord thorough his Servant, hath in a Parable very lively described, a Part of what hath happened amongst the Flock of God in these latter Days.

ALSO,

A Particular Discovery of that Bait, by Which *George Fox* hath been Tempted and Ensnared, to Oppose and Reproach some (without Manifesting of any Just Cause) who cannot own, That his Directions or Prescriptions should be urged with Severity, which is no less than an enforcing on Gods Faithful People.

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By **WILLIAM ROGERS** on Behalf of himself and other Friends in Truth concerned.

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*Jer. 10. 21. Jer. 12. 10. For the Pastors are become brutish, and have destroyed my Vineyard.  
Isai. 3. 12. As for my People, Children are their Oppressors, and Women Rule over them: Oh my People, They which lead thee, cause thee to erre, and destroy the way of thy Paths.*

*Tim. 2. 19. Nevertheless the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his, and let every one that nameth the Name of Christ, depart from Iniquity.*

---

L O N D O N,  
PRINTED in the Year, 1680.

# The Contents.

## Section I.

**T**He Introduction wherein the Case is Stated, manifesting that there was an Union, and the Ways and Means by which it came to be Broken. Pag. 1.

## Sect. II.

An Answer to the First Position ( deducible from an Objection raised toward the Conclusion of the First Section ) to wit, That the Lord hath ordained George Fox, to be in that Place amongst the Children of Light in this our Day, as Moses was amongst the Children of Israel in his Day. Pag. 10.

## Sect. III.

An Answer to the Second Position ( deducible from an Objection raised toward the Conclusion of the First Section ) viz. that Monthly and Quarterly Meetings are called the Church, and ought to be submitted to. Pag. 11.

## Sect. IV.

An Answer to the Third Position ( deducible from an Objection raised, toward the Conclusion of the First Section ) viz. That 'tis Folly and Hypocrisy to profess our selves Members of the True Church, and yet not Believe thus, as the True Church Believes. Pag. 36.

# The Contents.

## Sect. V.

*What we stand for, viz. Truth and Righteousness, and that Christ's Government; may be exalted in every Heart, under which we are Instructed not to depend on Man, but on the sufficiency of Gods Grace.* Page 27.

*A Testimony against Tythes, and for Meeting together in time of Persecution, the neglect whereof may be the Fruit of Weakness or Disobedience.* Page 28.

*The Government of Christ, and the Laws thereof are Inward; some part of the Fruits brought forth, under the said Government are Described.* Page 29.

*An Objection relating to the securing any part of a Mans Estate, on a fore-Sight of a Premunire, or Fines for Meeting Answered.* Page 31.

## Sect. VI.

*On the Occasion of an Objection raised, touching the Sufficiency of Gods Grace: Unity is treated on from the words of Paul to the Corinthians, that they should all speak one thing.* Page 36.

*Touching the Word Independency, occasioned by a Publick Preacher.* Page 38.

*That leaving Friends to the Grace, Light, and Spirit of God, is not the way to lead into Rantism.* Page 42, 43.

## Sect. VII.

*Touching Church Government, and the meaning of the Word Church Government, in the Sense of our Opposers, as we on (sufficient Ground) take it, layd down.* Page 44.

*Our denial of that meaning.* Page 46.

*Several Scriptures, from whence a Proof for Church Government hath been pretended, are treated on; shewing, that from thence no Pretence can be, to claime a Power over Conscience, or Outward Property.* Page 46, 47.

The

## The Contents.

*The Doctrine touching Power over Conscience, and Outward Things, relating to meum and tuum ( as R. B's Terms are ) which, we therefore call Outward Property, examined and testified against, as contrary to the Principle of Truth, and Liberty we have in Christ Jesus.*  
Page 47.

*Our Sense what ought to be done for the Decision of Controversy, with Relation to Property, between Brother and Brother.*  
Page 48.

*An Objection raised to this purpose, that what is given forth by the Spirit, through the Brethren, ought to be obeyed, and not accounted the Dictates of Fallible Men, and that if thou see it not thy Duty to obey, the reason is thy want of Diligence, and not waiting in thy Measure, and so no Plea for thy Disobedience is good.*  
Page 54.

*The said Objection Answered.*  
Page 54.

*An Examination from the Scriptures, Whether Christ gave any Incouragement to his Disciples, to become Rulers over one another.*  
Page. 59.

### SECT. VIII.

*A Manifestation, that the variance hath originally Reason, from a Different Sense touching George Fox, the General Meeting, or Womens Meeting.*  
Page 61.

### SECT. IX.

*An Epistle, evidencing the Qualifications of such whom Satan makes use of to Rend and Divide the Church of Christ.*  
Page 68.



## The Contents, of the First Part,

*A Paper given forth by Edward Burroughs, Anno 1661. touching the Scattered in Israel; wherein by a Parable is lively described, a part of what hath happened amongst the Flock of God, in these latter Days.* Pag. 78.

*The Conclusion; manifesting several Passages, very material and worthy Observation, as a further Discovery of the Fruits and Cause of Division, and in Particular what hath been the Bait whereby George Fox hath been Tempted and Ensnared.* Pag. 85.

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The FIRST PART  
OF THE  
Christian-Quaker

Distinguished from the  
*Apostate and Innovator, &c.*

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SECTION I.

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The INTRODUCTION.

Wherein the Case is stated, manifesting, That there was an Union; and the Wayes and Means by which it came to be broken.

**T**O all the faithfull People of God ( called Quakers ) throughout this Nation of England; or else where, we your Brethren do send greeting in the Lord; breathing unto the God of our Lives, that the same Everlasting Arm and Power, whereby we have been gathered unto God, and into an heavenly Fellowship and Union one with another in the Life of Righteousness, may preserve us all to the End of our Days, in the Bond of perfect Love each toward other, establisht upon that sure Rock of Ages ( Christ Jesus ) against which the Gates of Hell never did, can or shall, prevail: And in this Love, our Desires are, that the Faithful ( unto whom this Treatise is directed ) may communicate the same unto others, as, in the Wisdom, and Love of God, they may see a Service thereof.

A.

Dear

*Dear Friends and Bretheren;*

**W**E are truly sensible, that all those, who keep their Place and Habitation in the unchangeable Truth, have with us a Sence of the many Snares, and Temptations, whereby Satan hath endeavoured to betray the Innocent, whose Faces have been *Zion-ward*: And that his most subtil Invention hath been, to appear as an *Angel of Light*, thereby to turn those, whose Hearts have been inclined to follow the Lord, out of the way of Truth.

And now Friends, that which in the Grief of our Hearts, we have to signifie to you, is this; We are sensible that the Evil Seeds-man is crept in amongst many of those called *Quakers*, who (as we believe) have in Days past walkt together in true Fellowship each with other, and that in the sensible Feeling of that Immortal Life, whereby we with them were knit and united together, as Bone of one anothers Bone, and Flesh of one anothers Flesh, having the Evidence of such our heavenly Union, springing from that, which neither the Carnal Eye, nor the Carnal Ear, could be Witnesses of.

In order hereunto, we have this following Observation to make.

That the day was, wherein those very Persons amongst the People called *Quakers*, who now are at great varience, and out of Unity each with other, were once in Unity, and therefore we think necessary to lay down, *Viz.*

First, *Some part of those things touching which the Faithful were at UNITY*

Secondly, *By what Wayes and Means that UNITY came to be broken.*

And so leave the Consideration thereof to the Consciences of all, who profess the Truth; that so in the Light of Christ Jesus they may weigh and consider, *Whether their Unity stood in the unchangeable Truth, and which of these Parties now at variance deviated therefrom.*

The Consideration of this Observation doth lead us in relation to the first perticular, thus to testify, *Viz.*

That about Twenty Six Years past, it pleased the Lord to send forth many faithful *Labourers* of the Gospel of *Christ Jesus*, who in his Name, Dread, and Power testified, that their *CALL* was not of *MAN*, but of *GOD*; and that their *Message* was both to the *Professour*, and to the *Prophane*. To the *Prophane* crying on this wise, [*Turn from the Evil of your Wayes, and Doings, and meet the Lord by sudden Repentance of your open Transgressions*] To the *Professours* (who were not in the Common Pollutions of the World) on this wise, [*Your Outward Forms, your Outward Ordinances, and Outward Church Fellowships, they are even but as Rudiments of this World, and the Lord hath no Regard thereto*] And to both of them, [*Turn in your Minds to the Light of Christ Jesus, that shines in your Consciences.*] exalting the Measure thereof (as given to every man to profit withal) to be that Law, that Order, that Rule of the Spirit of Life in Christ Jesus, unto which every one respectively ought to be subject, and yield Obedience; not by Constraint, but of a willing Mind, and that for Conscience sake: And as we were so subject, we became Members of that Body against which the Gates of Hell never did, or can prevail; nor yet against any one Member thereof, whilst abiding on the Rock Christ, which is that Body the unworthy Eaters discerned not.

And thus for many Years it continued amongst the *Friends of Truth* (or *Children of Light* (for so were we called in the beginning) magnifying by their Testimonies, Obedience unto the Light of *Christ Jesus* (which as the Scripture Testifies, *lighteth every man that cometh into the World*) as the only *RULE* and *GOVERNOUR* in the *Church of God*, unto which whosoever took heed, and was obedient, was esteemed to live under the *Government of Christ*; knowing and believing, that as *Christ's* coming is to be waited for in the Hearts of the Sons and Daughters of Men, so there his



Governments to be exalted; and that whosoever should endeavour by outward Ways and Means, to establish an Outward Government, and Outward Rules, Orders, Laws, or Prescriptions over the Heritage of God, under the Notion or Presence of *Christ's Government*, would be found Invaders of *Christ's Prerogative*, and building the things which in the *Light of Christ Jesus* had been often testified against, as more agreeable to the First Covenant than the Second, under which we are; and touching which 'tis thus said, by the Prophet, *I will put my Law in their inward Parts, and write it in their Hearts, and they shall teach no more every man his Neighbour, and every man his Brother, saying, Know the Lord; for they shall all know me, from the least of them, to the greatest of them, saith the Lord.* Jer. 31. 33. 34.

In these things we with many others were at Unity. We now recommend the same to every Conscience in the Sight of God, whether this our Unity was not ( and yet is ) consisting with, and agreeable to the unchangable Truth.

The next thing we are to treat upon, is, *By what ways and means this Unity came to be broken.*

In order to the Discovery thereof, we think it necessary to answer one Question, which ( probably ) may be asked by some Persons, who may not be sensible of such a Variance hinted at, *Viz.*

*How doth it appear that there is such a great Difference, and Dis-union?*

To this we say; The publick Testimonies of many Persons in those publick Meetings for Worship, where we have been conversant ( and that when many others, not under the same Profession with us, have been present ) against *dark, bad, leavened, rending, dividing, or seperate Spirits*, with Application

on to such who are under the Profession of Truth, and (as we believe) have born the Brunt and Heat of the Day, and do yet continue unchanged, as to the Principle of Truth, and as blameless in Life and Conversation as ever they were in dayes past, when their Opposers were at Unity with them (so far as we know) doth evidently demonstrate, that the Breach is not only very wide, but so publick, as it cannot but concern some of the *wrongfully scandalized Party* (whereof we are a part) as *Men*; and as *Christians* (for our Reputations, or at least the Reputation of some of us, in both respects, have been struck at) to appear thus publick in the Vindication of Truth; and therefore having long born the Reproach and Scandal of Scandalous Tongues, hoping that those who have so persecuted us, and others our Brethren (for whose sakes we also are the more concerned) would have come to see their Error, and repented, do now think our selves oblig'd for the Honour of Truth; and Information of all the Friends thereof, as well as for the sakes of such as have been betrayed and led from the Simplicity of the Gospel of Christ, to proceed to manifest, for what Cause both we and many other our Brethren in the *Unchangeable Truth*, are accounted such *dark, leavened, rending, dividing, and seperate Spirits*; which being truly stated, the impartial Reader will easily discover, by what ways and means the aforesaid Unity came to be broken, and at whose Door that will lie, and which of those *divided Parties* do yet stand in and for the unchangeable Truth.

That the aforesaid Cause, wherefore we and others are accounted *dark, leavened, rending, dividing, or seperate Spirits*; may be the more clearly manifested, 'tis needfull to consider, that some enquiring Reader may be ready to ask this Question, *What do you believe is meant by the words dark, leavened, rending, dividing, or seperate Spirits?* To

To this we answer, that many signal and outward Demonstrations, both by Words and Writings (too large here to insert) have been given us to believe, that the Publishers of such Reflecting Expressions on many ancient and honorable Brethren (who we believe have approved themselves to this day, Faithful Labourers in the Gospel of Christ) do intend, that if any one who hath been convinced of the Truth, as preached amongst us in the beginning, doth scruple (though conscientiously) to put in practise the *Outward Orders*, and *Prescriptions* of some Person, or Persons; taking upon him or them, to give forth the same, such an one may justly be accounted of a *dark, leaven'd, rending, dividing, or seperate Spirit*.

And though of our certain knowledge we can declare, that the understandings of many are so enlightned by the Truth, as clearly to discern a *deceivable Spirit*, entring in by this Door; yet we are sensible that there are many Honest-hearted Friends, who being ignorant of many things that are come to our Knowledge, may have a Dread upon them, lest they Err in taking part either with *one* or *tother* Party, until they have further enquired and satisfied themselves; and these peradventure may be ready thus to object and tell us.

Objection, *That they are informed, that some of those whom we term some Persons, taking upon them to give forth outward Orders and Prescriptions, are such as usually frequent the General Meeting, and have been ancient Labourers in the Gospel and have been Instruments to gather us from the Lo heres, and the Lo theses, to follow that Teacher that cannot be removed into a Corner; and that the General Meeting is an Established Meeting, and that they have Power to Command, Govern, and Rule over others; and that 'tis the Duty of others to Obey, for we find (as they may say) Robert Barclay, in his Book of Government, which Friends ought not to Judge, because 'twas approved*



approved by the Second Days Meeting in London ( which is a Meeting of Ministering Friends ) to inform us, Page 27, 28.  
 [ " That the Apostles and Primitive Christians, practised Order and Government in the Church ; that some did appoint  
 " and ordain certain things, condemn and approve certain Practices, as well as Doctrines, by the Spirit of God ; that there  
 " lay an Obligation in point of Duty upon some others to obey, and submit ; and that such as are in the true Feeling and  
 " Sense, will find it their places to obey, and be one with the Church in such like cases ; and that its such that have lost their  
 " sense and feeling of the Life of the Body, that dissent, and are disobedient under the false pretence of Liberty.

To this we answer : First, that General Meeting doth usually consist only of such Persons, as pretend a Freedom in their Spirits to go thither, or have Outward Business calling them to the place where it is usually held : and though it hath been accounted a Meeting of Ministering Friends, yet of late Years we are very certain, it hath consisted ( and so for the future may ) of some other Persons, professing the Truth, that will take upon them to assemble amongst them ; and to be very plain, we cannot but appeal to the Consciences of all such Honourable Friends, who are both intelligent and impartial, whether some, who have usually there assembled, or may pretend right to be Members thereof, have not been false Accusers, and Man-pleasers, and many of them a sort of Persons who being Lovers of Preheminence, and Time-servers, take that as an Opportunity to appear unto others, that which they are not in themselves ?

On the whole matter 'tis evident to us, that some Persons uncertain in number, as well as to Persons, and Qualifications, do take upon them to call themselves a General Meeting, and though such when met, may on that foot take upon them to ordain and appoint certain things ; condemn some Friends, as Rending Seperate Spirits ; and approve of others, as Faithfull Bretheren, and that ( as they may say ) in the Name of the Lord ;  
 yet



yet it is not likely to have any more place with us, on that account, than if they spoke in their *Own Name*, since 'twas never evidenced to our Consciences, that they had any Call from God to act, and give forth all those things which they have taken upon them.

*Objection, But suppose some Persons in their respective Countries, should undertake to Meet together Quarterly, and at such Quarterly Meetings choose two Persons to go to the said General Meeting, as was endeavoured the last Year.*

To this we answer, We deny, that it can be agreeable to the Truth for such to assert, that *from thence they are invested with Power to Ordain and Appoint certain things, unto which others (as Members of Christs Body) ought therefore to yeild Obedience, whilst not perswaded by Christs Light in their Consciences of their Duty therein.*

*First;* Because though such Quarterly Meetings (as men) may be capable to choose Persons; yet they are not capable to invest them with a suitable Power, since 'tis taken for granted, *that the Authority of all those Meetings ought to be the Power of God;* which man is not capable to confer, neither have those Meetings affirmed they are.

*Secondly;* Because no *Outward Order, Counsel, or Advice*, is sufficient Ground for any man to Practise this, or t'other thing, so as thereby to find Acceptance with the Lord, until the *Conscience* of such an one, by the Light of Christ Jesus, be convinced thereof: For every Action in relation to the things of God, that springs not from an enlightned convinced Conscience, is but the fruit of a lifeless Form without the Power, and seems not to square with this Doctrine, *draw water out of your own Wells; let it be your own, and not anothers:* nor yet with that Doctrine which hath often been sounded in our Ears, *to gather us from the Lo heres, and the Lo theses.*

But yet we are sensible that this further *Objection* may be raised, *viz.*

*Objection*

Obj. \* 'Tis true, Friends in the Beginning were turned to the Light in their own Consciences, as their Guide; but when it pleased the Lord to gather so great a Number into the Knowledge and Belief of the Truth, as were in few Years gathered, then the Heavenly Motion came upon G. F. as the Lords Anointed, and Chosen; having the Care of the Churches, as being the great Apostle of Christ Jesus ( and as one whom the Lord had ordained to be in that place amongst the Children of Light in this our Day, as Moses was amongst the Children of Israel in his Day ) to set forth Methods, and Forms of Church Government, and to establish Monthly, and Quarterly Meetings of Men, and of Women distinct from Men; and these Meetings since are called the Church, whose Counsel, Advice, and Judgment ( as Occasion should offer ) is to be submitted unto by every one who professes himself a Member of the Church of Christ; and that we ought to believe, as the Church believes; else why should an Eminent Friend in the sixteenth Page of his Book thus say, "I affirm, that the true Church is in the true Faith that is in God, and we must either believe thus, as the true Church believes, or else it were but both a Folly, and Hypocrisy to profess our selves Members thereof. [ And so in the same Page proceeds to manifest ] that he who seems to own the Church of Christ, as a Member of her, and yet tells the World, that it is a most dangerous position, that we are to believe as the Church believes, is a treacherous Enemy to the Church of Christ."

\* Note in the manuscript first made mention of in the Preface, the Ground of this Objection, from the Words and Writings of divers Persons, is cited out of the second part of the said Manuscript, but their Names for the reasons in the Preface are omitted here.

From this Objection these three Positions seem to be deducible.

First, That the Lord hath ordained G. F. to be in that Place amongst the Children of Light in this our Day, as Moses was amongst the Children of Israel in his Day.

Secondly, *That monthly and quarterly Meetings are called the Church, and ought to be submitted to.*

Thirdly, *That 'tis Folly and Hypocrisy, to profess our selves Members of the true Church, and yet not believe thus as the true Church believes.*

## SECT. II.

*An Answer to the First Position ( deducible from an Objection raised toward the conclusion of the first Section ) to wit, That the Lord hath ordained G. F. to be in that place amongst the Children of Light in this our Day, as Moses was among the Children of Israel in his Day.*

**T**HE Lord under the First Covenant promised, *To raise up a Prophet like unto Moses, whom the People were to hear in all things,* Deut. 18. 15. This Prophet spoken of, was Christ Jesus, who in the fullness of Time appeared upon the Earth, and then 'twas the Duty of the Sons and Daughters of Men to hearken unto his Voice; since he ascended on high, the Father, according to the Testimony of his Son Christ, hath sent unto us the Comforter, the Spirit of Truth, who is to lead and guide us into all Truth; this Spirit we witness to be in us, according to the Testimony of the Scriptures, *It shall be in you.*

Our Testimony now is, that it's not agreeable to the *Second Covenant*, to expect that any one should be ordained of God to be amongst the Children of Light, like unto *Moses* save

I ave *Christ Jesus* our Lord and Master, who by his Spiritual Appearance in us, is become our Leader, and Lawgiver; and therefore we have no Ground to believe, *that any one Mortal Man, ought to assume that place amongst the Children of Light at this Day, as Moses, by the Appointment of God, did amongst the Children of Israel in his Day; especially if we do but consider, that the Promise of the Lord through his Prophet Jeremiah, Jer. 31. 33, 34. (with relation to that Time and dispensation of the New Covenant, under which we are) was on this wise, I will put my Law in their Inward Parts, and write it in their Hearts, and they shall teach no more every man his Neighbour, and every man his Brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord.*

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### SECT. III.

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*An Answer to the Second Position (deducible from an Objection raised toward the Conclusion of the first Section) viz. That Monthly and Quarterly Meetings are called the Church, and ought to be submitted to.*

**T**Is well remembered, that that one Man G. F. went some years past into many parts of this Nation, advising Friends to hold such Meetings, viz. *Monthly*, and *Quarterly*; and in many places his Counsel was readily embraced: but for our parts, we understood not at that day, that it was designed by him, or any else, that those Meetings should not only be accounted the *Church*, but also such as professed the Truth, *ought to believe as this Church believes*; had he so expressed himself, Testimonies would have arisen as a Flood against



such Darkness; for this would have plainly appeared to us, to have opened a Door, whereby that *Babylonish* Rubbish, which we had been long testifying against, might have been exalted in one day. And to be very plain, we cannot but now declare, that we are fully satisfied in our Consciences, that by this very Door, a Body of *Strife, Contention, Emulation, Malice, and Envy*, together with a *Rending, Dividing* *Seperate Spirit* from the Truth, is entred amongst many hundreds, who before walked together with us in an Heavenly Union and Fellowship, in the Life of Righteousness; which doubtless may (if it hath not already) occasion many Honest Simple-hearted Friends thus in their Hearts to say; [*Where are the People whom we shall now follow?*] But if such re-  
 tire into the Sanctuary of the Lord, there in stillness to wait what God will say, they will undoubtedly have this Answer; [*You have a Teacher within you, which cannot be removed into a Corner; follow that Teacher, lest peradventer your Feet do slip, by going from your Inward Guide, and following the Footsteps and Dictates of Man.*]

But to return, 'Tis now our Concern, as to the second Position thus further to declare, *That whosoever hath or shall testifie, that all those Meetings (as usually held) were the Church of God, hath and will appear to be such, as know not whereof they affirm;* for such a Testimony carries with it neither inward, nor outward Evidence (though we dare not conclude, that

1 Cor. 12. 13.

none in those Meetings were Members of the Church) for the Church of God consists properly of such as are by one Spirit baptized into one Body; and so are in the Possession as well as Profession of Truth: But yet whoever they were, that did but so much as profess the Truth, were admitted to be Members of such Meetings, whilst they appeared in the outward Form thereof, and were not then of Scandalous Conversations: All which might appear in such as were far remote from witnessing the Circumcision of the Heart, and the Answer of a good

Con-

Conscience towards God, which must be witnessed as the proper Product of the Baptism of the Spirit, before a Possession of the Truth be known : And whether Mens Meetings have not often consisted of such Members, and are like so to do, whilst the Door is open for any under the aforesaid Qualifications to sit there (as it yet is) we recommend to the Serious Consideration of the Impartial Readers ; and if so, we desire them further to weigh and Consider :

*First,* Whether it can be agreeable to the Truth, to account every thing acted and done by every such Meeting, to be the Product of the Church of Christ, and accordingly to be submitted to.

*Secondly,* Whether the Judging of some (conscientiously refusing to submit) to be *dark, leavened, rending dividing or seperate Spirits*, because they refuse, be not the fruit of that Spirit that would remove us from that Teacher that cannot be removed into a Corner, to follow the Dictates of Fallible Men.

*Thirdly,* Whether a Plea for Obedience to the Orders of such Meetings, from Persons Conscientiously Refusing to Obey, hath not a tendency to Justify Usurpation ; since they have never evidenced to the Consciences of those, from whom they have seemed to expect Obedience, any other Call to that Service, than their own.

*Fourthly,* Whether a Plea for such Meetings, to Govern in matters relating to Conscience, hath not a tendency to Justify Confusion ; since according to the reputed Order of such Meetings, *None that are to be Ruled, are excluded from being Rulers ?*

Let those who cannot believe this our last Assertion, peruse *Robert Barclay's Book of Government*, approved by such as have been accounted Ministring Friends, at the second Days Meeting in *London*, wherein 'tis said, Page. 33. "We are not so foolish, as to concern our selves with those who are not of us : None of which are (according to the Import of the said Book of Governmnt, as we take it) excluded from such

such Meetings, nor yet to give Judgment therein (witness Page 79, and 82. of the said book) and since we are now treating of those Meetings, we are not without a sense, but that some may be ready *thus* to query, *viz.*

*What Order is either prescribed or used, whereby the sense of such Meetings is collected. ?*

To this we say ;

An eminent Person professing Truth being at *Bristol*, did take occasion to signify, at a Mens-Meeting held in that City, to this effect; *That in London, and other parts of this Nation, where such Meetings were usually held, the sense of the generallity hath been taken for the sense of such Meetings ;* Comparing this with this Doctrine frequently of late publisht amongst us, *That the Apostacy shall never enter the generality more*, doth give us Just occasion to be Jealous, that our opposers, for the carrying on of their designs against us, have contrived this method of carrying all things by the *generality*, or *major number* of voices ; which Limitation, we know hath been heretofore ( and by the faithfull to this day ) utterly disowned, as contrary to the Truth ; and also by the approvers of R. B's. *Book of Government*, as in Page 81. and though the counsel of that one man, who first advised to the aforesaid Meetings in some parts, was on this wise, *Choose from amongst you the faithfull ;* yet such a limitation we have cause to believe, will not now be born by some ; 'tis well if the ground thereof in our opposers be not to bring in the *multitude*, if they can, and that under a pretence, that all Friends in Truth may have free access, that so the *Generality* may be on their side : for of late Mens Meetings are known to consist of many such, who, if any ought to be *Governed*, are much fitter to be *Governed*, then appear as *Governours*, and who ( we are well satisfied in our Consciences ) would of themselves be more modest than to appear in such Meetings, as *Governours*, were they not prompted to be there

there; The secret end thereof (as we have cause to doubt) is for the carying on that which we believe Truth will never own.

And as to the Apostacy never entering the generality more, we say; may the Lord preserve us all so stayd in his Unchangable Truth, as that we may never apostatise from it, nor be drawn away from the hope of the Gospel, by false Prophets and seducing Spirits; for we do firmly believe that as many of those, who formerly were in the Truth, and do now account us *Dark Spirits*, because we cannot be at Unity with them, in such actions as we account Persecution against antient Brethern, are already Apostatized: and doubtless they with their adherents account themselves the generality; yet we hope better things than so.

We now come to say something to these foregoing words, viz. *That in London and other part of this Nation, where such Meetings were usually held, the sense of the Generallity hath been taken for the sense of such Meetings.* To this we answer, if thereby is intended, that the generality may claim power to declare, that their sense is the sense of the Meeting, it opens a Door whereby the Reputation and Honour of Truth, as Profest, owned, and practized amongst the Freinds thereof, may fall in one day; For when these Meetings were assented unto (we cannot say establisht by any man) we lookt upon our selves all Servants one unto another, and not Masters and Rulers over one another; and so had then no occasion given us to discourse of Authority, but when there was, we well Remember, that we ascribed all Authority unto the appearance of the invisible Power of God; and so no encouragment was given by us, that any one Man or Men should take upon him or them, to Rule and Govern in such Meetings; but our expectations were, that every Member should there appear in subjection to *Christ*, the Head and higher Power, unto which as Members of his Body we owe Obedience: In this sense we readily embraced the Counsel, to Meet together to Serve, but



but not to *Bear Rule* over one another's Consciences: and the matters intended by us to be transacted in those Meetings, and by others also (as far as we understood) were chiefly, *To take care of the poor, the fatherless and the widow.* And that if any professed the Truth, and dishonour'd the same by prophane and evil Conversation, we might by such ways and meanes, as the Lord on every occasion might direct, (not then thinking that the day would ever come, wherein an Outward Directory should be placed as a Judge over our Consciences) endeavor to reclaim such from the Evil of their Ways; and for these Services we are sensible, that Meetings are proper, and therefore do continue in the services thereof: yet never thought that we should have seen the Day, wherein any professing the Truth would have attempted to treat on such a Subject as this, viz. [*How far doth this Government extend in matters Spiritual, and purely conscientious?*] and not only so but be approved (as the aforesaid *Book of Government*, wherein the said sentence is written, hath been) by a Meeting that takes upon them to take Care (as they pretend) that nothing be Printed whereby the Truth may be dishonour'd.

Alas! Friends, can such appear to us as men staid in the Unchangable Truth, who have suffered and highly contend-ed for *Liberty of Conscience*, and that *Christ alone is Lord over it*; and is its only Lawgiver; and yet now reckon that Mens-Meetings (which we, or at least several of us, do know, having been much conversant therein, even from the beginning, to this day, have most usually consisted of Men *Uncertain in Numbers* as well as to *Qualifications* and *Persons*) may assume a Power over Conscience, under the Notion of the Church of Christ. Truly Friends, we cannot but testify, that our Souls have no Unity with such things; and cannot but look upon the Promoters thereof, as *Lovers of Preheminency, more than Lovers of God*; having let in a dark, seperate, rending, dividing Spirit from the Truth, and opened a Door, whereby as great Darkness may be brought over the People,

As ever was in any Age under the profession of Christian Religion.

*Objection*, But perhaps some persons may thus Object, We cannot but have more Charity for some, at least, of those who are concerned in these things you strike at, and cannot believe they intend an imposition on any of our Consciences; for when we have been in Meetings with them, we have been Witnesses that the Life hath been raised, and our Souls have been refreshed through their Ministry; and in their Epistles they tell us, how eminently the Lord appears amongst them, unto which we cannot but give Credit, because when they are with us, the Life in us answers to the Life in them, as Face answers Face in a Glasse; but when those whom they oppose, do speak, then Deadness, Dryness, and Barrenness appears: besides, many of the Ministering Friends have exhorted us (and as they say) in the Name of the Lord, that we ought to shut out Jealousies, the Reasoning, and the Wisdom; telling us (as before is hinted) That the Apostacy shall never enter the generality more, and that we ought to have an eye to the Brethren.

*Ans.* This Objection may seem very weighty with some, especially such who may conclude, that if they are of the true Brotherhood, the Lord will give them an inward sense, when they wait upon him, whereby a Testimony according to the Truth may arise from them in every Case, wherein they may Concern their thoughts; but alas! 'tis either the fruit of Weakness or Presumption so to conclude, with respect to every Brother, in what estate soever, which hath been sufficiently evidenced to us by the Fruits of those, who have taken upon them to Judge the Merit of a Cause, without hearing of both Parties, (of which more anon) Besides, if we do but consider, that the Scriptures of Truth do testify, there are diversities of Gifts, diversities of Administrations, and Operations, and yet by the same Spirit, it were sufficient to prompt us to be

so Serious, and weighty in this day of Tryal, as to be found waiting every one in his own Gift, that so all may be preserved, and not meddle with things that are too high for them.

He that is not sensible of the Danger in running beyond his Gift, and is so puffed up with Spiritual Pride, as to conclude himself more Faithful, more Holy, more Circumspect, more Discerning than his Brother, thinking of himself not only better than of his Brother, but in other things above what is meet, contrary to the Counsel of the Apostle, who exhorted, *Not to think of our selves more highly than we ought*; may easily run himself on this Rock of Judging those, whom the Lord Judgeth not; especially if such an one give himself liberty to Judge from an apprehended Inward Sense, grounded on no Outward Knowledge, or Evidence.

That now which is with us farther to signify in relation to this matter, is this, we have great cause to doubt that this kind of Weakness, or Presumption hath been, and is yet like to be one means, by which the variance amongst such as have been formerly at Unity may continue; because 'tis well known that when Testimonies have arisen against some persons in publick, as *dark, separte, and dividing Spirits*, and that some such as have been dissatisfy'd, have desired to know what is the *Matter*, and what is the *Fruit* whereby it may be evidenced? The Answer commonly is, *Let the Testimonies of Friends arise*: this *Word* when it Springs from such, who have been Instruments to beget into this Faith, *that we ought to shut out the Reasoning, the Wisdom and Jealousy* (and that without distinction) and that the Apostacy shall never enter the *Generality* more; and that we ought to

\* We would not be understood, that 'tis not fit to have an Eye to faithful

Brethren in anything; but yet we cannot but take notice, that it sounds not very comely out of the mouths of those, with respect to themselves, who have in publick frequently thus Testified, [We Preach not our selves, look not unto us, but unto the Lord, and the measure of his Grace in your selves, that's given to you to profit withal.]

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like Testimony, that such an one is *of a dark, seperating Spirit* and then this comes to be spread abroad, as a Seal to that which cannot be evidenced either by Doctrine or Conversation; as if the Tree were not now to be known by its Fruit, as in daies past; and so whilst they have been in the Exercise of one part of the Counsel, *viz.* Excluding the Reason and the Wisdom (by which means some have been betrayed to act contrary to *all Reason, and all Wisdom*) they have acted contrary to the other part of the counsel which was to shut out the *jealousy*. For had they not entertained Unrighteous Jealousy, we are perswaded, that they would not have testified against such, as have approved themselves unto us no other, then Faithful Ministers of Christ, Sound in Doctrine, and as Blameless in Conversation (so far as ever we knew) as any Friends.

And thus the Variance, we feare, is but too likely to continue. Now we appeal to the Witnesses of God, *Whether this kind of proceeding be not the Fruit of a Dark, Rending Spirit, that seperates from the Truth.*

But to come a little nearer to answer other parts of the Objection, *viz.* When we have been in Meetings with them, we have been Witnesses, that the Life hath been raised, and our soules have been refreshed; and that When those whom they oppose do speake, nothing but Dryness, Deadness, and Barrenness appears.

We desire every one who may thus affirm, seriously to weigh and consider.

First, Whether, if contrary to thine own Principle, thou hast let in Jealousy, this Jealousy may not darken thee, so as to take Light for Darkness, and Darkness for Light; and that to be True Refreshment, which is no other, but *rejoycing in those imaginary sparks, which thou by a false fire hast kindled*: for when the eye is not single to God; and fixt upon that Teacher that cannot be removed into a Corner, but instead thereof, hast an eye unto man; and to things that are without,



weighing not the matters wherein thy mind is concerned in the equal Ballance of the Sanctuary ) it may be Just with the Lord to suffer thee to be overshadowed with a Vail of Darkness, and to become ignorant of the Mysteries of the Kingdom of God, as they who are without are, *lest thou see with thine eye; and understand with thy heart, and be converted and saved, even as it was said by Christ himself concerning them who are without, Mark, 4. 11, 12.*

For we know, that when Truth was Preach't amongst us in the beginning, and the Light of Christ Jesus shining in our Consciences magnified as our only Guide (the Gift of the Father) and Appearance of Christ Jesus, the great Ordinance and Power of God unto Salvation) our souls were wonderfully reacht, and affected with the sound thereof; believing, that the day was then come unto us, wherein the Promise of the Father, according to the Words of Christ, was fulfilled unto us, *viz. But the Comforter, which is the Spirit of Truth, which the Father will send in my Name, he shall Teach you all things, and Guide you into all Truth:* And thus the Eyes of our Understandings came to be opened, that we saw most of the Professours (then in being) to be but in the Gentile nature, and come no further than the Outward Court, which the Angel (as John Testified) was not to measure: for was not their Preacher Outward, their Rule Outward, their Order Outward, their Ordinances Outward, and the Tokens, and Marks of Membership in their Church Outward? And when those Outward Things were magnified, and the Preaching of the Light of Christ Jesus, as the Guide to the Father, degraded by our Opposers, we were even ready to fear (on their behalf) that they were of that number, who *saw, but did not perceive; did hear, but not understand.* Our breathing now unto the Lord is, That none of those, who have formerly received the Truth in the Love thereof, may continue so hardened, as to see and not Perceive; to hear and not Understand; and so (in a dark and veiled Estate) con-

conclude, that [*as \* Heirs of the Gospel, Life and Salvation, they are entered into an Heavenly Possession*]; (whenas the Possessions they are entered into, are but some outward Observations, which may more properly be accounted to relate to the Outward Court, than to the New Jerusalem, and Heirs of the Kingdom of God) but rather that they may so perceive, and understand the things of God, as to bow to the appearance of Christ Jesus in themselves, as the only Lawgiver, Spiritual Guide and Teacher, which is infailible, and cannot be removed into a Corner: with confidence then may we conclude, that none such will ever more boast of the possession which they have taken (*as Heirs of the Gospel*) with respect to things that are with-  
out.

*Secondly, As to this part of the aforesaid Objection, viz. that nothing but Dryness, Deadness and Barrenness appears in those, who are opposed by such with whom thou art at Unity; we say.*

This seems not strange unto us; for the Apostle thus Testifies, *We are unto God a sweet Savour of Christ in them that are saved, and in them that perish; to the one we are the Savour of Death unto Death, and to the other the Savour of Life unto Life:* This give us occasion to put every one that has or may Judge the sound form of words to be Deadness, Dryness & Barrenness (especially when Springing from such whom thou hast known to be in the Life) upon this search; is not the reason thereof, *because I am watching for evil, and have let in a Spirit of Prejudice, believing an evil Report, when perhaps it may not be Truth?* If this be thy State we must plainly tell thee, they are the very Tokens of a *Perishing Condition*, and then, though it be the Word of Life that is Preached, yet it  
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\* Note, This Sentence [*viz. as Heirs of the Gospel, Life & Salvation take your possessions*] hath been of late years frequently express'd by G. F. when speaking to friends by way of encouragement to continue Mens and Womens Meetings, distinct from the publick Meetings for Worship; by which meanes 'tis much doubted, that some ignorant People have concluded, that their frequenting those meetings is an evidence, that they are Heirs of Life and Salvation.

can be no other ( according to the Testimony of the Apostle ) but the *Savour of Death unto thee.*

Besides, we have this further Observation to make, that some [ at least ] of those, thus Testified against, as Dead, Dry and Barren, are chiefly such unto whom God hath given a *Portion of Understanding above many of their Brethren*, and have, and yet do ( as far as ever we know ) appear *Sound in Doctrine*, and as *blameless in Life and Conversation as any friends, we have ever known*; and so cannot run with the Current of the Times: we desire therefore that every one of the Opposers of, or Judges over such, will yet more thoroughly search their own Consciences, and in a Godly Jealousy over themselves put these queries unto their own hearts; and try things in the equal ballance.

Have not I many times heard *Unsound Doctrines*, and beheld *Disorder and Confusion* brought forth even in Publick Meetings for worship by those, who cry against Dark, Seperate Spirits; and yet not been a Reproof thereto, Concluding notwithstanding that there did a Freshness and Life appear?

Have not I been often affected with an *Outward Tone*, and *Strength of Lungs*, when there hath been little to the Information and Building up one another in the most Holy Faith?

Have not I been better Contented to hear a *Thundering kind of Voice* Crying out against a Seperate Spirit, ( though without Distinction ) when not a word was spoken to shew the Way to the Kingdom, than to hear the Way of Eternal Life Plainly Demonstrated by a soft, and moderate Voice?

We know there is great cause for many to put these questions to their Consciences, and to be *cool in Spirit* that so they may have an Answer from the Lord, whose appearance is not in the strong winds, but in the still Voice.

## S E C T. IV.

*An Answer to the Third Position (deducible from an Objection raised, toward the Conclusion of the first Section) viz. That 'tis Folly and Hipocrisy to profess our selves Members of the True Church, and yet not Believe thus, as the True Church Believes.*

**T**O this we say, we are altogether dissatisfied (especially when we consider what a Body of darkness hath entered under the Belief of this Position [*we must believe as the Church believes*]) amongst the Professors of Christianity in Ages past, as well as at this present Day) that such Language can become the mouth, or pen of any one, that professeth not only Faith in Christ, but also that such his Faith is grounded upon the Inward Manifestation and Revelation of Gods Spirit in *himself* [mark] we say *in himself*.

Those who are accounted Apostate Christians, have from such Assemblies, which they call their Church, set forth their Creeds, by which it may be known, what the Members of their Church do and *ought to Believe*; and since 'tis so, that no Person is able to make out, that ever any Assembly under the Notion of the true Church, amongst the People called *Quakers*, have published their Creed, by which we mean a certain number of Articles of Faith, recommending them as those things which every Member of the true Church ought to believe, or else not be accounted a Member of the true Church, we cannot account it unreasonable, if any one that liketh not the Language touching *Believing as the true Church Believes*, should ask the Publisher thereof this Question, *Hast thou not spoken this with respect to the People called Quakers, as those*



those whom thou accountest the True Church? And if so, is it not folly to talk of believing as this Church believes, when no assembly under the notion of this Church have to this day declared, and published their Creed, for the ends aforesaid? Nay, may it not further be said, we know how Papists and Protestants describe their Church, but at the day wherein that which occasions this present discourse was given forth, it was not discovered by any reputed *Quakers*, publickly in Print (that we know of) who or were the true Church is, with respect to visible persons, more than what is to this effect given forth by the Author, occasioning this present discourse, viz. *That the People called Quakers are the Church*. Wherein we do not take his meaning to be, that *all called Quakers* were the Church of God, but the *Elect* amongst them; for he also saith, *The Church signifies the Elect*; and so the Reader is left without any certain Description who or where this Church is, with respect to *visible Persons*; since the *Elect* amongst them are not outwardly described.

For the clearing of the Truth, and the opening of the Understandings of such, as may be muddled about this matter, 'tis with us thus to Testifie:

'Tis well known, that it pleased the Lord, to reach unto many of our Consciences at the beginning of this latter Day, that hath dawned amongst us; whereby we came to Believe in the Everlasting Light of the Lord; and as others held forth the *Visible Orders*, and *Written Faiths* of a *Visible Church* to be as a *Lanthorn to their Paths*, and as a *Ground of their Faith*, so this *Light of Christ* was preach't up as a *Lanthorn to our Paths*, and as the *Ground of our Faith*, and then (as our Understandings came to be more and more opened) we clearly saw, that as other Churches had *outward Marks and Tokens*, whereby a man might manifest himself to be a Member of their Church; when received into Society with their Church, so we: (who had Believed in the *Light* of our Lord *Jesus Christ*, and had the Evidence in our selves, that we were of  
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the true Brotherhood, and Members of Christ's Body ) were at a loss infallibly to manifest unto others, by any *Outward Marks or Tokens*, that we were in Reality *Members of the true Church* : Because this Light ( in which we had Believed ) did reveal unto us, *that those who were but in the Gentile Nature, and had come no further than the Outward Court ( that was given to the Gentiles ) might have all the Outward Marks and signs of a Member of their Churches, and yet know very little of the washing by the Water of Regeneration, and Sanctification through the Spirit, which every Member of the true Church, that's Built on the Rock Christ, comes to be Witness of.*

And therefore, when our Opposers ( who professed not the Truth ) would reflect upon us on this wise ; *You are a confused People ; you gather not into Church-fellowships ; you have no certain Way to know one another to be Members of the Church, as we have. And why do you not put forth your Creed, that so we may know what and how many the Articles of your Faith are, and what you stand for, and what you stand against ?* The best Answer, that ever ( as we could understand ) we were capable to give in Truth unto such, was this :

The True Church is in God, who is the Author and Finisher of our Faith ; we have believed in the Sufficiency of his Grace, unto which, if we are obedient ( according to the respective measures thereof given of God, and Received by us ) we then have the Witness of God in our Consciences, giving Evidence, that we are of the True Brotherhood, and of the Church of the First Born, whose Names are written in Heaven, though we do not alleadge any outward Marks and Signes, whereby our Bodies ( being Temples wherein the Holy Ghost doth dwell ) ought to be accounted within the pale of the true Church. And albeit no Outward Society of Men amongst us, calling themselves the Church, have put forth any certain number of Articles of Faith, with this Testimony, that every one that professeth himself a Member of the Church of Christ ought so to Believe, or else not be accounted

accounted of the *True Church*; yet many of our Friends, unto whom the Lord hath given Divine Understanding, have written divers Books (according as the Spirit of the Lord hath moved upon their Hearts) out of which the sound Doctrines we hold, and stand for, may be collected; though others, so reputed may (thorough Weakness) have erred. To conclude as to this particular we further thus testify.

In the Church of Christ, there are *Babes, Young Men, and Fathers*; there are the *Weak*, and the *Strong*: Suppose a Weak Brothers Faith Differs from his Brethren, must he be accounted a *Fool*, or an *Hypocrite*? Nay; Nay, Charity measures not so.

We find this very Case happening amongst the *Romans*; and what said Paul in that Case? Read *Rom. 14. 3, 4, 22, 23.* and there Paul thus adviseth; *Let not him that eateth, despise him that eateth not; and let not him that eateth not, Judge him which eateth; for God hath received him. Who art thou, that condemnest another Man's Servant? To his own Master he standeth or falleth: Hast thou Faith? Have it to thyself. He that doubteth, is condemned if he eat, because he eateth not of Faith; and whatsoever is not of Faith, is Sin.*

Hence 'tis evident, the Members of the Church differed in their Faith; he that did eat, was not to be Judged, because he was *Received of God*; he that did not eat, was so far from being Judged, that the Apostle condemnes the very eating, whilst there was a *Doubt*: though the abstaining from eating, was the Fruit of Weakness.

We now leave it to the Conscience of every Impartial Reader, in the Light of Christ Jesus to weigh and consider, whether it can be Service to the Truth, and agreeable to the meaning of the Spirit at this day, for any person under the name of *Quaker*, to give forth this Doctrine, 'tis folly and hypocrisy to profess our selves Members of the *True Church*, and yet not believe thus; as the *True Church* believes, though the giver forth thereof

thereof may to this purpose also declare (as to give the publisher thereof his due, he hath) *That they never did preach up such a Position as a great Argument to enforce People into their Faith.*

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SECT. V.

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*What we stand for, viz. Truth and Righteousness, and that Christ's Government may be exalted in every Heart, under which we are instructed not to depend on Man, but on the sufficiency of God's Grace. A Testimony against Tythes, and for Meeting together in time of Persecution, the neglect whereof may be the Fruit of Weakness, or disobedience. The Government of Christ, and the Laws thereof are inward. Some part of the Fruits brought forth, under the said Government are described. An Objection relating to the Securing any part of a mans Estate on a fore-sight of a Premunire, or Fines for meeting answered.*

**H**AVING thus far eased our selves, 'tis with us in short to inform the Reader, what we *stand for*, and what we *stand against*; that so the understanding impartial Reader (who cannot be principled to shut out *all Reason*, and *all Wisdom*, notwithstanding publick Exhortations to the contrary, as if *Wisdom* and *Reason* of all kinds were condemnable) may perceive more clearly what we are, and what we are not.

That then which chiefly we stand for, is *Truth* and *Righteousness*, and that *Christ's Government* may be exalted in every Heart; which might be branched forth into many particular



Doctrines, and Practices : but forasmuch as that hath largely been treated on by many antient & honourable Friends to Truth and Righteousness ( who were Instruments in Gods Hand to gather us into the Belief of his Light, and Sufficiency of his Grace, though since fallen asleep ) and that we intend more particularly to treat thereon in the second part of this Treatise ; we shall not much enlarge thereon in this part ; yet think it necessary for the sakes of some, here to signify : That Truth and Righteousness ( for which we stand under the *Government of Christ* ) hath Instructed us, not to depend on *Man* for teaching ; but on the *Sufficiency of Gods Grace* ; nor yet to put into the mouths of false Prophets, or Hireling Shepherds ; and on this foot we have had a Testimony against paying of *Tythes*, as being that Antichristian-Yoak, which in the dark Night of Apostacy hath been spread over Nations ; and as we came to believe in the *Light of Christ Jesus*, and to depend upon the *Sufficiency of his Grace*, and to know the benefit of our assembling our selves together, to wait upon the Lord, for the arising of his pure immortal Life, to the refreshing and consoling our immortal Souls ; we have been made willing ( Praises be to our God ) to continue the assembling of our Selves together, waiting upon the Lord in the day of Persecution, and Hour of Tryal, though Sufferings might therefore attend ; believing, that *whatsoever society of People had been in the Life of Christianity, and yet should for Fear of Man, or the Lawes of Men, forsake the assembling of themselves together* ( as the manner of some hath been in dayes past ) *when the will of the Lord was they should not forbear, might thereby come to lose their strength in the Lord* : for that we believe, 'tis the duty of every *Christian*, to think nothing too dear to offer up for the Lord, when he commands, or calls for it ; [ Mark, We do not say, at every time that any *Informer*, that thirsteth after our ruin and Estates, thorough Malice ( especially when not prompted thereto by such as are Ministers of the Law ) calls for it, but we say when

when the Lord Commands or Calls for it.] And if peradventure any should be so overcome, as through *Disobedience, Fear* or *Weakness*, not to stand stedfast to the Testimony of Truth in the day of Tryal, even in that manner that the Lord willeth, it is then the Duty of those that are strong, to deal gently with such, and in that Charity (spoken of by the Apostle, 1 Cor. 13.) *That beareth all things, that endureth all things*, endeavour to convince them of such their weakness, that so their Faith and Strength in the Truth, may come to encrease; and not be so remote from bearing the Infirmities of the Weak (which was the Apostles Counsel to those who were Strong) as instead thereof to publish such their *Weakness*, by way of *Recrimination* through the Nation, especially whilst such *Weakness* might truly be termed, *want of Sight*, or *clear Conviction*.

We also do believe, that the Government of Christ is an *Inward Government*, that the Laws thereof are *Inward*, and that the only place wherein they are to be exalted is in the *Heart of Man*; for that Christ's Appearance is there to be waited for; and that this Government cannot be established by *Man*, because 'tis already on Christ's Shoulders; and he that sits on the Throne of David is to establish it. Notwithstanding 'tis well known, that some called *Quakers*, by writing under their hands, have declared themselves to be the *Establishers of the Churches in the Holy Order of Truth*.

We also do believe, that those, who have lived under this Government of Christ, bring forth the peaceable Fruits of Righteousness, strive not for Preheminence, nor yet, like the *Gentiles*, exercise Lordship over one another: but are meek, gentle, humble, and easie to be entreated; ready to pass by and forgive Offences, even as God, for Christ's sake hath forgiven us: and so shew forth the Fruit of that Love, whereof Christ our Lord and Master did declare, when he said, *By this shall all men know, that ye are my Disciples, if ye Love one another*. But on the contrary, we cannot but testify, that those

those who are so far from following Peace with all men (which was the Apostles Counsel) as to raise Contention amongst their Brethren, endeavouring to make them Offenders for those things, which (in the Sight of the All-seeing God) are no Offence, do not appear to be Subject unto Christ's Government, though they may stile themselves Establishers of the Churches in the Holy Order of Truth.

*Object.* But perhaps some may here Object. How come you and those your Opposers (who run against you as dark, leavened, seperate Spirits) thus to disagree? for certain we are, that we have heard them testifie to the sufficiency of Gods Grace, in Opposition to the Teachings of Man; magnifie the Light of Christ Jesus (as the Guide to the Father) and bear witness against Tyth-payers and Fleers in time of Persecution?

*Ans.* Yes verily, we believe so too; but yet we are not of those, who can hold an Unity with such, who sometimes tell us, *We must walk according to the Measure of Gods Grace in our selves, and that magnifie the sufficiency thereof (as the only unerring Rule)* and yet be Judging their Brethren, because they cannot have an Eye to some Outward Rules and Orders (given forth by such who have said, *Look not unto us, but unto the Lord*) when at the same time, such as may be so Judged, shall solemnly affirm, it reaches not to their Consciences, unto which all Papers, Outward Rules and Prescriptions, are to be brought; that so by the Light of Christ Jesus therein, they may be tryed; and not our Consciences brought unto Papers, or any thing Outward, to be a Bond thereon, before an Inward Conviction from the Measure of the Grace of God received: neither can we be at Unity with the Appearance of that Spirit in any one, that villifies others for Fleers in time of Persecution, Backbiting (instead of endeavouring to restore in the Spirit of Meekness) such, when such an one hath appeared a  
Fleer



*Flee at such like times himself; neither can we beat Unity with the Appearance of that Spirit (be it in whomsoever it will) that can reclinimate men as Tyth-payers, who have been Faithful in their Testimony relating to Tythes, and yet advise a Friend to Purchase Tythes, which is G. F's Case, with relation to his Advice unto Nathaniel Crips, and Robert Arch, according as is treated on, and proved by Certificates under their hands, recorded in the 21th Section of the Manuscript first mentioned in the Preface, ready to be seen.*

*We are now sensible, that some of our Opposers may take occasion from a part of our fore going words, thus to Object,*

*Obj. This your Language of Offering up all, seems not (according to the sense of some) to square with the practice of securing any part of your Estates, when you foresee a probability of incurring a Premunire, or being fined for Meeting, which (as report saith) hath been the Case of some of you; and not only so, but that you have justified the same, notwithstanding some (whom we account faithful) have in Publick Meetings for Worship declared against it, instancing the words of Christ when he said unto Peter, Get thee behind me Satan, thou art an Offence to me; for thou savourest not the things that be of God: which was so spoken by Christ, because Peter said unto him, Be it far from thee, Lord; this shall not be unto thee: meaning, as the Context shews, that he would not have Jesus go to Jerusalem, there to suffer; though 'twas manifested to him, that he must go thither and suffer, &c. Read, Mat. 16. 21, 22, 23. and so by consequence it appears, that Christ reprov'd that Spirit which exhorted to save Self. Besides, 'tis well known, that on this occasion the rebellious and condemned Action of Saul in saving Agag, and the best of the Sheep and Oxen alive (being a part of what by the Commandment of the Lord he took of the Amalakites) hath frequently been brought (as an instance against some of you) to shew that all ought to be offered up. Read, 1 Sam. 15.*

*Ansiv.*



*Ans.* Forasmuch as this very *Objection* hath been made use of, as a prevailing Argument to affect some ignorant People against the Friends of Truth, 'tis needfull it should receive a particular Answer, and Observation, which now followeth.

*Peters* words had a tendency to divert Christ from what he knew to be his Duty; *Sauls* Action was *known* and *confest* Rebellion, in saying that which was no part of his own proper Substance, but a Prey obtained by Commission from God; and that with a severe Command to *Destroy all*; and therefore we readily Confess, that if any amongst us have endeavoured to divert another from what he knew to be his Duty, or hath (in saying any part of that Substance which God Commanded to be Destroyed) acted contrary to his *known Duty*, 'tis justly to be condemned; and the Scriptures before-cited may in that Case be termed a proper Allusion thereto. But, alas! this is far remote from the Cases reflected on; because some Persons therein concerned have received no Command from God to the contrary, nor yet have saved any thing which the Lord commanded to destroy: And therefore such may justly thus say; *How darest thou to Judge the Friends of Truth, and Servants of the Lord, for that wherein they are not Judged of the Lord?* Besides, 'tis worthy Observation, that if any should go beyond their proper Gift, and Line of right Understanding, and in that state offer up their *Altar*, when the Lord calls not for it, but instead thereof a *Company of Informers*, and that also by Illegal Ways, to devour it on their Lusts, this Offering might have no more acceptance with the Lord, under this Dispensation of the New Covenant, than the Offering of the *Blind* and the *Lame* under the First Covenant had. And indeed, it may not be unnecessary, farther to consider the *End* wherefore the Lord hath made us Stewards of Worldly Estates, doubtless 'twas and is, that therewith we might *Maintain* our *Families*, and have a

*due regard to the Poor, the Fatherless and the Widow, that are or might be Objects of Charity: and therefore it may well be deemed not contrary to the Truth, Lawfully to preserve the same, for the Ends for which 'twas given, and to endeavour by all Lawful Ways and Means to prevent the Spoylers Design of possessing our Estates to consume it on their Lusts. And indeed, Charity obligeth us to suppose, that these very Considerations occasioned G. F. to advice Mary Penington to secure Worldly Estate, from the hands of such, who were Supposed in a Persecuting Spirit to Thirst after it, though of her self, if what G. F. hath Written in relation to this matter be to be credited, she had no inclination to remove her moveable goods, in order to secure it. And if any should question the Truth of this, relating to G. F. and Mary Penington, we thereto say, that Sufficient Witness to Prove Mary Peningtons Confession thereof can be now Produced, besides G. F. Being charged therewith, did not in his Answer written, deny it.*

This our Answer may in probability occasion from some another *Objection* on this wise.

*Obj. This is but a subtil Evasion of that which is the Duty of all Friends, for the Testimony of faithful Friends and the Words of Christ in Answer to Peter, and of Samuel to Saul, will stand over the Heads of Such Dark Spirits as you are.*

*Ansiv.* This *Objection* containing such Language, where-with we are well acquainted from the Mouthes of our Opposers, may thus in Truth be Answered.

That it can no more stand over our Heads, than the words of some Priests, urging *Abrahams payment of Tythes, out of spoyle he obtained in War (Gen. 14. 20.)* can stand over the Heads of Friends, refusing to pay *Tythes* of those Lands which are their Inheritance, or proper purchase, and no part

of Spoyles obtained in War. Those who will not receive this as a full Answer to evidence the Weakness of the last Objection, but tenaciously persist in asserting that the said Objection is reasonable, and that from the words of Christ and Saul, will undoubtedly give Just occasion to confirm the sense of our common Enemies, viz. *That there are amongst the People called Quakers; who make of the Scriptures a meer Nose of Wax*; for though the Scriptures mention not any Command from God to Abraham, to pay unto Melchisedeck the Tenth of his Spoiles, yet doubtless he therein did according to the Mind of God, even as Saul would have done had he destroyed all, according to the Command of God; and if what was practised by Abraham, might be taken to be an incumbent Duty on Christians at this day, even as our Opposers would have what Saul ought to have practised (according to the command of God) to be Exemplary at this day, yet 'tis apparent, that both one and 't'other had a real relation to what was obtained in War, and so no proper Presidents either to pay a Tenth part, or to offer up the nine parts with the tenth, of that Estate which is our *Inheritance or proper Purchase*.

This we are farther sensible may also occasion another Objection to this purpose, viz.

Obj. *Your Discourse seemes to encourage the avoyding all Suffering, and then, how in this our day shall that Testimony of the Apostle be fullfilled, viz. All that will live Godly in Christ Jesus shall suffer Persecution? 2 Tim. 3. 12.*

Ans. To this we answer; Our former discourse encourages the *assembling our selves together*; though not to *put in the Mouthes of Informers at their Wills and Pleasures*; and doubtless Few so Weak, but do know, that Sufferings of divers kinds may therefore attend; so that unless we were *Discouragers of Assembling together to wait upon the Lord*, we cannot reasonably be understood to encourage the avoyding



*all sufferings.* And though *Paul's* Words seem so positive and general, yet the meaning of the Spirit through *Paul*, might be more particular, *viz.* in relation to *Times, Seasons, and Persons*, wherein the Lord might suffer the *Adversary* to exercise some of his People, for the Tryal of their Faith and Patience; and not strictly meant, that if a man had not suffered Persecution, therefore he had not lived Godly in Christ Jesus. For who dares to be so uncharitable as to conclude, *That none who are fallen asleep, that tasteth not of Persecution in their day, nor had occasion offered for the spoyling of their goods for the Gospels Sake, Dyed in the Faith of Gods Elect, and of the number of those who lived Godly in Christ Jesus; especially since we know it hath been the practice of some (who have been apt to reflect as aforesaid) to use divers wayes and meanes (according to the best of their Skill and Understandings) to prevent the Stroke of Persecution in their day?*

Moreover, 'tis Observable that *Paul's* Words to *Felix, &c.* Acts, 26. 29. *I would to God, that not only thou, but also all that hear me this Day, were both almost and altogether such as I am, Except these Bonds:* did clearly shew, that Persecution is not such an absolute Companion to a true Christian, as that without it, *it's not possible to live Godly in Christ Jesus;* because, no doubt but *Paul* was then in that state of Godliness, and so also would those, on whose behalf he so spoke, have been, had *Paul's* Desires been Answered, notwithstanding he Excepted the Bonds he then was in, by reason of Persecution.

And forasmuch as we know some of our Opposers seems to Glory in suffering their goods to be taken away, and (to speak in their Language) account it the Fruit of a *Dark Spirit* to endeavour to save any, though but from the thirst of *Informers*, occasioning Persecution merely to enrich themselves, we cannot but Query, *Whether it be not more Christian like so to act according to ones plain Perswasion, than to contend so much for offering up all, & yet after taken away, to use divers means*



to get it again; sometimes by Law open-faced, as in the case of Appeals, and sometimes by private and Secret Solicitations, wherein not only Time and Breath is Spent, but (as is credibly reported) the Purse opened too, as some of our Opposers have done?

We shall now return and consider what in probability may be Objected touching the sufficiency of Gods Grace, &c. as in the next following Section.

## SECT. VI.

On the occasion of an Objection, raised touching the sufficiency of Gods Grace, Unity is treated on; from the words of Paul to the Corinthians, that they should all speak one thing. Touching the Word Independency, occasioned by a Publick Preacher. That leaving Friends to the Grace, Light and Spirit of God, is not the way to lead into Rantism.

### Objection.

**T**Is true (may some say) this Doctrine of exalting the sufficiency of Gods Grace, squares with the Principle of Truth as Preach't amongst us in the Beginning, and it had then, and still hath an Answer in our Consciences; but now several of those, who have been Instruments to gather us, increase in the Knowledge of the Mind of God, and they now tell us, that they doubt if there be no care taken to preserve an Unity amongst the Professors of Truth, Friends may be scattered and broken, and run into a Separation, &c. for did not Paul exhort the Corinthians, that they should all speak one thing? 1 Cor. 1. 10.

Ans.

*Ansiv.* To this we answer, that when *Paul* came to understand, that the Church at *Corinth* were some for *Paul*, and some for *Apollo*, and some for *Cephas*, and some for *Christ*, there was great need for him on that Occasion to exhort them to speak *one thing*, lest their Faith and Hope in the Gospel might come utterly to be destroyed; did those who cry against such (whom we account Faithful Friends) as dark Spirits, and plead so much for Unity, and to speak one thing, exhort those who were apt to pin their Faiths on an *Apollo*, a *Paul*, or a *Cephas*, to be for *Christ*, we should think it good Exhortation therein to speak one thing; and that which would cast a great Line of Reflection on those Ignorant Zealots, who of late Days have much exhorted us to have an Eye to the Brethren, in which 'tis evident to us, their meaning is to some particular Brethren, whilest others, ancient and honourable, are despised by them.

Besides, we cannot on this occasion but observe, that the same *Paul* doth sufficiently evidence his dislike of any Plea for *Unity*, save that of the Spirit in the Bond of Peace: And though he exhorts to Unity, *Ephes.* 4. 3. yet *Vers.* 7. he saith, *But unto every one of us is given Grace, according to the measure of the Gift of Christ*; which clearly evidences to our Consciences, that *Paul* never intended to magnify any \* *Unity* amongst Brethren, but that which might be the natural product of this gift of Grace, or manifestation of the Spirit, as given to every one according to measure, to profit withal, and whereby they might (in the language, and according to the example of the Apostle *Paul*) say each unto other, *By the Grace of God I am what I am.*

\* 1 Cor. 12. 7.

1 Cor. 15. 10.

We are yet sensible that another *Objection* may still arise:

Obj.

Obj. *What then are you for an Independency?* Yes verily, we are for an Independency, that is to say, \* not to depend on the Counsel of one

\* Some may wonder, why we raise this Objection; but doubtless it will come to the view of one (and not a mean one too) who manifested his doubt, that some of us intended an Independency.

man, nor yet to depend on the counsel of General, Quarterly or Monthly Meetings, but as there is sufficiency in the Grace of God, that is given unto us to profit withal, so to have a Dependency on that Grace; to teach, direct, and instruct in all things, relating to the Inward man of the heart; knowing that its against the nature of that Principle in which we have believed, to have a dependency on any thing that is Outward, lest it prove unto us like the Reed of Egypt, and Arm of Flesh, that cannot save: but yet we are not against appointed Meetings for the Outward services of Truth, for that hath been and is our practice; knowing that there may be a service therein; as occasion offers; provided all in such Meetings may be kept in humility, as servants each to other, and the Truth; not exercising Lordship over the Conscience, which is Gods Prerogative; nor yet exalting themselves, as if thereby they were entred into that Possession, which can never be taken from them.

Object. We are now sensible that some may be ready thus to say, we can scarcely believe that any man of weight (and under the name of one that may be accounted by any a faithful Quaker) would give occasion for such a discourse as this, occasioned on the word [Independency] for that many may be apt to say 'tis the Language of an Hypocrite that hath outward Power to uphold it, because some who are accounted seperate from it, are called Independents.

\* Note, his Name is omitted for the reason in the Preface.

Ans. This occasions us to signifie, that \* an eminent Person writing to Friends in Wiltshire, by way of Reply to an Answer they gave to the Paper from Ellis Hooks his Chamber, signed by

Charles

*Charles Marshall* and sixty five more; against two ancient and honourable Friends in truth, viz; *John Story* and *John Wilkinson*, &c. thus repeats part of the words of the Friends of *Wiltshire*.

“And what if we in this County (or any Friends elsewhere) should say to any of you of London, or other Cities, or Countries, as to our Publick Concerns, in the managment of our Affairs, *\* Note; Though 'tis recited, meddle not with us, yet the very following words are thus,* Meddle not with us; if we should so say unto you, we cannot think that this is of the nature of Imposition, having no Penalty annexed thereunto, neither do we understand theirs to be any otherwise. *“unless concerned, “but if the Word of “the Lord be really “with any of you, “we are ready to “hear it, which being left out by the repyer.*

These words being thus repeated, the Replyer proceeds and gives this Answer,

*we appeal to the righteous Judge, whether he hath not therein acted notoriously unjust, since there could not have been the least Pretence for him to have written as he hath on that Subject: had the whole Sentence been repeated.*

“To this I Answer, ye are out of the Wisdom and Fellowship of the Gospel herein; for where-ever Truth is concerned, the Friends of Truth may be concerned by counsel, advice, or other aid or assistance; and to talk of Cityes, Places, or Countries, by way of Limitation, is narrow, weak, and unsound; it is a plain restraint, which is of the nature of *Imposition*, it ariseth from the same Ground, and tends to the same Center; and the end of this very Spirit (how small soever its appearances are thought now to be) is down-right *Independencies, Parishes* and *Schismes*: suffer but the Universal Cord to be cut, and these things must follow; hereby one Place will be ignorant of the Actions of another and each be as distinct *Governments*; and by things happening between Persons of differing Meetings, a Foundation is laid for *Emulation, Strife* and *Division*: but where Truth only Rules and Reigns, and that all Friends:



“ Friends of Truth have Free access in it, Truth, and not  
 “ *Man* nor *Men* rules and raignes : for they that would have  
 “ a *Meeting* rule, are as far from Truth, as they that would  
 “ have a *Man* rule : for it is neither *Man*, nor *Men*, but *Truth*  
 “ in all that must, and will preside amongst us ; and the Faith-  
 “ ful are of one mind, because they have but one Head.

Here the Reader may take notice, that the Replyer ( who  
 is not a mean One ) useth the Word *Independencies*, and  
 seems to speak against *Seperate* and *Independant Priviledges*,  
 and distinct *Governments* ; and yet also imports by his words,  
 that neither *Man*, *Men* nor *Meetings* ought to Rule ; but that  
*Truth* must, and will preside amongst us : and that the Faithful  
 are all of one Mind, because they have but one Head.

Hence some may be apt to enquire ; *What may be the mean-  
 ing of these his words, and the End of this very Spirit is down-  
 right Independencies, Parishes, and Schisms ?*

To this we Answer, That we take him to mean, that  
 there are some who in his sense either are, or in the end may  
 become *Schismatics*, because they are not principled to de-  
 pend on the Assemblies of Men, though under a Form of  
*Government* ( but on the Sufficiency of Gods Grace ) which  
 seems to be evident from this his Expressions, “ *suffer the uni-  
 versal Cord* [ by which we cannot take him to mean the  
 “ *Power of God*, but some outward thing ] *to be cut, and these*  
 “ *things must follow, viz. hereby one Place will be ignorant of*  
 “ *the Actions of another, and each will plead Seperate and Independ-*  
 “ *ent Priviledges ; in fine, they will be as distinct Governments :*  
 “ *and by things happening between Persons of different Meetings,*  
 “ *a foundation is laid for Emulation, Strife and Division :* but  
 had he not so said ; we have sufficient Evidence satisfying us,  
 that what we take to be his Meaning may reasonably be taken  
 to be his very Meaning : since tis not rational to take him to  
 mean an *Independency* on the Light of Christ, and Suffici-  
 ency

ency of Gods Grace; because 'tis used by way of Reflection on those, whose great Concern at this day (as we believe) is to contend and plead for this undoubted *Christian-Freedom* and Priviledge; that as under the Profession of *Christianity*, the Sons and Daughters of Men, (have (by the True Ministers of Christ) been committed to Gods Grace; so they ought to be left free to the Sufficiency of his Grace, as that Teacher of Righteousness, on which they ought to depend: notwithstanding many False and Hireling Ministers have usually thus said, *We commit you to the Word of Gods Grace*, and yet be found Persecutors of those, who giving heed to the *Word of Grace*, could not adhere to their words. *He that hath an ear to hear, let him hear.*

We appeal now to Gods Witness in every impartial Reader, whether the Replyers Language in his afore-cited Reply, favours of the Truth; and in the mean while shall leave this our Testimony on record, that Truth may appear amongst a Few Countrey Friends in a small Village; and that they, from the Appearance thereof, may act by way of Counsel, Exhortation, Aid, or Assistance (charging troublesome, turbulent Disquieters of Gods People not to meddle with them, unless concerned) and yet may not Justly be reflected on as such, as would cut the *Universal Cord*, which is the *Power of God* (and cannot be cut) whereby we were gathered: nor yet, that the end of their Spirits are *Independencies, Parishes, Schismes*; and that they are Pleaders for such *Seperate Independent Priviledges*, as have not a dependency on Gods leading Grace.

Oh, Friends! away with all such discourse, that tells you in one Line, *that no Man, Men, nor Meetings, but Truth must Rule and Preside*; and yet reflect on others, as claiming and pleading for *Seperate Priviledges*, and *distinct Governments*; when in Reallity they plead for nothing, but to be left (according as the antient Labourers, who were Instruments in Gods hand to gather us, did leave us, commit us, and com-

mend us) to the Grace of God, and the Teachings thereof, as manifest in every ones Inward Parts; making no mention of having their *Dependencies* on *General, Quarterly Monthly*, or any other *Meetings of Men* whatsoever; and therefore we cannot but give forth this as *a warning* to all, to take heed, that ye be not deceived by the cunning Sleights and Devices of *Man*, to leave your Teacher, that cannot be removed into a Corner; and instead thereof be found depending on the Dictates, and Prescriptions of fallible Man. *He that hath an ear to hear, let him hear.*

But to come yet more close to the matter in hand; we cannot but further declare, that though the Replier thus hath said, *To talk of Cityes, Places or Countreyes by way of limitation, is narrow weak and unsound; it is a plain restraint; it is of the nature of Imposition*; yet we must take Liberty to tell him, that we are not so void of sense, but to perceive, that the *General Meeting* is that unto which, in the sense of some, all Friends ought to have an Eye, above any other Meeting of Friends whatsoever; and that the meaning of this Exhortation, frequently uttered, *viz. Have an Eye to the Brethren*, is chiefly mean't with respect to that Meeting; this we take to be both *Limitation*, and a Design of *Imposition*.

And whereas the Replier hath said, *Hereby one Place will be ignorant of the Actions of another*; as if that were matter of ill consequence; we think meet to add, that we do know, those who have busied themselves, first to bring the Actions at *one Place* unto *another*, have occasioned *Emulation, Strife, and Division* amongst Friends at Unity. So that instead of approving themselves *Keepers of other Mens Vineyards*, they have been *Destroyers* both of *other mens* and their *own Vineyards* too, as by sad Examples is too too evidently manifested, in the Countries and Places where we Live, or have been Conversant.

If report be True, it hath been Jealousied by some, who cry much against some others, under the term of *Dark Spirits* (though

(though Honest Friends) *That this kind of arguing, to leave Friends to the Grace, Light and Spirit of God, may lead into Rantism; and therefore 'tis the Care of Faithful Brethren to appear as watch-men over the Flock, that so none under pretence of being left to the Light, may run into Loosness, Lightness and Vanity; saying, The Light in my Conscience Condemns me not.*

To this we say the Lord rebuke that Spirit, that doth so much as Jealous, that leaving People to the *Light*, may lead into *Rantism*: such a Sugestion is notoriously wicked, since the Testimony of Truth hath been (unto which we this day bear record) that *the Light is a Reprover of all Sin*. And as to the latter part of the *Objection* we say, That those who are true Watchmen, will as much as in them lyes use their Endeavours to bring the Flock to the Light, to prove their Deeds, whether they are wrought in God (and not to Papers, rather than to the Light) as knowing this, that every *Work and Word* brought forth by *Man*, is but the *Effect* of what is first wrought in the *Heart*, which nothing outward can be a Bond upon to alter, and change: and if we do but consider how Fruitless in daies and years that are past, as well as in this present Age, all *Mans Outward endeavours* under the notion of *Church-Government* hath been, to preserve in a real, true, Heavenly Society, it appears to us as a meer *Badge of Apostacy*, for any to have a *Dependency* on any such meanes of Preservation. And whereas it's Jealous'd, *Some may run into loosness, and say, the Light in my Conscience condemns me not; and therefore 'tis the care of Faithful Brethren to appear, as Watchmen over the Flock*: We say so too; and those who approve themselves Watchmen, will endeavour to convince such, who in very deed run into Loosness, &c. that though they may pretend the *Light* condemns them not, yet that their deeds are Evil, and that the *Light* doth condemn the same, though they may be hardened, and see it not; and so endeavour to awaken the Conscience, that Gods



Witness may be heard; for that nothing that is outward can be a Bond on such an one, to forsake his Sin; and imbrace the Truth.

## S E C T. VII.

*Touching Church-Government, and the meaning of the word Church-Government, in the sence of our Opposers, as we (on sufficient ground) take it laid down. Our denial of that meaning. Several Scriptures from whence a Proof for Church-Government hath been pretended, are treated on, shewing that from thence no Pretence can be to claim a Power over Conscience, or Outward Property. The Doctrine touching Power over Conscience, and outward things relating to Meum and Tuum (as the Authors Terms are) which we therefore call Outward Property, Examined, and testified against, as contrary to the Principle of Truth, and Liberty we have in Christ Jesus. Our sense what ought to be done for the Decision of Controversy, with relation to Property between Brother and Brother. An Objection raised to this purpose, That what is given forth by the Spirit, through the Brethren, ought to be obeyed, and not accounted the Dictates of fallible Man; and that, if thou see it not thy Duty to obey, the Reason is, thy Want of Diligence, and not waiting in thy Measure, and so no Plea for thy Disobedience is Good. The said Objection answered. An Examination from the Scriptures, Whether Christ gave any Incouragement to his Disciples, to become Rulers over one another.*

**T**HIS kind of Discourse we are ready to suppose may at length occasion from some, such an Objection as this:

Object. *What; are you not for Church-Government?*

*Ans.*

*Ans.* To this we say, We are for the Government of Christ, knowing 'tis his Right to Govern his Church.

*Obj.* This (may some say) is an evasive Answer to the Question, and therefore may again reply; Be plain, and tell us, Are you for Church-Government?

*Ans.* For Answer then we say; We ought to ask, what is meant by the word Church-Government? Since we find not the word in the Scriptures of Truth; and it being a word, mostly used under the profession of Christianity, by such who have become Persecutors; we are the more Jealous that Corruption, Usurpation, and Injustice may creep in by such, who contend so much for Church-Government, with respect to Outwards Forms of Government; since the Form some take to Govern is in some respect worse than the Forms of Divers Apostate Christians; take this for one instance amongst many more, that might be given, viz. Judging the Merit of a Cause, without hearing both parties, as may be sufficiently evidenced by the giving forth that Paper from Ellis Hookes his Chamber, London, the Twelfth of the Fourth Month 1677. and Subscribed by Charles Marshal and Sixty Five Persons more, against two Antient and Honourable Brethren viz. John Wilkinson and John Story, though not then present to speak for themselves, nor yet over-spoken to by many of the said Sixty Six touching any Evil laid to their Charge.

Besides, we do know, that many of our Opposers, who appear to us highly affected with Church-Government (as in their account is established amongst us) and that with respect to Outward Formes, do in an high degree manifest a Spirit of Persecution, by endeavouring to take away the good name of honest men, by Lies, Slanders, and False Accusations (wherein our Opposers have been to our certain knowledge, so industrious, as that we have scarcely known their

their Peers in that evil Work ) which in many Sections of the Second Part of the first *Manuscript*, made mention of in the Preface ( Particularly the 13th, 18th, 12th, 22th. ) is largely evidenced, and ready for the view of any Friend that may desire the perusal thereof, though for the reasons mentioned in the Preface, not herewith publisht.

And, now as to the meaning of the word *Church-Government* ( in the sense of our Opposers ) we take it to be thus, viz. *That some who account themselves Members of the Body of Christ, claime a Power to Rule over other some, if not all the rest, and to give forth Sentences, Directions or Orders, which they ought to own, receive or obey, though they may pretend they see it not their Duty.*

If this be the meaning of the word *Church-Government*, in the sense of our Opposers, as we have cause to believe it is, not only from R. B's Book of Government ; but also from what hath been said or propagated by others, which we are Perswaded will appear to all impartial Readers, who shall diligently, and in an unprejudiced Spirit, weigh the Second part of the said first *Manuscript* ; mentioned in the Preface ( which as we said before is ready for the perusal of any Friend desiring so to do, though for the reason, mentioned in the Preface not herewith publisht ) we then directly answer, we are not for such a *Church-Government*.

This Subject, whereof we are now treating, being as some may ( comparatively ) say, the very Hinge on which the present Controversy seems to depend, we think it necessary to quote those Scriptures from whence ( so far as ever we understood ) the most pertinent Arguments might be produced to prove *Church-Government*, or a *Government* in some Member or Members over the rest.

*Mat. 18. 15, 16, 17.* We find Christ thus saying, *Moreover, if thy Brother shall trespass against thee, go tell him his Fault ; if he will not hear thee, take with thee one or two ; and if he shall neglect to hear them, tell it to the Church ; but if*  
be

he neglect to hear the Church let him be unto thee as an heathen man. Verily I say unto you, whatsoever ye shall bind in Earth, shall be bound in Heaven. Comparing this Scripture touching the Trespas of one Brother against another, with what Paul Writes, 1 Cor. 2. 4. Dare any of you, having a matter against another go to Law before the unjust, do ye not know that the Saints shall Judge the World? if then ye have Judgment of things pertaining to this Life, set them to Judge who are least esteemed in the Church; we reasonably conclude, that the words of Christ, and of the Apostle only hinted at, either Personal Offences, or Differences touching Worldly Matters; and that therein the Duty of the Church was only to exhort to submit to their Counsel; which If they did not, they might Justly be esteemed as Heathen Men: but this is nothing to the purpose of those who have approved a Plea for such a Church-Government, as Claims a Power of Deciding Matters relating to Conscience, and outward things also; on the occasion of Differences raised touching Worldly Estate: and that others ought to obey such Decisions, which in its natural Consequence hath (as we take it) no Less Tendency, than to claim Power over our Properties, as well as Consciences.

We are now sensible that many Friends who have not been acquainted with the secret Cause of all the Differences amongst Friends, will be even startled at this, and be ready to query, Are there any such amongst the People called Quakers?

We Answer; Yes Verily; and that those, who may be accounted Christians too, viz. those who approved in the Second Dayes Meeting at London the before-cited Book of R. B. relating to Government in the Church.

We shall begin first with the Matter of Conscience, the Title of the sixth Section thereof runs thus, "How far this Government doth extend in matters Spiritual, and purely Conscientious" [and then treating thereon the Author thus saith] in which "the great Question is, How far in such Cases the Church may give Positive Orders, or Rules; [and so proceeds to ask this questi-



on, viz. ] “ *Whether the Church of Christ have Power in any Cases, that are Matters of Conscience, to give a Positive sentence, or Decision, which may be Obligatory upon Believers ?* [and then goes on thus answering, viz. ] “ *I answer affirmatively ; She hath ;* [which being compared with what he writes Page 68. of his said Book on this wise, viz. ] “ *that their De facto, giving a Positive Sentence in such Cases, will not import Tyranny, and Usurpation ; neither will the pretences of any contradicting them, or refusing to submit on the account they see it not, excuse them of being guilty of Disobeying God ;* clearly shewes to us his meaning to be *That in some Cases the Consciences of Believers ought to be bound by the Positive Sentence of Others, without leaving any Liberty for a Believer to refuse to submit, on account of not seeing it his Duty to submit.*

This Meaning and Government over the Consciences of Believers, we take to be contrary to the Principle of Truth, and Liberty we have in Christ Jesus ; for that no Outward Sentence or Matter whatsoever can oblige the Conscience to be approving this or that Exercise or Practice ; or to be in the Belief of this or that Judgment, Sentence or Decree, until such time that the Conscience (thorough the insining of Christ's Light therein ) comes to be satisfied, and thereby to be bound and obliged ; and though we find the Author to the Hebrewes, Chap. 13. Vers. 7. saying on this wise, *Remember them which have the Rule over you ;* yet he doth not say, Such who had the Rule, were the Church ; but describes them in the next following words to be such, *who had Spoken unto them the Word of God ;* so that if any Authority be given to any to Rule, as Members of Christ's Body, it appears from the Scriptures of Truth to be unto such, *who had Spoken the Word of God unto them,* over whom they had the Rule ; and therefore can be no President or Proof that mixt, and uncertain Assemblies, as to Number and Qualification may call themselves the Church, and under that Notion give forth Orders, Rules and

and Sentences; telling the rest of those, whom they may account their Fellow-Members, *'Tis your Duty to Obey, though you pretend TOU SEE IT NOT.*

Besides, it doth not appear, that those who spoke the Word of God, did give forth any Sentence by vertue of their Authority, that might become a Bond on the Conscience, before Conviction by the Grace of God; and Why? Because it is by that Grace that the heart comes to be Established, according as the Author to the *Hebrews* writes, *Vers. 9. of the same Chapter. For 'tis a good thing that the Heart be established with Grace.*

But Perhaps some may quote *Paul, 2 Thes. 3. 6.* Who thus saith, *Now we Command you, Brethren, in the Name of our Lord Jesus Christ, that you with-draw your selves from every Brother, that walketh disorderly, and not after the Tradition which he received of us.*

To this we say; *Paul* in the following *Verse* gives the Reason for the Urging Obedience to his Precept, viz. *For ye your selves know how ye ought to follow us;* hence we may conclude, that their Hearts were so established in the Grace of God, as that the Knowledge of their Duty became a greater Obligation upon them, then *Paul's Command.*

*Verse the 14th. of the same Chap. Paul* saith, *If any Man obey not our Word by this Epistle, note that Man, and have no Company with him, that he may be ashamed.*

This ( may some say ) seems very positive to imply, that God hath given Authority to some to Rule in the Church.

Our Answer to this is; *Paul's* words related to such, of whom (*Vers. 11, 12, 13. of the same Chapter*) he saith; *We heard that there were some amongst you that walked Inordinately, and work not at all; but are Busy-Bodies: therefore them that are such, we Command and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread, and ye Brethren, be not weary in well-doing;* and then he exhorts *Vers. 14th, If any man obey not our Word by this Epistle, note that Man, and have no company with him.* This clearly shewes what the Apostle had relation unto, viz. to that necessary

and commendable Duty; mentioned in *Kerf. the 14th.* that *such* who were *Busie-Bodies*, walking inordinately, might not (in their *busie, inordinate Spirit*) eat the Bread of others, but work, that they might eat their own Bread: were this Command of the Apostle obeyed by many of those, who run to and fro, having little other Business or Matter, than to cry against some Friends, under the term of *Dark, Seperate Spirits* (though such as are *Faithful*) we should not have so many *False Accusers* as we have, troubling the Countries, raising publick Contentions in Meetings for worship amongst us; to the open Scandal of Truth and Observation of our common Enemies, whereby they rejoyce and cry, ha! Several instances of this nature are recorded in the Second part of the said first Manuscript mentioned in the Preface ready for the View of Friends, as aforesaid. And though they give the first onset by *Publick Testimonies* against particular Persons (Ancient and Honourable in the Truth) yet a sober Request from any of us, desiring to know the *Matter that's Evil* whereof such are guilty, is with them sufficient ground to lay the Contention at our Doors; saying, *Why cannot you bear? all things would have been well, if you could have born*; But alas! we are not of those who can so suffer Truth to fall in our Streets; and so they go on where they have Credit, proseliting simple People against honest Friends, by their *Lies* and *Slanders*. But to return, let us consider, *Whether the last recited Quotation speaks any thing to encourage one Brother to claim Authority over the Conscience of another; or that some Members of the Church of Christ, may meet together, and give forth Sentences and Decrees in Matters relating to Conscience against others, obliiging all to submit thereto.* Nay verily, that Construction cannot stand in Truth and Righteousness, though it should come from an Assembly called a *General Assembly*: For albeit the Author to the *Hebrews* tells them, *They were come to the General Assembly and Church of the First-Born, which are written in Heaven*; Yet he speaks nothing of their Authority, as Judges (much less that their Sentences, or Judgements should oblige the

Consciences

Consciences of others, without relation to a Conviction from the Appearance of the Spirit of Truth, or Grace of God in themselves) but tells them, that *God is the Judge of all.*

The next thing we are to manifest is, that some there are amongst the People called *Quakers* (who may be accounted *Chieftains* too) that approve of a Plea for *Government* amongst themselves, which in its natural consequence hath (as we take it) no less tendency than to *claim a Power over our Properties, as well as Consciences.*

For Proof whereof we say, the *Second Days Meeting* of Ministering Friends in *London* took upon them the Approbation of the aforesaid *Book*, relating to *Government*, whereby they are Entitled to the Matter therein contained.

The Reader may peruse the Fifth Section of the aforesaid *Book of Government*, beginning Page 37, the Title of which Section is, "*In what Cases, and how far this Government extends; and first as to Outwards and Temporals; [the Author treating thereon Page 39, sayeth thus] 'In the second place, this Order reacheth the Taking-up, and Composing of Differences, as to Outward Things, [and so proceeding on that Subject the Author comes thus to affirm] 'We do boldly Averre, that as a People gathered together by the Lord unto the same Faith, and distinguished from all others by our Joynt Testimony, and Sufferings, that we have Power and Authority to decide and remove these things.*"

This we Testifie is repugnant to the Light of Christ Jesus within us, and Testimony of the Scriptures of Truth without us; for as Christ's Kingdom is not of this World, so 'tis not likely that his Members should by his Authority, claim a Jurisdiction in the Matters relating to this World: and if Christ himself, when he was desired by a certain man, \* *to bid his Brother divide the Inheritance with him*, refused to be a Judge in that Matter, relating to Property, when desired by one Party, saying, *Who*

Luke 12. 13, 14.



*made me a Judge over you?* how much more unreasonable is it, for his Members to assume a Jurisdiction, when desired by neither Party, we leave it to the Consciences of impartial and understanding Readers to weigh and consider, and in the Light of Christ to Judge; saying in our Hearts, Blessed be the Lord, that neither the *Second Dayes Meeting*, nor those who are at *Unity with them*, as Approvers of the said Book, have any *Jurisdiction* over our *Properties*; for if they had, and should appear so unjust in their Sentences towards us, as some have been Scandalous in their Tongues, the Prophecies of our *Outwardly Withering in Basket and Store* might quickly come to pass; but Blessed be God, the Lord hath hitherto been a *Blessing to us*, so that at this time (in a Sense of his Mercy, and of that Charity, which oblieth us to love our Enemies) we do heartily desire, that the *False Prophecies* and *Plagues* against others (whom the Lord hath and doth *Bless*) may not be fulfilled on the *Heads* of such *Prophefiers*.

*Object.* But perhaps some may query of us, *What ought to be done in Cases of Difference, between Brother and Brother?*

*Ans.* To this we say, The Parties differing ought to choose *Honest Men* skilled in the *matters* wherein they differ, to end the same, and not go to Law; and if any shall refuse so to do, the Church of Christ have only Power to *Admonish* them to their *Duty*; and if they *refuse* to take their wholesome Counsel, may then declare such unworthy of their Society; but for any Members under the notion of the *Church*, to say, *We have Power to decide and remove these things, without the assent of the Parties differing, is an Usurpation*; and that the assent of Parties, was not intended by the Approvers of the said *Book of Government*, it is evident to us; for that there is not in any part of the said Book one Tittle to that purpose; neither could such Assent be so exprest, and yet the Case where-

unto it related be pertinent to the matter of *Power* treated on in that *Section* (which was, *In what Cases, and how far this Government extends*) 'whenever any Heathen Man might claim the like Power, when given by assent of Parties : And to us 'tis evident, that the Purport of *Paul's* Counsel to the *Corinthians*, (1 Cor. 6.) at variance, was, That they who were at Variance should choose some of the least in the Church ; and not the rest of the Church choose, or set apart any for them to decide their Differences. For that, when he said, *I speak to your shame, is it so, that there is not a Wise Man amongst you ?* He could not in Truth intend shame to those in the Church, who were not at Variance, but in Peace, Love, and Unity in the Truth, each towards other ; for no question but they were ready to choose Wise Men to judge the matter, if they had had Power, or the differing Parties would have assented ; but doubtless the shame intended by the Apostle related to the Parties differing, who had Power to choose Persons to decide their Differences, and yet would not but go to Law.

On the whole matter we have this further to Add.

If *Paul* lookt on himself, as one having Power to command, to rule and govern over the *Church of Christ*, and that 'twas their Duty to Obey him, whether they saw it so or no, what's the meaning that the same *Paul* testifies for himself, and other his Brethren, 2 Cor. 4. 2. *That they had not handled the Word of God deceitfully, but by Manifestation of the Truth, commending themselves to every Mans Conscience in the Sight of God :* comparing this with what *Paul* writes in the same Epistle, 2 Cor. 10. 15. *Having Hope, when your Faith is increased, that we shall be enlarged by you, according to our Rule abundantly ;* it appears evidently to us, that preaching up Obedience to that wherein the Conscience through Faith is not satisfied, is a handling the Word of God deceitfully : and therefore, though we have been Informed, that we are *dark* and *blind*, even by such who tell us they do see ; publickly ; Preaching on this wise, *If you do not see your selves, you must then follow us that do*  
see

See; yet we cannot on that foot embrace such Doctrine, lest like blind men we fall all together into the Ditch, and embrace that for the light of the Sun which is no other than the dark Body of the — MOON.

We are now sensible another Objection, may thus arise.

*Object.* The Spirit of God (which is but one in all) hath moved in our Brethren to give forth certain Orders, Commands and Prescriptions, and therefore we ought accordingly to Obey; and this cannot be called the Dictates of Fallible Man, but of the Spirit given forth through Man; and wast thou (that pretendest thou seest it not thy Duty to Obey,) but Obedient to thy own Measure, thou wouldest then see it so, and be one with the Brethren; and therefore we cannot but tell thee, 'tis thy Duty to Obey, since the Reason thou seest it not thy Duty, is thy want of Diligence, and not waiting on thy own Measure: besides, we find that that very Person who hath travelled much for the settling of Mens Meetings, hath lately given forth a Paper, the import whereof is to Justifie Prescriptions.

*Answer.* To this we say, That if the Spirit of God moves in any Member of the Body of Christ, to give forth certain Orders, and Prescriptions, with respect to the rest of the Members, as that which (though relating to their Consciences) they ought to perform and practise, whether they see it their Duty or no, or whether they are free so to do or no; then (no doubt but) they ought so to act, and do, because the Spirit of Truth hath so moved: but this is to suppose, that which under the Dispensation of the Second Covenant, we have not the least ground from the Scriptures of Truth, or Light of Christ to suppose. For if the Blind was not to be accepted of for a sacrifice under the First Covenant, much less can it be acceptable under the Second: And therefore we do not believe, that we ought to expect that any such motion from the Spirit of God



God should appear through any one, or more Members of the Body of Christ, with respect to other Members of the same Body : and our Faith is, that *all those who are Heirs of that Kingdom which is everlasting, are entituled to a like Freedom, not to be Imposed upon each by other, contrary to the Divine sense and Heavenly Understanding, which as Co-heires and Co-workers together they are made Partakers of* : And this in the ensuing discourse will evincingly be manifested from the Scriptures of Truth ; however we must confess, he that is not diligent to wait upon God in the Exercise of his own Measure of Grace received, is by the Light of Christ condemnable ; not for refusing to perform that which he sees not to be his Duty, with respect to other mens Lines made ready to his hand, wherein he is not satisfied ; but for his neglecting to wait upon God, because 'tis manifest in every one, that hath been convinced of the Truth, that 'tis our Duty to wait upon God. And this our sense and reason answers to the Testimony of the Scriptures of Truth, where 'tis said, *Rom. i. 18, 19. The Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness, because that which may be known of God is manifest in them ; for God hath shewed it unto them* : So 'tis clear to us from the Scriptures of Truth without us, as well as from the Light of Christ within us, that the Wrath and Condemnation of God goes forth against such, as Live not Answerable to what God hath manifested in them ; but 'tis neither agreeable to the Scriptures of Truth, or Light within ; for any to poure forth Judgments, against any, for not following or giving heed unto this, or 'tother Prescription, or Outward Observation, wherein the Conscience is concerned, when such are not convinced thereof to be their Duty, from the manifestation of Gods Spirit in them.

The next thing to be considered is this, that in all the last mentioned *Objection*, there is no Plea for Obedience unto, or following any thing but the Spirit in its Appearance, whether  
through



through the Brethren, or thy self. From whence we observe.

*First*, That there is no certain Description, who are meant by the word *Brethren*.

*Secondly*, That 'tis the Appearance of the Spirit that we ought to follow.

Now should this Question be ask't of such, who may so Object, as aforesaid, *Would you have us follow we know not what?* we are ready to Believe, that they would say, *Nay*, if they answered any thing to the Question; and if so, then the Force of the *Objection* falls; for that we account it our Duty to follow the Appearance of the Spirit of God, through the meanest Member, when our Consciences are convinced that 'tis the Appearance of that Spirit. But before we cannot say in Truth, though we should do as such an one would have us, that we are Followers of, and led by the Spirit of

God, no more than Jesus can in Truth be called Lord, \* and not by the Holy Ghost.

Besides, we cannot on this occasion but testifie, that as that Obedience which is of Faith in Christ finds Acceptance with the Lord; \* so that Obedience

which is not of Faith, being Sin, is but a dead Performance, and not the Fruit of a living Member, who through the Obedience of Faith unto Righteousness is made alive unto God. And therefore it cannot be the Duty of any Member of Christ's Body, to run before his Inward Guide, but to wait upon the Lord, that all his Actions may be regulated according to the Manifestation and Revelation of the Spirit of God in himself; which seems clearly agreeable to the Testimony of the Apostle, where he thus saith, *Phil. 3. 15, 16. If in any thing ye be otherwise minded, God shall reveal even this unto you; nevertheless, whereunto we have already attained, let us walk by the same Rule.*

He that favours the things of God, may easily perceive, that the meaning of the Spirit through Paul unto those *Philippians* was, that those who were come to a state of Perfection, should



*should walk by that Rule, whereunto they had attained; but those, who had not attained so far, and were otherwise-minded, were to wait for the Revelation of the Son*

And now to conclude, as to this *Objection*, we have this further to add; that we do know many of our Opposers, or at least such, who are not at Unity with us, have very confidently made use of such Discourse as is contained in the last recited *Objection*, to induce us to follow outward Prescriptions and Orders, though not convinced of its service: which occasions us to be Jealous, that in process of time, the enemy may so enter in at this Door, as that Darkness may more generally overshadow again, than it yet doth; though our Hope in God is, that he will lay such a constraint on many of those, whose Eyes are open, beholding the approached Apostacy, as that they may be raised in a sense of Gods Indignation, and appear as Lyons on the behalf of the *Lyon of the Tribe of Judah*, to oppose every appearance of that Spirit which would be exalting Self, or any Form, Observation, Prescription, or Order, to be as a Bond on the Members of Christs Body; when by the Light of Christ (their alone Lawgiver) they are not fully perswaded thereof in their own Consciences, which (undoubtedly) was the meaning of the Spirit through *Paul*, when he writ unto the *Romans*, Chap. 14. Vers. 5, 23. *Let every man be fully perswaded in his own mind; For whatsoever is not of Faith, is Sin.*

And to come a little closer to the matter in hand, 'tis too too evident, that *Non-conformity to Outward Prescriptions* is taken as a mark of *Apostacy*, even amongst those who have been under the profession of Truth, of which many instances, too too Large here to insert, might be produced, which is now forborn, because we suppose there are very few amongst the People called *Quakers* (for whose sakes this is chiefly written) who are ignorant of the Truth hereof.

Besides, it hath been an Observation of late, that these Questions, or Questions, to the like import, have been frequently

askt, by such with whom we cannot be at Unity in all things, viz.

*Are you for Womens Meetings?* Meaning distinct Womens Meetings from Men, amongst whom Under Pretence of taking care of the Poor, another thing seems to be more chiefly aimed at, as anon will be made appear.

*Are you for Recording Condemnations?* Meaning thereby, whether the Parties, who have Condemned their Failings (and through the Mercies of the Lord have been restored, and their Offence blotted out and forgiven by him) assent thereto or no.

*Are you for settled Monethly and Quarterly Meetings touching Outward Business, since those who would have Meetings as occasion offers are accounted Designers to through down all Meetings for Outward Business, relating to the Affairs of Truth?*

And when these, or such-like Questions have been asked of Friends in Truth, that could not Answer thereto [Yea] we are sensible that it hath been taken by many as a sufficient token of a *Dark, Leavened, Rending, Dividing Spirit*; and meerly (as we take it) form an apprehension that the *Form* they stand for, is thereby struck at (though the Services would be effectually performed in another method, as experience in the Counties of *Westmoreland*, and *Wilts* hath of late testified) for were it not so, that great stress is laid upon the Outward Form of things prescribed to be practised; how comes it to pass, that J. S. was articulated against by Robert Barrow and twenty six Persons more in the north on this wise, viz. “J. S. speaking amongst many Friends of the Danger of Forms, because of the Consequences that might follow, said, that amongst the Christians of Old the Differences that did arise was about Forms; which could not be seasonable words, when we were establishing the Churches in the Holy Order of Truth.

Much more might be collected from the *Articles* (being forty four in number.) exhibited by Robert Barrow and twenty

tylix Persons as aforesaid, to shew how earnestly and zealously the very *Outward Form* of things are contended for; which occasions us (in all seriousness of Spirit) thus to say, May the Lord God of Heaven and Earth so preserve his People, that they may not be ensnared by those who have raised so great Contention about the *Outward Forms* of things prescribed to be practised amongst the Professors of Truth, lest they with them prove to be *Boasters, proud Blasphemers, false Accusers, Despisers of those that are Good*; which are the very Marks and Tokens of those who had a *Form* of Godliness, but denied the *Power* thereof, from whom the Apostle Exhorts to turn away; and how far these Marks rest upon many of those, who so earnestly contend for their *Outward Forms*, we leave to the Impartial Reader with the Light of Christ to Judge, when he hath thorowly informed himself of their Fruits,

Oh Friends! the serious Consideration of these things bows us before the Lord, and in a Sense of his Mercies to us we can no longer keep silent, but in his Fear declare that our Consciences are concerned for the Cause of God, and his Truth: and since it is so, that an ill use is made of that Spirit of Forbearance and Condescension, which we are sensible hath been used by many of our Brethren, it is now become our Portion to unburthen our selves, of that which hath been our Burthen; believing that the Lord is not only arisen, but will yet more and more arise, against that Spirit that would exalt itself, over the Heritage of God, endeavouring to rule over their Consciences, whenas Christ alone is Lord thereof.

It may now be worthy our Observation to consider, *whether any Encouragement was given by our Lord, and Master Christ Jesus (whilest on Earth) unto his Disciples to become Rulers one over another.*

We find that he Exhorts his Disciples, *Judge not, that ye be not Judged: be not ye called Rabbi, for one is your Master, even*



*Christ. And all ye are Brethren: but he that is greatest amongst you, shall be your Servant; and whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.*

Here is no ground to believe that Christ Intended, that when he was departed, his Disciples should be exalting themselves one over another, as *Governours*, and *Rulers*: and if we consult the Scriptures of Truth, we shall find; that though his Disciples had a Dependency upon him, whilst in his Bodily Appearance to be their Leader; yet he tells them (*John 16. 7. 13.*) *It is expedient for you, that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and he will guide you into all Truth, for he shall not speak of himself.*

Had it been so, that Christ Jesus intended the Exaltation of one of his Disciples as an *Head*, or *Supream* (unto whom the rest ought to have had an Eye, in a more peculier manner than ordinary) he would have undoubtedly signified so much; but doubtless he saw that their Eye and Dependency was too much on his *Outward and Bodily Appearance*: and therefore signified, *'Tis Expedient I go hence, that the comforter come*; agreeable to which are the meaning of the Apostles Words, *though we have known Christ after the flesh, yet henceforth know we him no more*, that is to say, after the flesh no more.

All which doth clearly demonstrate unto us, its not according to the Will of God, that under this Administration, we should have our Eyes out unto Man; but that our great Dependency should be on that Comforter, the Spirit of Truth, which Christ Testified the Father would send in his Name, to teach us all things, and that this Comforter should be in us. And therefore on this occasion 'tis with us to give this further Testimony, that every Member of the Body of Christ, is thorough the Death of Christ, made dead unto any other Law, save the Law of the Spirit of Life, manifested thorough the arising of

of Christ, by his appearance in every such Member; and so as perticuler Members are become maryed unto him, and having all Fellowship each with other in the Spirit, those who are such, ought to demean themselves each towards other full of Love, Charity Bowels of Compassion, Longsuffering, forbearance, Meekness, Humility, Patience, Gentleness, and of all other virtues; that are the Fruit of the Spirit of God; but as to Obedience, every Member owes that unto Christ, his Head, unto whom every thought (according to the Testimony of the Apostle Paul) ought to be brought into obedience.

### S E C T. VIII.

*A manifestation that the Variance hath originally risen from a Different Sense touching G. F. the General Meeting, or Womens-Meetings, &c. The End for which Womens-Meetings were assented to.*

**O**N the whole Matter, the great Variance amongst some, once at Unity, we have cause to know hath risen from a different sense touching one, some, or all of these three particulers following.

The first relates to George Fox, that hath taken upon him to give forth Directions and Instructions to others; and his Proceedings.

The Second to the General Meeting; and their Proceedings.

The Third, To Womens Meetings; and their Proceedings.

As to the First, we say, many there are amongst us, who Affirm, that they have more than ordinary cause to believe, that many Professing the Truth do look upon G. F. as one whom

whom the Lord in these latter dayes hath raised up, and set in the like Place amongst the *Children of Light*, as *Moses* was amongst the *Children of Israel*; and that whosoever shall *Oppose* him, *shall never prosper*; which (we are perswaded) hath so over-awed many, that they become Sacrificers of their own Sense and Understandings to the Will of Man; and doubtless on this Foot, many may think, those who told him his *Book* about *Womens-Meetings* is *Notoriously Erronious*, will never prosper, though they have evidenced it to be so to his Face, and that in the view of several Hundreds of Friends at a Meeting assented to by himself, and those of Party with him, when at *Bristol*, in the 12th. Moneth, 1677. As one instance of the Errours of the said Book take this, Pag. 43. he thus saith, *And was not Micah's Mother a Virtuous Woman? Read Judges 17. and see what she said to her Son*; and a few Lines after he saith, *So these and such Women are recorded for their Wisdom, and their Virtue, and their Faith*. For our parts, we cannot understand, that any thing of *Wisdom, Virtue* or *Faith* is recorded touching *Michah's Mother*, unless *Blessing* or *Cursing* out of one Mouth from an *Idolatrous Woman* may be accounted the Fruit thereof. Many other things might be quoted out of his said Book notoriously Erronious, and therefore will certainly remain on Record to his Shame, until he repent. And 'tis not his profelited Parties saying, *None shall Prosper that Oppose him*; nor yet his saying, *That he knew what he did, and saw it would be a Stumbling-Block* (for so *William Rogers* positively affirms he did say to him) will excuse him in the Day of the Lord: for we firmly believe that unless he repent, he will become *Despised* and *Vile* before the People, even as the Lord made those Priests in the time of the Law, who (as the Prophet said) *Mal. 2. 8, 9. caused many to stumble, to be therefore despised, and vile before all the People*; we know he hath been an Instrument to cause many to *Condemn their Failings*, we de-

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fire that he may be so Ingenious as once to *Confess his own*.

*Secondly*, We are perswaded, some others have lookt upon the *General Meeting* as that unto which they ought to have an Eye, being principled to receive, own and stand by whatsoever comes from thence, as the *Oracles of God*; without bringing the Matter they appear at Unity with, to the Test of Christ's Light in their own Consciences: and no marvel if such as are principled to shut out *Reason, Wisdom* and *Jealousie* without Distinction, thus do.

And when any Papers are given forth by that Meeting or G. F. such as are at Unity with them bring them to the *Mens Meetings* for Outward Business, which oft times occasions *Strife and Contention*; the one party accounting themselves obliged (as we take it) to receive and stand by what comes from them; the other Party do the same also, when it reaches to the Witness of God in their Consciences, as Matter proper to be brought to such Meetings, but if not, they cannot receive it, though an Angel from Heaven bring it; then the other Party accounts this the Fruit of a *jealous, Dark, Leavened Spirit*, and thus Contention and Debate hath arisen, even amongst those, who formerly (before the *Outward Form* of Government was so much pleaded for) walked together in Peace and Concord.

*Thirdly*, There is amongst many Friends, a Difference touching the *Meetings of Women separate from the Men*, which though not hitherto treated on, yet it may not be improper to be spoken to on this Occasion.

But first, we think it necessary to answer this Question, which naturally seems to arise for the Information of the Reader, *viz. How came those Meetings first to be held, and for what end?*

To this we answer, that G. F. so far as we understood, exhorted thereto, and the End thereof (in sum) was to



take care of the poor in some cases, the Meeters the mselves

\*Note, This Method of raising Monies for that Service; was though very unreasonable, because it reached not all, by whom the Charge of the outwardly poor Members of the Church of Christ, ought to be born.

according to their Freedom,\* raising Mony, which caused the Charge to light much on some, who were most constant in Meeting, whilst others, for want of another Method to collect Monies, were very little concerned in the Charge of the Poor. But in process of time, some Friends thought it necessary, that Marriages might be proposed to the

Womens Meetings; but yet several Friends in divers Countreyes would not assent, that the Distinct Meetings of Women should be concerned in Marriages; at length several of those, who had appeared for those Distinct Meetings to be concern-

\*Note, It appears in a reply Written against John Story's and John Wilkinson's Answers to the 44 Articles.

ed, said \*this is that which G. F. Exhorted to in the Beginning, and Blessed be the Lord the Faithfull see a Necessity, and Cause to propose the Marriages to the Faithful Men and Womens Meetings; and whether their sight

is not Dark, that see not the Necessity of proposing their Marriages to the Faithful Men and Women in their Distinct Meetings.

This being uttered by those of party which G. F. (as we take them) was thought very strange, for that as divers Friends of Bristol have testified G. F. proposed not his Marriages to the Womens Distinct Meeting in Bristol (where his Marriage was accomplished) though such a Meeting was held there many years before. Besides, in a Paper of Direction given forth by George Fox, he Directs, that the mens Meeting may be acquainted with Marriages, and saith nothing of proposing them to the Womens Distinct Meetings; which clearly shews, that those who writ the abovesaid Answer and G. F. seem not at Unity therein.

But this (as we suppose) not being known to many, some were very urgent to impose that Practice on Friends, or else to render such as Opposed Dark Spirits, which occasioned many Friends to be Jealous that a Submission was

was not only intended to *Meetings of Men*, but *Womens Meetings* also, and therefore Friends, who in simplicity assented to the latter Meetings, as supposing Women in some Cases fitter to pry into the *Necessities of the Poor*, than Men (considering also what weak People have frequented *Mens Meetings*) did at length begin to be Jealous, that the words of the Prophet *Isaiah 3. 12.* were again fulfilled in our Age, *As for my People, Children are their Oppressors, and Women rule over them. Oh my People ! they which lead thee, cause thee to Err.*

This Jealousie encreasing, many of those, who were contented, that *Women* should hold their *Meetings* apart from the *Men*, to take care of the *Poor* in some Cases, became less affected to such Meetings, lest instead of being Servants to the *Poor* for the Truths Sake, and taking the weight and Burthen of that Care from the Men, they should become *Rulers over both Men and Women*; and that which seemed to confirm the Reasonableness of the said Jealousy was this :

It hath been observed, that though *Womens Meetings* were assented to, to take care of the *Poor* in some Cases. as the chief, if not the only end thereof, yet there is so little said concerning that End in a Book relating to *Womens Meetings*, given forth by G. F. that 'tis now a Question with many, whether that be not one of the least Services intended at this day thereby; because we do not find, but that all spoken in Relation thereto in the whole Book, consisting of ninety six Pages in Octavo, might be comprehended in less than half a side of the said Book; and the drift and scope of the Book seems to be chiefly for Proof of *Womens Offering Sacrifices, Preaching, Teaching, Instructing, Exhorting, Admonishing, Propheying, Governing, Judging, Singing Dancing, Playing upon Musick, and that Micahs Mother, an Idolotrous Woman, spoken of Judges 17. was a virtuous one; and that the Assemblies of Women did continue among the Jews, til they went into*

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Transf.

*Transgression*, but for Proof quotes only 2 *Kings* 23. where we find nothing spoken of any Assemblies of *Women*, save only of those *Women* who in the Houses of the *Sodomites* (which good King *Josiah* broke down) *wove Hangings for the Groves*, which the same King caused to be burnt.

To conclude, as to this third Particular, we have this further to say; so it is, that many Jarrs and Jangles have arisen touching *Meetings of Women*, and the End and Service thereof: some think them useful in Cities, where many *Poor* are, and the *Women Meeters* near together; but yet divers of the same Persons think them useless in the Countries, where few *Poor* are, and the *Women live Far assunder*: and for ought we know, some observing the ill consequence, that hath attended them in divers Places, may think it had been better they had never been held amongst us. For our parts, on the whole matter, we say, 'tis a Shame for a Man to become an Instrument that *Womens Meetings* should be held, (Chiefly if not only) under pretence of *serving, and relieving the Poor* in some cases, more effectual then before, and yet Publish a Book under pretence of *incouraging* the said *Meetings*, whence it is thereby apparent, that some other *End* is now at least, if not from the Beginning, aimed at, than was manifested plainly in the Beginning.

This, in short, seems not like plain dealing, and the Fruit thereof is manifest to be Evil: for many who have been as Pillars in those Meetings to this Day, have been reflected upon as *Discouragers* of the said *Meetings*, not because their Persons and Purses are wanting therein; but rather because they cannot be at Unity with such airy *Imaginations*, which some (who (as they may take it) seem *Affectors of Government* and *Lovers of Preheminence*) do bring forth; concluding, they are entred into the *Possession of the Power of God*, because they take upon them to be Members of a *Womans Meeting*, distinct from the Men: those who on that foot so  
con-



conclude, we cannot but take to be Ignorant of the *Power of God*, notwithstanding they may quote *G. F.* for Proof of such their Reason, who writing to *Thomas Goldney*, signifies, *that he was moved to set up Womens Meetings, that all might be in the Possession of the Power of the Lord.*

That now which is upon our Spirits to recommend unto all in the Love of our God, as the only Expedient for the healing of these Breaches, in a few words, is this, Let every one lay down their Crowns at the Feet of Jesus our Lord, and those who have striven for *Outward Rules, Government, and Preheminence* over their Brethren, when the Lord hath not called them thereto, say in their Hearts, *Let the time past be sufficient, and for time to come let us study Peace, as Servants to one Lord and Master, Jesus Christ, the Righteous one, who by his insbining Light is become our Lawgiver*; that so the antient Love towards all our Brethren in the Truth, may be Witnessed, and renewed each towards other, to the Consolation of one anothers Souls in the Lord.

Having thus far proceeded, to manifest a part of those things touching which the *Faithfull were at Unity*, and the ways and Meanes whereby *that Unity was Broken*; we think meet now to cite an *Epistle* perfixt to the *Historical Manuscript*, made mention of in the Preface to this Treatise, being a Proper Testimony on this occasion, for and *on the behalf* of the Truth; for that therein is plainly demonstrated the *Qualifications of such, as Sathan hath made use of, to rend and divide the Church of Christ.*



## S E C T. IX.

*An Epistle, evidencing the Qualifications of such whom Satan makes use of, to Rend and Divide the Church of Christ. A Paper given forth by Edward Burroughs, Anno 1661, Touching the Scattered in Israel, wherein by a Parable is lively described a part of what hath happened amongst the Flock of God in these latter dayes. The Conclusion, manifesting Several Passages, very material and worthy observation, as a further discovery of the Fruit and Cause of Division.*

*An Epistle prefixed to the Historical Manuscript, mentioned in the Preface to this Treatise; Evidencing the Qualifications of such, whom Satan hath made use of, to rend and divide the Church of Christ.*

**T**He great Evidence of pure and undefiled Religion, is a Conscience void of Offence towards God; but the contrary is attended with Anxiety and Trouble. He that in the Light of Christ Jesus inclines to preserve such a Conscience, must not so value his Reputation and Name amongst men, as thereby to loose his Peace with the Lord. The consideration whereof hath abundantly satisfied us, to encourage the preparing of this Treatise, knowing, that the Long-suffering, Patience and Warnings of many Faithful Friends have had little place with many such persecuting Opposers of the Friends of Truth, as are under the Profession thereof. And there-

therefore it may be Just with the Lord to suffer their long-suffering to have an End.

We also know, that the Unfavoury Testimonies and Unchristian-like Discourses of many such in our Meetings for the Worship of God, have been so frequently (as well as publickly) manifested, as that 'tis thereby known both to Professors and Prophane, that the People called *Quakers* are now Divided: by which 'tis to be doubted, that some may really conclude, that though their *Name* is not extinguish'd, yet that the *Nature, Doctrine and Life*, which accompanied them at their first coming forth, hath of late suffered Shipwreck. This having been seriously pondered by us, hath encreased the concern of our Consciences thus to appear, that so as the Door hath thereby been so far shut in some parts of this Nation, as that there hath been of late but few gathered into a Belief of the Everlasting Light, so it may again in the Lords time be more opened, by a clear Discovery that there is yet remaining a Remnant of that Ancient Stock, who have been (and our Faith in God is, that they will be) preserved in his Fear, to persevere in his unchangable Way, Light, and Life of Truth, unto the End.

That now the Reader may have some short Account of what the Lord hath manifested unto us on this Occasion, we further thus Declare:

The *Original Cause* of *Division* and *Seperation* between the Members of any Society, once at Unity in the Truth, touching Religious Matters, hath sprung from *Satan*. The *Persons* in whom he hath chiefly appeared to accomplish the same, have been such as usually appear more *publick* than other their Brethren, and that under various Qualifications: some have had Zeal without Knowledge, and some have had Knowledge without Zeal, and others have abounded in Confidence with-

o it either *Knowledge* or *Zeal* : and none of these, whilst exercised under these Qualifications, have found Acceptance with the Lord

And as *Satan* hath made use of Persons thus variously Qualified, for the Preservation of his Kingdom ; so *Christ Jesus* ( whose Appearance hath been and is to destroy the Works of the Devil ) hath and doth make use of such Instruments in his Hand, whom he hath furnished with *true Zeal*, and that according to *Knowledge* : for though all have not the like Degree of *Knowledge*, yet that *Zeal*, which is exercised according to the Measure of Knowledge given by God, and received by Man, finds Acceptance with the Lord of Life.

Now forasmuch as in this *Treatise* variety of Matters is Discourst, wherein Divers Persons have been concerned ( many of whom were once at Unity ( which we are perswaded consisted in the Everlasting Truth ) and that every one of them might reasonably have been taken to be under one of the aforesaid Qualifications, 'tis with us at this time ( considering that the Tree is to be known by its Fruit ) to note a few things attending such respective Qualifications, and that Chiefly for the sakes of such, as have *Zeal without Knowledge* : and so, if the Lord make us Instruments in his Hand to open the understanding of any, whereby they may come to have a true Savour of ( and Unity with ) those who have so received the Spirit, as to be exercising themselves in *true Zeal*, and that according to *Knowledge*, we then shall have our End.

We now begin to speak of those who have *Zeal without Knowledge*. Charity oblieth us not to conclude, that they design any thing more than to Live well, that so they may dye well, or any thing less, than to appear what they know they are : not but yet this we certainly know, that albeit these have professed *Christ Jesus* to be their Foundation ; yet many of them ( for want of *Knowledge* ) have been build-

building thereon the Wood, the Hay and the Stubble of other *Mens Inventions*, whereby they have suffered loss, having exalted their own Righteousness, thorough a Zealous Submission to other *Mens Lines* made ready to their Hands; as if therein the Righteousness of Faith consisted, or that it were lawful (contrary to the Counsel of the Apostle) to Glory in Men: The Apostle Paul, Rom, 10. 2. thus saith *I bear them record, they have a Zeal of God, but not according to Knowledge*: and from the next Verse we learn, that they were such as being ignorant of Gods Righteousness, and going about to Establish their Own Righteousness, have not Submitted themselves to the Righteousness of God. This was spoken of Israel for their Information, that they might not have a dependency on the Righteousness of the Law (as if thorough the Strict Performance and Observations of *Outward Things*, Establish it under the Law, they should come to know the Salvation of God thorough Christ) but rather that their Dependency should be upon the Righteousness which is of Faith, which (according to the Apostles Doctrine, Vers. the 8th. of the same Chapter) informs us thus, *The word is nigh thee, even in thy mouth and in thy Heart, that is the Word of Faith which we Preach*. So that by this Doctrine (and what Elsewhere is written in other of his Epistles) it appears, that the Apostles care for Israel was, that they might be brought off those Outward and carnal Ordinances, which were Established for a season, untill the time of reformation, unto the Word nigh in the Heart, which (undoubtedly) was and is no other than that Law, which (according to the word of the Lord by the mouth of the Prophet Jeremiah, (Jer. 31. 33) *Was to be put in their Inward Parts, and written in their Hearts*. All which leads us to make this Observation, that whosoever they are (though under ever so specious Pretences) that have indèavoured to Establish Outward indispensable Rules, and Orders in matters relating to Conscience, for the Church of Christ (in this Gospel Day)



Day) to Walk by, ( neglecting to commit and Commend every one unto the Word high in the heart, that thereby they may be preserved from subjection to any thing outwardly ordained, which they may either scruple in Conscience, or are not led by the Word high in the Heart to Practise ) are such as in the best and most Favourable Construction, act from *Zeale without Knowledge*, in which kind of Zeal Paul himself ( *Phil. 3. 6.* ) though as to the Righteousness of the Law blameless, yet ) Persecuted the Church.

This kind of Zeal is accompanied with that *Ignorance* which the chief amongst Apostatized Churches have accounted *the Mother of Devotion*, by which Thousands in Ages past ( in the Dark Night of Apostacy ) have been led into the Observation of many Unfavoury Dictates, Erroneous Decrees, Unwarrantable Traditions, and Superstitious Examples, either of one Man, or assemblies of men, not knowing what they have either believed, or Practised, to be an incumbent duty upon them, through an inward evidence from Gods Witness in their Consciences ) or Tryal thereof by the Light of Christ. May not the same Cloud of Darkness overshadow any of the Children of Light in this our day, saith our Souls.

Moreover, 'tis observable, that ( if Report be true ) this doctrine hath of late been exalted, *N O U N I T Y B U T I N C O N F O R M I T Y*; which if applyed to the *Outward Prescriptions of one Man, or Assemblies of men, assuming to themselves authority to act and determin in matters appertaining to the Gospel, and its Order, thereby to become a Bond upon the Consciences of those, who have Believed in the Everlasting Light of Christ Jesus* ( as the great Order and Ordinance of God in this Gospel Day ) may occasion the Continuation of *Discord Distractiō and Division*, contrary to the Gospel and Doctrine of Truth; which hath been publisht, received, and believed amongst the Children of Light in these latter days, who neither have nor can receive any Doctrine, contrary to thi

this Testimony of the Apostle, 2 Cor. 3: 6. *The Letter Killeth, but the Spirit giveth Life.*

We now appeal unto every understanding, ingenious and impartial Reader, whether since the Labour of the Apostles of Christ in the primitive dayes, was to draw the *Outward Jew* off from the observation of these *ordinances*, which were really established by the appointment of God himself, having exalted instead thereof the *word nigh in the heart, and Law written therein*, as a fulfilling of that which (according to the Word of the Lord by the mouth of his Prophet) was to come to pass under the new Covenant, which was not to be like unto the Old, can consist with the tenour of the new Covenant for any to attempt the establishment, or giving forth of *Outward Orders, Prescriptions, Sentences or Decrees* to be (on that foot) a Bond upon the Consciences of those, who have believed in the Everlasting Light? Especially if they are of the *Gentile Stock*, according to the *Flesh* (unto whom the Law appertained not) for so the People of *England* are; and if not, whether those who are otherwise perswaded, and according to such a perswasion may be found acting, may not (though under the Outward Profession of Truth it self) justly be numbered amongst those, of whom (in the best sense) it may be said, *They have Zeal without Knowledge, and Ignorance is the Mother of their Devotion.*

And now, as to those who have *Knowledge without Zeal*, Charity doth not Oblige us to conclude, that such in that state chiefly design to live well, that so they may dye well: for (as Christ said, so may we) *Luk. 12. 48. Unto whomsoever Much is given, of him shall be Much required:* the want of *Zeal* in a known *Good Cause* is (as we take it) the neglect of a *Known Incumbent Duty*, wherein God hath given Power, else, how could it have been said to the *Luke-Warm Church of Laodicea* (after an understanding was given unto her, how she might come to see, *viz.* by anointing her eyes with Eye Salve, *Lev. 3. 19* *(be Zealous & amend?* for doubtless Power was given of God into her to amend as well as direction

how to see ; but of the *want of Knowledge*, it cannot be so said, as of the want of Zeal ; Because 'tis not equally in our Powers to attain unto Knowledge (when we want it) as it is Zealously to Practise what we know to be our duty ; we may therefore conclude, that where *Knowledge* is not accompanied with *Zeal*, (though requisite) tis in the best sense a token of a Luke-warm Spirit, and in some, where it hath predominated, we have clearly discerned, that first they have been *over-awed* by the Frowns of man or men ; and then (under the Pretence of *bearing all things*) neglect to give their Testimony for the Truth without respect to any Person whatsoever, more than the Truth might require ; and by this means some have (undoubtedly) been the occasion whereby many have been caught in the Snare of the *Evil one* (not Knowing, through a Neglect of their *Inward Teacher*, which way to turn) and that Loads and Burthens have been the Portions of others, who (whilst they have kept Stedfast unto the *antient Doctrine*, Exalting the appearance of Christ by his Light to be our Law, Rule and Guide) have beheld some of their Brethren not only captivated with a kind of a *slavish Fear*, but also in their Practices receded from what their first Principle would have led them to ; having used politick Contrivances to retain the Favour and Affections of some (who perhaps in their View have appeared to be like unto the rising *Sun*) and so have given more way to a *Temporizing Spirit*, than to acquit themselves as Good *Christians* in the sight of God ; by which the *Conscience* comes to be kept voyd of offence towards God and Man ; and all this (as with respect to some, 'tis doubted) for fear lest they should be termed *Sect-masters*, by such as in this Gospel-day, have assumed a *Pretended Authority*, to establish *Outward Orders*, to be a *Rule for*, and *Bond upon the Children of Light to walk by*, without any exception thereby to avoid *oppressing a tender Conscience*.

But this is far wide of that *Zeal*, which accompanied the Apostle *Paul* in his Converted State, who was termed a *Ring-*



*Ringleader of the Sect of the Nazerenes* by the Unbelieving Jews, that would have Judged him according to their Law (which undoubtedly would then have inflicted *Severe Punishment* on him) which being duly considered, we may well say, 'tis far wide of *Pauls Zeal* to fear (under this Gospel-day) the Title of a *Sect-Master*, on the score of *refusing Outward Conformity to Outward Rules and Orders*, relating to the *Conscience*, under the Notion of *Gospel-Orders*, *establisht amongst the People called Quakers*; not only Because they have no Law whereby corporally to Punish, but also because we have no Ground either from the Word of the Lord by the Mouthes of his Prophets, or from the Appearance of Christ by his Light in us, or from the Scriptures of Truth, given forth by inspiration, since the appearance of Christ in the flesh, to Expect, that any should be Invested with Power from on high, to *Establisht such things relating to the Conscience*; much less to Expect, that the *Children of Light* (under the New Covenant) should be led by the *Eternal Spirit and Word* nigh in the Heart unto such a conformity.

Moreover, 'tis Observable, *Pauls Plain* confession thus was, *'After the Way which they call Heresy, so Worship I the God of my Fathers, Believing all things which are Written in the Law, and the Prophets, &c. And herein do I Exercise my self, to have always a Conscience Void of offence towards God and towards Men.*

If all those, unto whom God hath given the Knowledge of his Truth in this Gospel-day, had had so much *Zeal*, as to have walk't according to this example, they might have all become *Honourable* in their day, & have kept a *Conscience Void of offence towards God and towards men*: and then none of them would have been afraid of being Stigmatized as *Sect-Masters*, by such, who (Like the Outward Jew) have Gloried in things Outwardly Pretended to be *Establisht* (in this Gospel-day) and have made such things to be as a *Rule*, whereby they have indeavoured to try their Brethren (who at this day have approved themselves *Jews in Spirit*, *Zealously exercising*



*themselves in the Word nigh in the Heart, according to Knowledge*) even as the outward Jews would have done by Paul. For such a Reflection would never have hurt them in the Breasts of those, that had continued truly Faithfull; and this many are given to Understand, from that *Honourable esteem* that some antient and faithfull Brethren have in the Hearts of such, as have not in a *Temporizing Spirit* changed their Way, notwithstanding they are Stigmatized with the name of *Seet-Masters*, even by those, who Like the *Gentiles*, appear to *Exercise Lordship over their Brethren*.

In the Next Place, we come to take a little notice of those, *who abound in Confidence, without either Knowledge or Zeal*; this sort may be well compared unto those *Beasts*, with whom ('tis reputed) Paul Fought at *Ephesus*, which (if it were so) was (doubtless) a contest had with *Unreasonable Men*. The bait by which this sort are enticed to appear Some-Body in probability is this, *The Door is open for any under the Profession of Truth* (whose Lives are not Outwardly Scandalous) *to appear* (amongst some of the Society of the People called *Quakers*) *as Governours*; and though 'tis hard for us to suppose, who amongst such are the *Persons* that are to be Governed, when Liberty is taken and admitted, as aforesaid (whereby none of the society is excluded) to appear as *Governours*, yet so it is; and of this have our Eyes, and Eares been Witnesses: A Part of the Doctrine of this sort we have understood to be on this wise, *If you do not see your selves, you must follow us that do see*: Alas! 'tis easily to be favoured where all may then run, if such an Exhortation (from any one thus qualified, and that with respect to follow the Exhorter) should take place; he then that *leads*, and *those* who might be *led*, would quickly *fall into the Ditch together*; and so the Kingdom of *Sathan* come to be advanced; instead of being Destroyed.

But Blessed be the Name of the Everlasting God, that Sun, which hath arisen amongst us, that Glorious Appearance of

if the everlasting Light, which hath shined in many Hearts, is not yet set in Obscurity ; and our Faith is, that it will not. The Lord hath had a regard to his own Name, and to the Glory of his Eternal Power, so that though many ancient and honourable Brethren, whom the Lord Commissioned in these latter Days, to publish his Everlasting Gospel ( *Exhorting all, to yield Obedience unto the Appearance of Christ by his Light in them* ) are fallen asleep ; yet there are many of the same Stock yet remaining, upon whom he hath not only poured forth of his Spirit, and Anointed them to publish his Everlasting Gospel, but also hath kept them in Integrity, and their Garments undefiled from the Spots and Pollution of this World ; and not only so, but hath given unto them *True Zeal*, according to *Knowledge*, thorough which the Way unto the Kingdom of God ( in the Demonstration of his Spirit ) hath been declared, and hath continued them in the Service whereunto they have been called ; and these have not, in a *Temporizing Spirit* (for fear of the *Threats* and *Frowns* of Men) changed their Way, nor yet followed any for the *Loaves* : and though some of these have of late been accounted *dark Spirits, leavened Spirits, Troublers of Israel, Sect-masters, Leaders into a Separation, and into down-right Independencies, Parties and Schisms* ; yet this Testimony lives with us, that the Power of the Eternal God ( on which alone we are perswaded their Dependencies have been, and are ) hath accompanied such, when thus *Judged, Despised and Reviled*, by that Generation, who ( unto us appear ) as if their *Dependencies were upon Men, that labour and travel together unto themselves*.

To conclude ; this further Testimony lives with us, that the Righteous God bears us this Day Record, that the very Reason wherefore this Treatise is now prepared, is because our very Consciences on the behalf of God's Truth and People are concerned, and therefore we cannot but encourage this so necessary a Work, having amongst many other our Brethren:

Brethren long waited, and born in Patience to see if peradventure the Lord might change the Hearts of those, who have occasioned *Contention, Strife and Division* to arise amongst the Families of the Lords People: for what-ever Measures others may take of us, yet this Evidence we have in our selves, that our Souls Desires are, *That the bright Appearance of the Everlasting Day might not set in Obscurity in any Heart, where it hath been both manifested and received; nor yet that any of the Lords People might be ensnared, to build again the things which in the Light of Christ, our Lord they have destroyed.*

William Rogers,  
William Forde.

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*Here now follows that Paper, made mention of in the Title Page, touching the Scattered of Israel, given forth in the Year 1661. by Edward Burroughs, Minister of the Everlasting Gospel.*

“**O**N the 22th. of the 8th. Month. 1661. I was grieved in  
 “my Spirit for the *Scattered of Israel*, and my Thoughts  
 “troubled me very much for the *Afflicted in Jerusalem*: for I  
 “also was greatly afflicted with them; and I prayed unto  
 “God; that he would shew me his Purpose concerning them;  
 “and these words came unto me, *Abide thou in me, thou help-*  
 “*less Lamb, and I will shew thee great things, only stir not from*  
 “*me, for thou hast no Helper but me; and if thou goest never so lit-*  
 “*tle from me, behold a Wild Beast seeketh to devour thee; there-*  
 “*fore, I say, Abide*: and then I weeped greatly, because I saw  
 “what great danger I was in; for I had not seen the like be-  
 “fore, neither can I write it as I saw it; for I was in great Fear:  
 “but on a sudden there came a Voice to me, saying; Be  
 still

*“ still, and Fear not ; and I was so ; for he made me so, as if I*  
*“ had not been in the Body : and presently I saw a great Field*  
*“ or Common, where many Beasts were Feeding, amongst*  
*“ which were a great Flock of Sheep feeding also, and I beheld*  
*“ them, and that there were very many goodly Sheep, and*  
*“ so me also were very weak and Scabby ; but they did*  
*“ all feed together, and did not hurt one the other, neither did*  
*“ they despise one the other at all ; at last the Night was*  
*“ near, and I saw the Shepherd come to gather the Flock in-*  
*“ to a Fold ( which I saw there by ) and staid by the Fold*  
*“ himself, and sent his Dogs, and he had many pretty little*  
*“ Dogs, which did eat of his own Morsels, and did lie at his*  
*“ Feet ; for he loved them very well, and took great Delight*  
*“ in them, and he did make them gather his Flock, and they*  
*“ did go round the Flock ; but some of the Sheep were feeding*  
*“ about, and some did feed by the way, and did not go so*  
*“ fast as the rest ; and when the Dogs saw that, Some of them,*  
*“ that were young, and not well Acquainted with the Masters Man-*  
*“ ner, and Custome, did run from the Flock with Fierceness after*  
*“ the Sheep, that staid behind, and did affrighten the Sheep fur-*  
*“ ther away ; for the Sheep did not understand that the Dogs*  
*“ would have had them to the rest of the Flock, but were a-*  
*“ fraid of the Dogs : and still the Dogs did pursue them Sheep,*  
*“ and did bite some of them ; and when they were weary with*  
*“ running after them, then they returned again to the Flock ;*  
*“ and did in their Minds greatly blame the Sheep : but I saw some*  
*“ of the Dogs, that were well acquainted with their Masters*  
*“ Manner of gathering his Flock, did wisely go behind the Sheep,*  
*“ and such did drive them gently along, without hunting of them,*  
*“ or wearying of themselves : so when they had gathered the*  
*“ Flock together, the Shepherd put them into the Fold ; but*  
*“ there were many Goats amongst them, which did push*  
*“ with their Horns against the Sheep, and did put many of*  
*“ them by the Door, so that they did run by the side of the*  
*“ Fold ; but the Shepherd did gather them together again,*  
 and



“ and when he had gathered them all together into the Fold,  
 “ he made fast the Door, and went to seek the *Sheep*, which  
 “ did not come with the Flock; but while he was looking  
 “ for them, the *Goats* were very troublesome in the Fold,  
 “ and hurt the *Sheep* very much; but he would not sepe-  
 “ rate them until he had the other also; and when he had  
 “ found them, some of them were lying very lame, *for the*  
 “ *Dogs had hurt and wearied them*, and some of them were feed-  
 “ ing under green Hedges, but the Shepherd took the *Sheep*  
 “ that were lame, and carried them on his Back, and did drive  
 “ the other before him, and did bring them to the rest of the  
 “ Flock; but the *Sheep* that were lame, he put into a little place  
 “ alone, and did dress their Wounds, and Anointed their  
 “ Feet with an oyl, that he had, that did perfectly cure all their  
 “ Diseases; for he spared no pains, but was willing to hurt  
 “ himself, rather than them: for his Ointment was mixed  
 “ with his own Blood, and did by sympathy Cure all their  
 “ Diseases, and when he had cured them, he put them all toge-  
 “ ther, and did put the *Goats* from amongst them, and then  
 “ did they rest in perfect Peace; for there was nothing to make  
 “ them afraid amongst them; but they did all feed Innocent-  
 “ ly together, and his care was over them all alike, according  
 “ as they had need: And he took their Fleeces as every one  
 “ had, for some had much better than other some; but  
 “ those which had the *great white soft Fleeces*, did not despise  
 “ *them which had little course ones*: for they were both profita-  
 “ ble to him; and I saw some of the *Sheep* which had almost  
 “ no Wool at all on them, and them neither did he despise,  
 “ for the *Briers and Thorns* had pulled it from them, *when*  
 “ *the unlearned Dogs did drive them away from the Fold*; but  
 “ when the Winter came, he took of the wool of the other,  
 “ and put it on them, and the other *Sheep* were not at all  
 “ displeased at it, neither was there any Envy in their Hearts:  
 “ and I saw the *Shepherd* himself take some of his own Gar-  
 ments,

"ments, and covered them, that were very naked, so that  
 "they were all preserved from the cold of the Winter,  
 "and the Frost had no Power over them. But I looked  
 "when the Shepherd would have beaten the Dogs, or have  
 "killed them, but he did not hurt them at all, only put  
 "them in a String, and led them with him; for he purposed  
 "to instruct them better; but some of them would not be led,  
 "for they were very foolish, and did not understand his  
 "Mind; but then he took home, and would have kept them  
 "at home, but they would not stay, but would always be going  
 "abroad, and barking at the Lambs to affrighten them out of  
 "their Pastures: and some of the Dogs were ready to devour  
 "them, for there was something of the Nature of the Wolf in  
 "them; and then he bound up in Chains to fulfil his pur-  
 "pose on them. And when I beheld these things I greatly  
 "wondred at the Care of the Shepherd over his Sheep,  
 "and also at his Mercy towards his unruly Dogs; and he  
 "said unto me, *This will I do, and much more for my Sheep,*  
 "*and my Lambs; and I know they have none to help them*  
 "*but myself; and therefore will I not forsake them, though they be*  
 "*driven from Mountain to Hill for a moment; yet as I live*  
 "*(saith the Lord) I will not separate the Flock from the*  
 "*Goats; until I have brought \* them also, and*  
 "*have cured their Wounds, for they are of my*  
 "*chosen Flock, I will not send any more after them,*  
 "*but I will go my self, and carry them on my*  
 "*Shoulders, and put them into my place, which I*  
 "*have prepared for them, until they be healed;*  
 "*for my Blood will sufficiently heal them, and my Garment cover*  
 "*them, that none of their Nakedness shall appear, neither*  
 "*shall Shame or Fear rest on them any more.*

\* Note, Mean-  
 ing those Sheep  
 that were hunted  
 from the Fold, and  
 wounded by the  
 uncared Dogs.

"Then was I greatly troubled and grieved in my Spirit,  
 "because of my unworthiness; for I would fain have prai-  
 "sed him, and I did acknowledge my self unworthy to  
 "speak to him, but I prayed unto him, that he would form his



“own Praise in my Mouth, and receive of his own from me ;  
 “for I was nothing before him, who is all Praise, all Love,  
 “all Life, all Beauty, all Holiness, and of his Compassion  
 “there is no end, what shall I say of him ! if I had the Tongue  
 “of Men and Angels, it could not sufficiently speak forth  
 “his Praise ; and when I saw how exceedingly all Men  
 “were to praise him, or to speak of his Wonders ( for they  
 “were altogether past finding out ) then I wept greatly,  
 “and desired only, that he would permit me to sit at his Feet,  
 “and he swore unto me by himself, *That he would deliver*  
 “*me from all my Troubles within & without*; and truly, it was his  
 “own free Promise, for I durst not ask it of him, but was  
 “contented to have waited still in my Sorrowfull Condition  
 “all the Days of my Life, that I had to spend amongst  
 “Men. But what shall I say ! I am contented with his Will,  
 “and rest at his Feet.

“Friends, I am constrained by the Spirit of Endless Love  
 “to warn you all, *that you may forbear Judging of any Man any*  
 “*more, upon any Pretence whatsoever, but commit all Judgement*  
 “*to the Son* ; for he cryeth in me, *that he will shortly appear*  
 “*with righteous Judgement upon the Earth, and Wo was up-*  
 “*on him that hath took upon him to sit upon my seat of Judgement,*  
 “*and hath not Judged Righteously*; for the same Measure that  
 “he meeteth, shall be met to him again, for whosoever I find upon  
 “my seat of Judgement when I come, if he be not as I am ( Holy,  
 “Just and Mercifull, without any mixture ) him will I destroy  
 “with the Breath of my Mouth, for he is as unclean Smoak before  
 “me.

“Therefore, Dear Friends, let all Unrighteousness be far  
 “from you ; for thus saith the Voice in me, *Whosoever*  
 “*I find in Envy, the same Envy shall be his Torment, and who-*  
 “*soever in Covetousness, or in Pride, or any unclean Mind, that*  
 “*same shall be their Cloathing, and they shall stand behind me, and*  
 “*all that is with me, having no other Garment but their own*

“Fil-



*“ Filthynefs. For the Envious ſhall have their Envy for  
 “ their Reward, and the Covetous ſhall have his Covetouſneſs,  
 “ and whatſoever his work ſhall be here, that ſhall be his covering  
 “ when I appear.*

Therefore all People, mind your own Souls, and let no-  
 “ thing but what is like the ſame Holineſs, Righteouſneſs,  
 “ Mercy, and Love, without reſpect of Perſons, in any-  
 “ wiſe appear, and let Covetouſneſs be far from you, and be  
 “ you as he was in this World, that you may be like him in  
 “ his Glory : for verily you cannot be like him in his Glo-  
 “ ry, further than you are in *his* Nature of Holineſs.

Therefore all Friends, look into your Hearts, and let no  
 “ ſpark abide there of the old nature ; for if there be, it will  
 “ drive you to look out at others, and in that time ’twill ga-  
 “ ther Strength, and kindle a great Fire in you, which is not  
 “ eaſily put out, which many at this day may know.

*Edward Burroughs.*

Though many things are very worthy notice from the  
 above-cited lines, given forth through the Servant of the  
 Lord *Edward Burroughs*, and obvious enough to many ; yet  
 for the ſakes of ſome, ’tis thought meet to take notice of two  
 particular Matters, which ſeem very pertinent on this Occa-  
 ſion.

First, *That ſome of the young unlearned Dogs, not well acquainted  
 with the Maſters Manner in gathering the Sheep, did run from  
 the Flock with fierceneſs after the Sheep that ſtaid behind, and  
 did affrighten them, and bite ſome of them ; neither would they  
 be led, nor yet ſtay at home, but would always be going abroad, and  
 barking at the Lambs to affrighten them, being ready to de-*



wound them; for there was something of the Nature of the Wolf in them; and then the Shepherd bound up in Chains to fulfil his purpose on them.

Secondly, That some of the Dogs, well acquainted with the Masters Manner, did wisely goe behind the Sheep, and such did drive them gently along, without hunting of them, or wearying themselves.

From these two Citations out of the aforesaid Paper we may learn, that the Spirit of the Lord, thorough his Servant, hath in a Parable very lively described a part of what hath happened amongst the Flock of God in these latter Days; for of certain knowledge we can say, that there are such as are learned in the School of Christ, who (being well acquainted with Christ Jesus their Lord and Masters Manner of gathering the Sheep) do not over-drive the Flock, nor yet weary themselves for meer Vanity; and there are also the Unlearned, who are not acquainted with the great Masters Manner in gathering the Sheep, and these in a great Measure have occasioned the Encrease and Continuation of Division amongst the People called Quakers, by their fierce contending for an outward Unity and Conformity, with respect to Forms of Government in the Church; so that they seem not only ready to bite, but also to devour others, that see not clearness in themselves to practise according as they, in their hunting Spirit would (as much as in them lies), constrain and inforce. Nay, there are some, not only unacquainted with Christ Jesus's Manner of gathering the Flock (like a Shepherd that gathers his Lambs in his Armes, and gently leadeth them that are with Young) but also have laid blame on such as have exactly Walked in his Footsteps. And indeed, so Foolish and Confident have some been, that the masters manner of gathering the Flock hath become as a By-Word or a Mock, and not only so but Matter of Evil Fact in the sense of some, Witness the Forty Four Articles Relating to Church-Government, drawn up against J. S. and J. W. two  
Ancient

*Ancient and Honourable Friends in the Truth*, a part whereof is for that they should say, **THEY WOULD NOT HAVE FRIENDS OVER-DRIVEN.**

To Conclude; We also know, that some of these have been by the Spirit of Truth Reproved, *as not fit to say they, speak in the Name of the Lord, When the Lord hath not spoken by them; nor yet to appear as if they were sent of God, to gather the Flock, or to Proclaim themselves Keepers of other Folks, Vineyards, when they have not kept their own Vineyard;* by which it appears, that the will of the Lord, touching such, hath been, *that they should Harken unto the Word of Reproof, and be led by his Spirit;* which if they had, they would have stay'd at home, until they had been Instructed and Learn'd in the School of Christ; but yet notwithstanding, some have, contrary hereunto, gone abroad, and their great Work hath been, to cry out against Honest Friends, under the notion of Dark Spirits, leavened Spirits, Troublers of Israel, Corah's, Judases, &c. just like unto those Young Unlearned Dogs signified in the Parable, that would not be led; but would be going abroad, and Barking at the Lambs, to affrighten them, being ready to devour them; for as in the Parable 'tis said, *there hath been something of the Nature of the Wolf in them;* But Blessed be the Lord, many are Witnesses, that of late some of them have been as in Chains and Fetters of Iron, so that they are not able to Prey upon those who are upon the Rock Christ, who doubtless, in his own time, will fulfil his Purpose on them. Oh! that all Concern'd herein at this Day would seriously Consider, & Proceed no farther in their Hunting, Biting, Devouring Spirit, nor yet Weary themselves for meer Vanity, lest the Eternal Decree of God should be sealed against them, to their Destruction for ever more.

To conclude this first part, we have yet to add, that since 'tis signified, that the forty four Articles, before cited, relate to Church-Government, and that we say, they were drawn up against two *Ancient and Honourable Friends in the Truth,*

viz. *John Story* and *John Wilkinſon*, we think it proper to cite one Paſſage as an evidence thereof, out of the 4th. Section of the Second part of the *Historicall Manuscript*, Mentioned in the *Preface to the Reader*, with the omiſſion onely of the *Names of Perſons*, for the Reaſons already given in the ſaid *Preface*.

The Paſſage is as Followeth.

Before we ſhall make any Obſervation on the aforeſaid Articles or Preamble thereto, 'tis needfull to Inform the Reader, that nine Perſons, Concerned in Exhibiting the ſaid *Forty Four Articles* againſt the two Friends, ſpoken of before, thus Declare concerning them, in a Letter to nine others Cholen by the Accuſers to be Judges over them, viz.

“ *And Friends, it is not any Perſonall Treaſpaſs againſt any of*  
 “ *us, that we Charge them with, nor any Particular Concern of*  
 “ *our own, as Men, that we are in the Defence, but the Cauſe*  
 “ *of Almighty God, and in the ſenſe of the Wrong they have done*  
 “ *to him; [ but yet notwithstanding, in the ſame Letter they*  
 “ *ſay ] that they have born a dear Love, and Honourable re-*  
 “ *ſpect unto them in the Holy Truth: [ comparing his with what*  
 is Written in the third Article of the [44 Articles before cit-  
 ed, viz.] “ *Slighting the Heavenly Motion on George Fox, his*  
 “ *Spirit in that Caſe, in the Unity Pretiouſly felt, and cloſed with*  
 (meaning the Rule or Form of Church-Government, ſet forth by George Fox, pretending the motion of the Spirit, as by the ſaid Article appears) ’tis evident to us, that in their ſenſe, a ſlighting of George Fox Rules, Methods and Orders, with Reſpect to Church-Government; is a ſlighting of the Cauſe of God. And though ’tis ſaid, *in the Unity Pretiouſly felt and cloſed with*; yet that is Notoriously Erroneous, if thereby is meant *in the Unity of all Friends*, for that ſome of his Papers and Preſcriptions, in many Parts of the Nation, amongſt Friends, have been little taken notice of, as is well Known to us, and credibly reported by many.

Moreover, ’tis evident to us, that ſome have had ſo great eſteem



esteem for the *Prescriptions* or *Papers* given forth by him, as that they have concluded it to be no less than the Fruit of *Confusion and Darknes* to Believe, that what he hath given forth, was not intended by him to be urged with Severity, which is no other than an inforcing, and this doth thus appear.

*John Story* (One of those two Brethren) Articled against as aforesaid, in their Answer to the said *Forty Four Articles*, took occasion to give his sense touching such things, which *George Fox* had given forth on this wile, viz. "That he did not Believe that *George Fox* intended any such thing, that they (Meaning his *Papers* Directed to the Churches) should with Severity be urged upon any of Gods Faithfull People, but as Instructions or Directions, Commended them to the Churches, Leaving the Effect thereof to God, and his Leading Grace in his People, to make use thereof as he should manifest a need of such Direction, Counsel or Advice.

To this sense *Robert Barrow* and eight Persons (Part of those, who were Concerned in Exhibiting the said *Forty Four Articles*) Replied, a part whereof was on this wile: "Truly thy Darknes and Blindnes is easy to be felt, and they must be very dim of Sight that see thee not: oh! the confusion thy Dark Spirit is in.

To this we say, This Answer seems so very Dark, as if Blindnes were the Lot of their Inheritance, who so writ: for we well remember, that the Testimonies of our ancient brethren who were skil'd in gathering, and carefull not to scatter the Flock) did not encourage any to follow any *Outward Directions* whatsoever, without an inward Conviction (from the Leadings of Gods All-sufficient Grace, Freely given to Profit withall) of the needfulness of the Direction, Counsel or Advice contain'd therein: and Why? But Because an Observance (not grounded on their Sufficiency of Gods Leading Grace in our selves) of *Outward Instructions* or *Directions*, in this Gospel Day, may find no more Acceptance with the.



the Lord of Life (who is now to be worshipped, obeyed, and revered, not otherwise than in and by the Spirit and Light, thorough which he doth appear in Man) than an offering of the *Halt* and the *Blind* (which was forbidden in the time of the Law) for a *Sacrifice*, might: and this our sense may well be vindicated from such like Testimonies as these, frequently utter'd by our antient Brethren; [*We Preach not our selves; Let not your dependency be on us; we are not (neither desire to be) Lords over your Consciences; you ought to Believe for your selves and see for your selves; and therefore we Counsel you to draw Water out of your own wells; let it be your own, and not anothers*] We now appeal to Gods Witnesses in all Consciences, how this Kind of Language and Discourse can agree with such as render it the *Fruit of Confusion* and *Darkness* not to believe that the *Outward Instructions or Directions* of G. F. amongst the People called Quakers, were *Intended to be Urged with severity upon Gods Faithfull People?* Besides, that which seemes to aggravate the *Darkness* is this; That the Faithful must have *Outward Precepts, Directions, or Instructions* Imposed upon them. Had the sense of those, whose sense we cannot own, been only with relation to the Unfaithfull, it might have seem'd a little better.

The Consideration of these things is great cause of lamentation and mourning; especially when we Consider, that we have no Ground to believe, either from the Scriptures of Truth given forth by Inspiration, or from the Light of Christ in our Consciences, that any man (according to the motion of Gods Spirit in this Gospel-Day) ought to take upon him the giving forth any *Outward Rules, or Prescriptions* relating to Faith or Discipline in the Church; with an intent that they should become a *Bond* upon others to submit thereto, further than from a recommendation unto the Conscience a service may be seen therein, according to the measure of Light given from him, who is the fullness: but whether this our sense is not by many others (besides the aforesaid nine Persons) amongst

amongst the People called Quakers slightly esteemed, and a combined sort of Submission (contrived, as we suppose, by a few, though) entered into by many at this Day, we shall leave it to the unprejudiced understanding Reader to Judge, on mature Consideration of what yet Follows.

Some few yeares past many Friends in the County of *Westmoreland* having been a long time burthened in monethly and quarterly Meetings by such as endeavoured to introduce the practice of some things (under the Notion of Church-Government) which they could not (as they have declared) in Conscience consent unto, did at length forbear to joyn with such on the Dayes of monethly and quarterly Meetings, which were understood by us to be first assented to (we cannot say, unalterably establisht) to relieve the Poor and take care of any other outward concern relating to the affaires of Friends, as a Society gathered into the Everlasting Truth, Abhorring Lordship over one anothers Faiths or Consciences. But yet the Persons so refusing to joyn with others, as aforesaid, did (as we have been credibly informed) on convenient Times and Days, appoint by themselves, to meet together, to take care (in that method wherein they found Freedom in the Truth) of the same services for which *Monethly* and *Quarterly Meetings* were first Understood to be appointed.

This by the other Party was called a *Seperate Meeting*, and the Meeters accounted *Dark, Leaven'd, Rending, Dividing, Seperate Spirits*; so that at length a Paper was given forth, and subscribed by *Robert Barrow* and *Sixteen* Persons more, Belonging to Nine Meetings for Worship of God, wherein they thus declare. "And we being sensible of the great trouble  
"and dissatisfaction in the Church of Christ throughout this Nati-  
"on, concerning this said Separation, we do therefore with one con-  
"sent, and at our several Meetings respectively signifie our Absolute  
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dis-

“dislike thereof; and we do hereby, in the fear of the Lord, dis-  
 “charge all those concerned in the said Seperate Meetings in our  
 “Affaires, as they stand in the Separation; and we do declare,  
 “that as such a Meeting, they have no Right to act in the Church  
 “Affaires, in the Capacity they are in; but we do hereby signify,  
 “our Absolute Refusal to Submit any of our Affaires either re-  
 “lating to the Poor, or otherwise, to the Ordering of the said  
 “Seperate Meetings; but do submit them to our Establisht  
 “Monethly and Quarterly Meetings aforesaid, for Westmore-  
 “Land, so far as our affaires are concerned therein, to be Ordered as  
 “in the Wisdom of God and Unity of his Spirit they shall see  
 “meet.

From these fore-going Lines we observe, That though the  
 Giver-forth thereof do not positively say, that the submission  
 of ones Affairs (without restriction to Temporal or Spirit-  
 ual Affaires) to the Establisht Monethly or Quarterly Meet-  
 ings, shall for the future be an Outward Mark to know a Mem-  
 ber of the Church by, or at least to distinguish such as are  
 not Members of the Church; yet who can but reasonably  
 suppose, that such a Meaning is their Meaning, or at least  
 the Meaning of him or them chiefly concern'd in drawing up  
 the said Paper, and promoting Subscriptions thereto, since 'tis  
 Plain (from the very Words cited) that others concern-  
 ed in the *Seperate Meetings* (who have declared that for Con-  
 science sake they cannot Submit to them) have no Right  
 to act in the Churches Affaires; and not onely so, but that  
 they take themselves to be invested with Authority (as to  
 us appears) by using the Word [*Discharge*] for no one  
 can *Discharge* another in any case, without Power so to do.  
 And if we do but consider that the *taking care of the Poor*  
 is one part of the Churches Affaires, from which those of the  
*Seperate Meeting* are Discharged, or declared to have no right  
 to act in it, seemes to us extreamly *Unchristian-like*; for if it  
 were so, that they had been overtaken in a fault, that can be  
 no sufficient ground to declare; that they have no right to  
 ad-

administer their Charity to the Poor Members of the Church, because the taking care of such is Commendable in any Society of People whatsoever. Many other things might be observed from the said Paper, subscribed by *One Hundred Sixty six* Persons, which at present we here omit, being largely treated on in the 19th Section of the *Manuscript* first made mention of in the Preface; which is ready for the View of any Friend, that may be Desirous to peruse the same.

However, the Remembrance of the Paper subscribed by *Charles Marshall and Sixty Five more*, at *Ellis Hookes* his Chamber, already cited, together with this last mentioned, subscribed by *Robert Barrow and One Hundred sixty five more*, Occasions this farther Addition:

That it seemeth to be the Fruit of some *Design* to exalt one Man above measure, and not only so, but unjustly to defame others, as by Answers thereto have at large been manifested, according as in several Sections of the aforesaid Manuscript appears; and we may truly say, that what is already cited, doth manifest but little less than such a *Design*: for if a *Conscientious* slighting of *George Fox's Pretended motions*, with respect to *Formes of Church-Government* (imposed contrary to Faith) and a *Charitable Belief*, that he intended not to urge his Papers relating thereto, on any of Gods Faithfull People; with severity (which is no less than an *Inforceing*) but as *Instructions or Directions*, commended them to the Churches, leaving the Effect thereof to God, and his leading Grace in his People, to make use thereof, as he should manifest a need of such *Directions, Counsel or Advice* (as before is cited) be by a part of the said Subscribers reputed such matter of Evil Fact, as that the Person concerned must be severely Testified against, under the term of a *Dark Spirit in Confusion*, it clearly shews a Design of unjust Defamation; unless a *Blind-offering* under the Gospel may be accepted, though condemnable under the Law. And as to the seeming design of exalting one man, 'tis to us very evident, and past all manner of Question: as one evidence amongst many others that might be given, we shal, from what is already cited,



thus observe, that a *Submission* is signified to some certain *Monethly and Quarterly Meetings*, pretended to be establisht. But if the Reader enquire of whom they consist, the Answer in Truth is, of those (and of such like-minded with them) as drew up the *Forty Four Articles* against *John Wilkinson* and *John Story*, whose Declared Judgment is (from the import of that *Article* already cited against *John Story*) that what *George Fox* hath given forth as a *Rule or Form of Church-Government*, was so given Forth by him from an *Heavenly Motion*; that such his *Motion* was pretiously felt and closed with in the *Knity*, and ought not to be slighted: and foras much as Matters in those Meetings are managed according to those *Rules and Forms of Church-*

*Government* \* it doth thence follow, that the *Submission*, spoken of clearly, centereth in a *Submission* to *G. F.* and the name of *Monethly and Quarterly Meetings*, we therefore reasonably take to be, but as a *Conduit* to convey it to him: and well would it be for him, if he were clear of a *Persecuting Spirit* against some, that cannot submit unto him, in the *Form and Method* which others have.

The sense of these things hath occasioned (in much *seriousness of Spirit* before the Lord) this Enquiry, *What is that bait, which the enemy of the Soul of Man hath spread before him* (since his first coming forth to Preach the Light, &c.) to concern himself so much as he hath against some, that cannot own an urging with severity his *Directions, or Prescriptions*, on Gods Faithfull People; and in Particular to appear a *Persecutor* of such, which can certainly be proved against him, if endeavouring unjustly to take away a mans Good Name and Reputation can be termed such?

To this the Answer is; As the *Serpent* beguiled *Eve*, so *Eve* beguiled *Adam*, in prevailing upon him to eat of the *Forbidden Fruit* which she had eaten; and the Argument used by

\* [Witness expressions frequently urged to this purpose (when Friends being met about Outward Concernes of Truth, have not agreed) see what *George Fox's* paper saith.

by the *Serpent* to tempt *Eve* was this, *Thou shalt be as Gods*. Even so are we persuaded, that there hath not been wanting unto him ( to speak comparatively ) a tempting *Eve*, which hath been too aspiring after such a State, which ( with respect to humble self-denying Persecuted Members of Christs Church ) is neither fit nor presided ; and yet 'tis to be doubted, that this *aspiring Mind* hath had so much place with him, as that he hath taken too much upon him ( which hath occasioned Rents and Divisions amongst the flock ) and sometimes to pretend, *that he hath seen things in the Vision of the Almighty*, which hath been no other than the *Imagination of his own Heart* ; and having given way thereto, and finding a fear upon Friends ( thorough a tender respect unto him ) to Judge or dislike what he might bring forth, under pretence of the *Motion of the Spirit*, it in Probability encreast his Confidence, especially when he considered, what had been written unto him by some Friends in the Day of their Infancy, which being in such Language as was suitable to an *aspiring mind*, might tend to his hurt. At length his fame grew so great as that amongst some *Weak Friends*, it became even as a Proverb, *that none would prosper, who should oppose him*. This by others hath clearly been seen to be a subtil way, to oblige all such as should so believe, to be Servants to his Will ; and for ought we know this Perswasion hath the more easily obtained him the repute ( with some ) *of being set by the Lord in the like place amongst the Children of Light at this Day as Moses had amongst the Children of Israel in his Day* : and this we doubt is the Occasion, that the Rebellion of *Corah, Dathan, and Abiram* is much treated on, to affrighten *Simple People*, in our Publick Meetings for Worship of God, ( since the Divisions amongst Friends ) especially in those Places where *G. F's Papers* ( relating to *Church-Government* ) have little place. But alas ! those who are sound in the Faith, cannot be affrighted with such things, no more than they can be convinced with  
the

Note, *The Reader may peruse the Fifth Part of the Christian Quaker, and therein the said Certificates are more largely treated on.*

the sight of such *False Certificates* \* recorded in the 21<sup>st</sup> Section of the Manuscript, first mentioned in the Preface, and ready for perusal of any Friend desiring the sight thereof ) as of late have been spread abroad in his Favour, to render him an Innocent Man, and to acquit him from the *Guilt* of some Matters of Fact laid to his charge, when the *Certifiers* knew nothing at all thereof ; and of this he himself could not be Ignorant, though the *Occasion* of spreading such *Certificates* abroad (if he knew what was contained therein) which would have been proved to his Face, had he been but so Just to the cause of Truth, as to have submitted to a *hearing* (according as was desired, and in the Preface signified ) before *Friends*, of things *Reproachful* to the Truth, whereof he is guilty.

But notwithstanding all this, we dare not say, that his Preaching the Light in the beginning of his Travels abroad, as well as the Preaching the Light by others his Fellow-Servants in the Beginning with him ) was not the Ministration given them of God ; for at the sound thereof many Faces gathered Paleness ; Horror and Amazement seized many, who then became sensible of their *Lost State and Condition*, whilst they were admiring their *Teachers*, and busied in *Outward Ordinances*, more than in the *Cross of Christ* : And that Day ( wherein many were not only so stricken with Amazement, but through Faith received the Testimony given, touching the Light of Christ ) might truly be termed *The Day of their Infancy in the Truth*, and so the more likely to be prevailed upon by the Enemy, who in that Day ( as in Ages past ) sought how he might destroy that Tenderness to the Truth, which was so begotten : for 'tis certainly known, that many ( whose Eyes ought to have been unto the *Creator*, Admiring and giving Glory unto him, for his Gifts of Grace, and Ministration of Light then revealed ) did on a sudden admire the *Creature* in such an abundant manner, as if not only the *planting* and *watering* were by him, but the *Encrease* also:

also : and in that Day some ( whom the Lord hath made as *Watchmen in the House of Israel* ) were concerned thereat, and Jealous with a Godly Jealousie ; and though at present 'tis not with us to declare what that Jealousie was, yet, ( if the Tree may be known by its Fruit ) we may with Boldness affirm, that the then admiring the *Creature* might be truly paraleld with that State out of which the Lord through the Ministration of Light or Spirit of Life had led many at that Day, who had so learned the Truth, as ( according to the Testimony thereof ) *to have their Eye to the Light within* ( viz. the Light of Christ ) and not instead thereof to any *Outward Person*, through whom amongst other Brethren the Ministration of Light was revealed : But yet notwithstanding, some there were ( as before is signified ) that admired the *Creature*, which not only became unto them a snare, ( but 'tis much to be doubted ) unto the *Creature* also, that was admired : for the *Acceptation* of more respect than was meet, stands in the same ground with the *Offering* thereof ; and 'tis too much to be feared that the imprudent *Acceptation* of what was unduely offered, hath begot a Spirit of Pride and Exaltation in G. P. which the Lord is determined ( for his Name-Sake ) to bring into the Dust ; and if he did but seriously mind his State and Condition, and was but more ready to appear *little in his own eyes*, than to be accounted *Great in the Eyes of others* ; and not give way to such a false Imagination that *true Judgment was committed to him in all things* ( which can now be Testified was spoken by him, and that at that time, wherein his Judgement was known to be false ) and that *he may take a Liberty knowingly to put Stumbling Blocks in the way of Gods People, and yet be justified therein* ; \* We cannot otherwise be perswaded, but that he would then see, that he is fallen from the Truth ; & that the words

*Book of Womens Meetings* : And was not Micahs Mother a virtuous Woman ? Read Judges 17, and then a few Lines after ( though she was an Idolatrous Woman ) sayeth, these and such like Women were recorded for their Wisdom and their Vertue, &c. he answered William Rogers thus, I knew what I did, I saw 'twould be a Stumbling Block ; but there is something in it.

\* Note, When William Rogers discoursed with him touching this particular Passage in his report



reported to be spoken by *J. Naylor* (when he said in Relation to his own fallen state) *I am but the figure of another*, are now fulfilled in him. Oh! that the Lord would change his Heart, & bring him to a true Sight of, and sorrow for his sin, as he did *J. N.* after his Fall; and then, we hope, as he hath been an Offence unto the Church of God, so the Lord will lay a Constraint upon him (as he did upon *James Naylor* to travel amongst Friends, whom he hath offended, to clear the truth of that Scandal and Reproach which thorough him hath been brought upon it.

For 'tis an Abomination before the Lord ("and at this day seasonably testified against by the *Children of Light* ) that *G. F.* should be an Occasion of so much *Division, Strife* and *Contention*, as hath been made in the Nation touching his Papers, under a pretence, *That he hath been moved of God to give them forth, that Friends might be supplied with Directions to keep all things clean and sweet amongst Friends*; meaning thereby amongst other things ( and that according to the Express words of his Papers ) *That there should be no Backbiting, Tale-bearing, Judging one another, and that evil reports should not be concealed, but be followed, until the Authors thereof be found, &c.* and yet be the very Person, that is notoriously guilty in all those things himself, which would have been proved against him, had he submitted to a *Hearing*, as aforesaid: But for as much as he hath refused to submit to such a *Hearing* ( though several Letters from Friends in Truth have been written unto him, to entreat him thereto, and in particular hath been treated withal by *Daniel Smith*, of *Malborrough*, to whom he gave this Answer, he Judged 'twould be a jangle, as 'twas at *Bristol*; and so refused, as by a Letter from the said *Daniel Smith* doth appear ) therefore we do at present refer for Proof of the Matters ( whereof we assert in this Paragraph, that he is guilty ) to the last mentioned Manuscript, and in particular to the 21<sup>st</sup>. Section thereof, which is ready for the perusal of Friends desiring to view the same.

William Rogers, on behalf of himself and other Friends in truth concerned.

The SECOND PART  
OF THE  
Christian-Quaker,

Distinguished from the  
APOSTATE & INNOVATOR.  
WHEREIN,

DOCTRINES of TRUTH (cleared from Objections) are laid down, agreeable to the *Scriptures of Truth*, given forth by Inspiration, and according as they have been received and owned by the *Children of Light*, or such amongst the People termed in Derision *Quakers*, who have received from God Divine Understanding, and kept their Place and Habitation in the *Unchangeable Truth*.

Also, An APPENDIX, detecting *Charles Marshal* and sixty five more, as Unrighteous Judges, in a Case pretended to relate to *John Story*, and *John Wilkinson*, two antient and honourable Labourers in the Gospel of Christ.

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By WILLIAM ROGERS, on behalf of himself and other Friends in Truth concerned.

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1 Cor. 3. 11. For other Foundation can no Man lay, than that which is already laid, which is Christ Jesus.

2 Tim. 4. 3. For the time will come when they will not endure sound Doctrine; but after their own Lusts shall they heap to themselves Teachers, having itching ears.

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L O N D O N,  
PRINTED in the Year, 1680.

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# The Contents.

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## THE INTRODUCTION:

**W** Herein is manifested, that there is but one way, whereby the Things appertaining to the Kingdom of God and Salvation of Mankind, comes to be revealed; though the Manifestation thereof may seem various. Page 1.

### Chap. II.

*Touching the Light of Christ within, and Exhortation to Obedience thereof.* Page 5.

### Chap. III.

*Touching Infalibility, and Perfection.* Page 11.

### Chap. IV.

*Touching Wisdom, and Knowledge.* Page 21.

### Chap. V.

*Touching Magistracy, and Obedience thereunto.* Page 30.

### Chap. VI.

*Touching Respect of Persons, plain Language, disuse of the word [ Master ] unless by a Servant to his Master, of Customes and Fashions of this World, and of the Cross of Christ.* Page 33.

### Chap. VII.

*Touching Swearing.* Page 37.  
Chap.

The Contents,  
Chap. VIII.

*Touching Tithes.*

Page 40.

Chap. IX.

*Touching Baptism.*

Page 45.

Chap. X.

*Touching the Supper of the Lord with his Disciples the Night  
before he was betrayed.*

Page 51.

Chap. XI.

*Touching Justification and Salvation through Faith in  
Christ.*

Page 61.

An Appendix :

*Containing an Answer given forth by some Friends of Bristol to a  
Paper Dated from Eilis Hooks his Chamber, London the 12th.  
of the 4th. Month 1677. against John Story and John Wilk-  
inson, &c. and subscribed by Charles Marshal of the County  
of Wilts and Sixty Five more, together with some few Obser-  
vations on part of a Reply thereto, by Jasper Bat of the County  
of Sommerfet, and three others,*

Page 72.



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# The SECOND PART OF THE Christian-Quaker,

Distinguished from the  
APOSTATE and INNOVATOR, &c.

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## CHAP. I. The Introduction,

*Wherein is manifested, That there is but One Way, whereby the things appertaining to the Kingdom of God; and Salvation of Mankind come to be revealed, though the Manifestation thereof may seem various.*

**I**N the first part of the *Christian-Quaker*, distinguish'd from the *Apostate*, and *Innovator*; Several Subjects are treated on relative to the Matter intended: *Viz.* To manifest a part of those things, touching which the Faithful were at Unity, and by what Ways and Means that Unity came to be broken, &c.

And now that every Reader, who is desirous to be informed, in these *Dividing Times*, what those Children of Light (unto whom the Lord hath revealed of the Mysteries of his Kingdom) own, with respect to the other Doctrines,  
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and

and Practices, whereon little or no occasion is taken to treat in the First Part, it is at this time upon us to add a farther Testimony to the Ancient Truth, according as the Lord in his tender Mercy hath, through the Appearance of his Son Christ, by his Light (or Manifestation of his Grace) and Testimony of his Faithful Servants in the Scriptures of truth, opened; wherein our intent is not to treat largely on every Subject, because the ensuing Discourse is chiefly to manifest, *What a remnant stand for, who (being faithful unto their first principle) cannot in a temporizing spirit change their way.*

The Desires and Breathings of our Souls unto God are, that every Reader may be serious and unprejudiced in the perusal of this our Testimony, and then we do not doubt but 'twill be reaching unto the Consciences of such, as that which is not inconsistent with the Testimonies given forth by Inspiration (recorded in the Scriptures of Truth) and Spirit of God, or Appearance of Christ by his Light (which is that by which the Lord doth see, and is seen in the Conscience) wherewith every man coming into the world is lighted; for that the Lord by his Spirit hath opened, that there is not any other way, by which all things relating unto the Kingdom of God, and Salvation of mankind comes to be revealed, and this appears agreeable to the Scriptures of truth, *John 14. 26. 2 Cor. 4. 2, 3, 4, 5, 6, 7. 2 Tim. 3. 15, 16.*

We are now sensible, that some, who may peruse the foregoing Scriptures, may be ready thus to say, *You seem to propound two ways by which the things appertaining to the Kingdom of God, and Salvation of Mankind have been, and are revealed, viz. the Spirit of Truth, or Appearance of Christ by his Light, as One Way; and the Scriptures of Truth as Another Way.*

To this we answer, The Way we propose is but One, (though the Manifestation thereof may seem various to Man;)

Man;) viz. sometimes through Instruments, and sometimes through Himself: For though Paul wrote unto Timothy (unto whom he was made an Instrument, and therefore called him his Son) telling him, *That the holy Scriptures were able to make him wise unto Salvation; and that they were profitable for Doctrine, for reproof, for correction, for instruction in righteousness; yet tis spoken with respect to those Scriptures, that are given forth by inspiration of God, and with this limitation, viz. thorow the faith that is in Christ Jesus.* 2 Tim. 3, 15, 16.

Whereon we observe, that the Scriptures given forth by inspiration, are but as an Instrument made serviceable to the Reader through the Spirit, whereby faith in Christ comes to be raised; even as a Man indued with the Spirit of God, may in the hand of the Lord be an Instrument through sound Doctrine, and wholsom exhortation, to open the inward Eye of the Mind (which hath been darkned) and to awaken the Conscience (which hath been defiled;) that so man may come to be renewed in the spirit of his Mind unto God, through faith in our Lord Jesus Christ, and the Conscience purified from Dead Works through the blood of the Covenant, to serve the Lord in Truth, and Righteousness; and therefore we reasonably conclude, That there is but One way (though various in Operation and Manifestation) through which the Things appertaining to the Kingdom of God, and Salvation of Mankind comes to be revealed, which is by *the powerful appearance of Christ by his spirit and light*, convicting the Conscience, converting and renewing the Mind unto God; sometimes through Scriptures given forth by inspiration, sometimes through Man as an Instrument, and sometimes by the appearance of the Spirit and Light in Man, without the Assistance of such Instruments: but yet the end of all is, that faith in Christ may be raised; wherein (as the Evidence of things not seen

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by

by the Carnal Eye) the Light of the Knowledge of the Glory of God, in the face of Jesus Christ, is beheld, which is *that Treasure*, whereof the Apostle spake, *that is hid in our Earthen Vessels, that the excellency of that Power might be of God, and not of man.*

These things being duly considered, this Testimony doth naturally arise, that neither the Scriptures of Truth, nor any other writings whatsoever (though given forth by the Spirit of God itself) can properly be termed so profitable a Rule unto us, as the Light and Spirit from which they were given forth; and therefore the Eye of our Mind ought chiefly to be unto the Spiritual Appearance of Christ by his Light, and Spirit in us, as that Unerring Guide, which never can be removed into a corner.

Besides, we find the Scripture itself testifying, *That no Prophecy of the Scripture is of any Private interpretation;* that is, it ought not to be interpreted but by the Holy Ghost; through whose Motions 'twas given forth; for all other Interpretations may truly be termed *Private*.

From whence we observe, that if the Prophecies in the Scriptures of Truth should be read unto us from Morning to Evening, and from Evening to Morning again, we might receive little Benefit or Profit thereby, unless the Eye of our Mind come to be stayed in the Unchangeable Light, and Spirit of God, whereby the meaning of the Spirit through them (out of all *Private Interpretations*) hath been, and is signified unto Man.



## CHAP. II.

*Touching the Light of Christ within, and Exhortation to Obedience thereof.*

**T**Hose Faithful Messengers of the Gospel of Christ, whom the Lord in these latter daies sent forth for the gathering of the Nations unto the Faith and knowledge of our Lord Jesus Christ (who is the Way, the Truth, and the Life,) that their souls might be saved in the Day of the Lord, frequently sounded in our ears on this wise: *Turn in your minds unto the Light within* (meaning thereby the Light of Christ within) which shewes you that a *Upe* is not of the Truth; and as through Faith you come to be Obedient unto the Light Within, and that measure of Grace given by God, and received by you, so will you come to be made Partakers of that great Salvation.

This Doctrine was acceptable to many, who in the Love of Truth received the joyful Sound thereof; but unto others mean and despised, who notwithstanding that Testimony, accounted the Scriptures of Truth, a *More Sure Rule and Guide* unto the Father.

The consideration whereof at this time, hath been as an obligation to examine, whether the aforesaid Doctrine (so acceptable to some, and despised by others) be consonant to the Scriptures of Truth; which task is the more freely undertaken, because the aforesaid Doctrine hath become so great a stumbling block unto many, as that they have thought it a sufficient evidence, that the professors thereof have been out of the path of truth, readily objecting on this wise.

Objection.

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**Objection.** *Do you not think, that those Jews who crucified Christ, acted not from the Light Within, Since some of them, at least, verily thought they did God good service therein?*

Having thus premised, 'tis now needful to examine, what may be spoken from the Scriptures of Truth for the Light within, and to turn in the Mind unto the same, to obey it, &c. In order thereunto we find John the Evangelist thus

Joh. 1. 4. 9. *testifying, In him, (meaning the Word, which was God) was Life; and the Life was the Light of men. That was the true Light, which lighteth every man that cometh into the world.*

John 8. 12. *I am the Light of the World, he that followeth me, shall not walk in Darkness, but shall have*

Joh. 12. 46. *the Light of Life. I am come a Light into the World, that whosoever believeth in me should not abide in Darkness.*

These Scriptures plainly shew, that we are to believe in, and follow Christ, who is that Light, that lighteth every man that cometh into the world.

**Objection.** *However some objecting may say, What's this to a Light Within? 'tis very plain that John the Evangelist meant nothing of a Light Within, in your sense, but of the Personal Appearance of Christ Without, as that Word which was made Flesh; and, as Evidence, produce what the same Evangelist saith Chap. 9th, and 5th. As long as I am in the World, I am the Light of the World. And Chap. 12. 35. Yet a little while is the Light with you; walk while you have the Light. And ver. the 36. While ye have the Light, believe in the Light, that ye may be the Children of the Light.*

To this may be answered, That these last recited Scriptures

tures do in the most favourable construction, on the objectors part, intimate, that Christ the Son of God, while he was in the World, was the Light of the World; but doth not say that he is, or would be *no longer* the light of the world: Such a saying, or sense, would limit the Appearance of Light to that *Body only*, and dispensation of time, wherein the said *Body* appeared on Earth, which is contradictory to the very words of the Evangelist, before quoted, *viz. That was the true Light that lighteth every man that cometh into the World.* Which Scripture sentence, relating to every man, is so universal, that it cannot but extend to those, who never beheld the face of Jesus in his fleshly and Bodily Appearance; nor yet came to be informed by any outward Instrument of his Doctrine, though Partakers of his Light; which therefore may properly be termed by such, *his Light within*; that is, the Appearance of Christ by his Light shining in their hearts; agreeable whercunto in effect we take the Testimonies of the Apostle to be, *viz. That which may be known of God, is manifest in them: For God hath shewed it unto them.* Rom. I. 19. *Seeing you seek a proof of Christ, speaking in me, which Riches is Christ in you, the hope of Glory. Who shall descend into the deep, that is, to bring Christ again from the dead? but what saith it? the Word is near thee, even in thy mouth and in thy heart; this is the word of faith which we preach.* 2 Cor. 13. 3. *And all this appears agreeable unto what the Prophet Isaiah hinted at, who speaking of what should be in the last daies, signified, That the God of Jacob will teach us of his Ways; and therefore said, Oh house of Jacob, come ye, let us walk in the Light of the Lord!* Col. 1. 27. *which being compared with what the same Prophet said in relation to a people, In whose hearts was the law of the Lord, and with what the Prophet Jeremiah saith, I will put my* Rom. 10. 7, 8. Isa. 1. 2, 3, 5. Isa. 51. . .

Jer. 31. 33 *Law in their Inward Parts, and write it in*  
 34. *their Hearts, and they shall teach no more eve-*  
*ry man his Neighbour, and every man his Brother, saying,*  
*Know the Lord; for they shall all know me, from the least*  
*of them to the greatest; 'Tis evident to us, that this writ-*  
*ten Law in the Heart, is that Light Within, whereof the*  
*faithful Messengers of the Lord in our day, have born wit-*  
*ness unto, and whereof the same Prophet gave testimony,*  
*when he said, as before, O house of Jacob, come ye, let us*  
*walk in the Light of the Lord.*

Besides, such a limitation, as aforesaid, would have a ten-  
 dency to make void the virtue and efficacy of the *blood of*  
*Christ*, who was offered up a sacrifice to take away the sins  
 of many; and on this score doth the author to the *Hebrews*  
 Heb. 9. 28. *testify, that unto them that look for him, shall he*  
*appear the second time, without Sin unto Salvati-*  
*on*, which is a clear Evidence unto us, that the benefit of the  
*blood of Christ* is not witnessed effectually in this our day,  
 but by those, who having looked for his second appearance,  
 have received him in his Appearance; this Appearance we  
 take to be his Appearance by his light and spirit in the  
 hearts of those, who through *faith in his blood* have known  
 their Consciences purified from Dead Works, and so come  
 to serve the living God in Truth and righteousness,

'Tis now to be considered, Whether these words [*Turn in*  
*your Minds*] be agreeable to truth, for that this kind of ob-  
 jection may be raised:

Objection. *Doth not this put the Creature upon Action*  
*in his own Self-will, when as the Will of Man cannot*  
*bring forth that Birth unto which power is given to*  
*become the Sons of God?*

For answer hereto, 'tis necessary to consider, that the faith-  
 ful Labourers in the Gospel of Christ commended their Ex-  
 hortati-



hortations and testimonies to the Consciences of the Hearers in the Sight of God; and the reason doubtless was, because there is a Capacity in Man, which (through the assistance of the Grace of God) renders Man capable to do the will of God in righteousness unto life; and those who are so acted, cannot be said to be acted in the Self-will of Man. And on the contrary, the same Capacity (letting in Temptation, and joyning thereto) renders Man a servant of Sin unto Death, and being once so dead in Sin, no redemption comes to be obtained, but through Christ, as the Apostle testifies, *You hath he quickned that were dead in Trespasses and Sins.* Ephes. 2. 1.

These things considered, 'tis evident, that through the Appearance of Christ, those who have cast off the Old Man, are become renewed in the Spirit of their Minds unto God, and so have put on the New Man, which after God is created in Righteousness and true holiness; and therefore since there is such a capacity in man, as aforesaid, 'tis agreeable to Truth to exhort the sons of men, to turn in their Minds unto the appearance of Christ by his Light, that through the Assistance thereof, the will of God may be done in their earthen vessels.

The next thing to be considered is, whether there is any weight in this objection, *Do you not think that the Jews, who crucified Christ, acted not from the light within; since some of them, at least, thought they did God good service therein?*

To this may be answered, That the friends of Truth never preached up the Light Within, but with respect to the Appearance of Christ by his Spirit, as that Light Within intended by them: and since Christ cannot be divided, to act against himself; therefore the Jews did not therein act from that Light Within, unto which we have been directed. *From what*

*what then (may the objector say) did those of them act, who verily thought they did God good service therein?*

Rom. 10. 2.  
Phil. 3. 6.

*Ans.* From Zeal without knowledge (not having their Minds staid and ordered according to that universal Principle of Truth, which if hearkned unto, would teach all men *to do as they would be done by*) in which zeal Paul verily thought in himself, that he ought to do many things contrary to the name of Jesus; and in that Self-thought (being exceeding mad) persecuted the Church of God, consented to the death of the Saints, and compelled them to Blaspheme; but when the Lord was pleased to appear unto him, and to make him a Minister of his everlasting Gospel, he was sent unto the Gentiles, to open their eyes, *that they might turn from darkness to light, and from the power of Satan unto God.*

Acts 26. 16, 17, 18.

This eye that was to be opened, was not the Carnal Eye, that so thereby they might be turned from outward darkness to outward Light: for though Paul beheld the Light that shone from Heaven (which we take to be a Light visible to his Carnal Eyes) yet he after continued three days blind, through the Glory of that Light; and then afterward the Lord appointed him to be his witness, and sent him to the Gentiles to open their eyes, that they might turn from Darkness unto Light, and from the Power of Satan unto God.

This Eye, that he was sent to open, was the inward eye of the mind; and the Darkness spoken of, was that where-with their Hearts (and not their Outward Eyes) were overshadowed, so that they could not behold the Light of the Glory of God shining in their Hearts, to give unto them the knowledge of the Truth.

## CHAP. III.

*Touching Infallibility and Perfection.*

**T**HE Doctrine of *Infallibility*, held by the People called *Quakers*, hath been accounted *ridiculous*: because either Occasion hath been given through Weakness amongst them, or else taken by their Opponents (whether given or no) to assert, *that the People called Quakers are infallible.*

Be it as it is, such a bare Assertion, without Distinction or Explication, must be either the Fruit of Weakness, if proceeding from any really of that People called *Quakers*, or else Slander and envy, if proceeding from their opposers, without occasion given them so to say.

That therefore the enquiring Reader may be truly informed, what Doctrine in relation to *Infallibility* is held forth, owned and received by such amongst them, unto whom God hath revealed of the mysteries of his Kingdom, 'tis not remote from the present purpose on this occasion to give this ensuing Testimony.

There is an outward man, and an inward man, according to the Apostle's Testimony: and therefore the word *Infallible*, or *Infallibility*, may have relation to *External* and *Internal* things. 2 Cor. 4. 16.

Touching *External* things, the outward man with his outward senses is exercised: but as to things *internal*, the inward man with his inward senses.

Acts 1. 3. 'tis thus said, *To whom also he presented himself alive, after that he had suffered, by many Infallible tokens, being seen of them by the space of forty days, and*  
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*speaking of those things which appertain to the Kingdom of God.*

*Obj.* This shews there is an *Infallibility*; but then it may be said, *This seems to respect the outward senses of the Apostles, in seeing Christ their Lord and Master, and in hearing the things he spoke, which appertained to the Kingdom of God; and this Infallibility is readily confest unto: but how can it be proved that there is an Infallibility accompanying the inward senses of the inward Man, seeing many have pretended to give true Infallible Judgment, from their inward Sense, which hath proved notoriously wrong, and detectable by our outward Senses?*

*Answer.* It must be confest (if any should so object) is very true; but yet it may in truth be asserted, that there is an *Infallibility*, viz. the Spirit of God accompanying the inward Senses of the inward Man, whereof the Faithful have an Assurance from the Evidence of the Light of Christ, and Spirit of God in their own Hearts; and if any pretend to any other Infallibility accompanying them, we understand it not.

*Obj.* How then comes it to pass, that men endued with the Spirit of God, are deceived and fallible?

*Ans.* We ought to distinguish betwixt Man, and the Spirit, by which he came to be renewed in the Spirit of his Mind unto God.

That by which man comes to be renewed, and circumcised in Heart, (which is the Spirit of God) is infallible; but that which is so renewed may be deceived, if not exercised in and by that Spirit, in which preservation is; for there is no Estate on this side the Grave, wherein it is not need-



needful to watch; and therefore did Christ our Lord thus say, *What I say unto you, I say unto all, watch.*

It hath been a common Assertion, *That the Church of Christ is infallible, and cannot err;* and therefore have many assemblies of men (assuming the title of the Church of Christ) declared their Sentences, Judgments and Decrees *infallible,*

To this may be said, That since the Apostasie entred, it is not unknown what Visible and Outwardly Glorious Church hath publish'd this Doctrine, with Application to her self; by which Door, a Body of Darkness, Usurpation and, persecution hath entred, and on this score, thousands have been deceived, and led from the Gift of God in themselves, to follow the *Dictates of fallible men.*

But yet as it hath been, so 'tis the Faith of many, that the Lord never will raise any people, whom by his Spirit he will lead to publish such a Doctrine (with respect to outward and visible Societies of Men on Earth, that may be outwardly describable) as needful to be believed in order to the building up one another in the most holy Faith; this Faith being not inconsistent with the Testimonies of the Scriptures of Truth, is grounded on the Evidence of the Light of Christ within; for that the contrary would have a plain tendency to draw the Sons and Daughters of men from the Anointing in themselves, to the *Lo here's*, and the *Lo there's* again: For what religious assembly in Unity, and professing themselves *Christians*, will scruple to say, *We are the Church of Christ?*

And albeit we must acknowledge, that that Church which is built on the rock Christ, cannot (whilst abiding on the rock) be prevailed against; yet no Argument from hence, may rationally be brought to prove any one Member of this Church (whilst on this side the grave) not liable (through temptation) to Err, and depart from the Rock, whilst there is an enemy ready to enter all, if they watch not.

And

And now as to Perfection we have this to say :

Though we do believe, that all the Gifts of God, and Works of Righteousness, brought forth through the Operation of his Spirit, are *perfect*; and that in that sense it may be said, we are Partakers of a Measure of that

which is *Perfect*; even as the Apostle testifies, *Every perfect gift is from above; if*

*any man offend not in word, the same is a perfect man*: Yet we do not believe, that there

is any such *perfect estate* attainable on this side the Grave, wherein it is not needful for man to watch and wait in the Light of Christ, that so he may not only be preserved in that *perfect state*, whereunto in measure he hath already attained, but also come to know a Growth and Encrease in the Encreases of God: For though *Paul* had attained unto

such a state, as appears by these his words, *Let us therefore, as many as be perfect, be thus minded*. Yet we find, that that very exhortation had

relation unto a *pressing toward the Mark for the Price of the High calling of God in Christ*

*Jesus*. Which denotes that there was a state attainable beyond that state of Perfection whereunto he had then attained. Moreover, that the Scriptures in other parts thereof, denote a State of *perfection*, is plain from these following

testimonies (amongst many others) recorded therein. *But every one that is perfect shall be*

*as his Master. Be ye therefore perfect, as your Father which is in Heaven is perfect*.

Obj. *This perfect State which you speak of, we readily confess unto, so far as the mind of the Spirit is signified unto us therein, because 'tis the very Language of the holy Scriptures. But yet we are dissatisfied, that the Meaning of the Spirit by this perfect estate, is such a state as therein to cease from Sin.*

*Answer.*

*Answer.* To this we answer, that such a Construction cannot hold in truth, unless truth should lead to impeach our heavenly Father, as guilty of sin, (which cannot be) for the very words are, *Be ye perfect, as your Father which is in Heaven is perfect.* Besides, 'tis an undoubted truth, that a Cessation from Actions, manifested to be sinful, is the duty of all professing Christianity, and we cannot but have so much Charity for all so professing, as that none such will deny this; but if any should, they would therein deny the End for which Christ was manifested in the Flesh; which was to destroy the Works of the Devil, which is sin, according to this testimony of the *1 Joh. 3. 8.* *Apostle, He that committeth sin, is of the Devil, for the Devil sinneth from the beginning: For this purpose, the Son of God was manifested, that he might destroy the Works of the Devil.*

*Obj.* This also we cannot deny, being the express testimony of the *Apostle*; but yet, since Scripture ought to be compared with Scripture, when there is a seeming Contradiction (as on this occasion we suppose there is) we therefore say, that we do not believe that the meaning of the Spirit is according to what the express words seem to hold forth in this Case. 1. Because we do not understand from the Scriptures, but that the Saints were subject to fail, and that many of them did fail. 2. Though the *Apostle* *1 John 1. 7.* testifies, That the blood of Christ cleanseth from all sin; yet this hath been interpreted to be only from the Guilt and not from the Act of all sin, so as to cease therefrom, whilst on this side the grave; which doubtless was the reason wherefore we find these testimonies recorded in the holy *Scriptures, By Grace ye are saved through* *Ephes. 2. 8, 9.*

Faith,

Faith, and that not of your selves, it is the Gift of God; not of works, lest any man should boast (*thereby implying as if Salvation through Faith might be obtained, though Good Works were wanting, and so consequently Sin committed instead thereof, since 'tis irrational to conclude, that whilst Man is in the Body he can cease from working both Good and Evil.*) In ma-

Jam. 3. 2. ny things we offend all. If we say we have no Sin, we deceive our selves, and the Truth  
1 Joh. 1. 8. is not in us.

*Ans.* As to the first reason contained in the objection, *That the Saints were subject to fail, and that many of them did fail;* we say, That this doth not contradict any thing asserted by us; for we have declared that we do not believe, that there is any such perfect state attainable on this side the Grave, wherein it is not needful for man to watch; *Ec.* That he may be preserved, *Ec.* But if through Unwatchfulness (which is a plain Neglect of what is the Duty of all true *Christians*, according to the words of Christ (*what I say unto you, I say unto all, watch*) any one comes either to fall away from that good State whereunto he hath attained, or else not to attain unto that State which is attainable; this cannot be a sound argument to prove the matter against us intended by the *Objection*, viz. *That man cannot cease from sin;* no more than the not going of some Travellers to a certain Land, when 'twas their duty to go, or the returning of others from the same Land, after (according to their duty) through travel arrived there, is an argument, that 'tis impossible to go thither, and there remain to the end of our days.

To the 2d reason contained in the aforesaid *Objection*, we say, 'Tis needful to distinguish what sort of *Works* were excluded, as unnecessary to accompany that Faith, through which Salvation is, and what sort of *Works* were necessary:



ry: for though the Language of *Paul* excludes *Works*, yet *James* tells us, *That Faith without Works is dead*: And no doubt but the Testimonies of these two Apostles have been understood to be repugnant and contradictory each to other; and on this Foot *different means* to the Salvation of Mankind have been held forth; whenas, if the mind of the Spirit through them both were but rightly understood, there would then be no seeming Occasion to declare their Testimonies *contradictory* each to other: For the clearing therefore of this matter, we shall distinguish touching *Works* treated on by *Paul* and *James*. There are two sorts of works treated on by *Paul*; the one is *Works of the Law*, that by the one offering of Christ (as an eternal Sacrifice unto God, whereby the law of Commandments was abolished) is excluded, as unnecessary to accompany that Faith, which is unto Salvation; for otherwise, (though the Salvation of God through Christ was extended, as well to the believing *Gentile*, as the believing *Jew*; yet) the *Jew* might have whereof to glory, contrary to the Apostle's testimony, *Gal. 6. 14, 15. God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither Circumcision, nor Uncircumcision availeth any thing, but a New Creature.* And therefore did the Apostle *Paul* testify, *That by the Works of the Law, no Flesh shall be justified*: And so no doubt but the *works* of the law were that sort of *works* which the Spirit of God, through that wise Apostle *Paul* signified, when he said (and that in relation to such as were once dead in Trespasses and Sins, but then quickned and become New Creatures) *By Grace are ye saved, through faith, and that not of your selves, it is the gift of God: not of works, lest any man should boast.* The other sort of works is of the Gospel, and may properly be termed the *Fruit* of the

Jam. 2. 20, 26.

Ephes. 2. 8, 9.

the obedience of Faith, which indeed was the very end wherefore Paul testified, *That he had received his Apostleship, and that the mystery kept secret since the World began, was revealed*: Read Rom. chap. 1. 5. and chap. 16. 25, 26. and no doubt but that those very works, which are the Fruit of the Obedience of Faith, were the works intended by the Spirit through Paul, so as that without them it might be just cause to question, *whether they were in Christ Jesus?* and if not, then certainly not attain'd unto the New Creatures State, which is a state of Salvation, because the Testimony of the Apostle is on this wise, 2 Cor. 5. 17. *If any man be in Christ, he is a new Creature; and not only so, but that the very works of the obedience of faith were spoken also with relation to those (spoken of, Ephes. 8. 9.) Who by Grace were saved through Faith, and not by works; For Paul (in the very next following verse) thus saith, For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.* Besides 'tis apparent, that this our sense is true from Paul's very express words to the *Philippians*, Chap. 2. ver. 12, 13. *Wherefore my beloved, as ye have always obeyed, not as in my Presence only, but now much more in my Absence; work out your Salvation with fear and trembling. For 'tis God that worketh in you both to will and to do of his good pleasure.* This positively shews, that though there was an exclusion of one sort of works, yet there was another sort necessary to Salvation, else he would not have said, *Work out your Salvation, &c.* All which being seriously considered, 'tis evident that the meaning of the Spirit through Paul, was the same with the Mind of the Spirit through James; for that Paul's words plainly signifie that God hath ordained, that those who are saved by Grace through Faith, should walk in *Good Works*: and that 'twas needful to work out Salvation: which doubtless related to the same sort of Works

*Works* spoken of by the Apostle James when he said, *That Faith without works is dead.* Jam. 2. 20, 26. Because 'tis clear from the context, that James speaks of works in no other sense, than to be as an evidence of *True Faith*; and that 'twas as impossible that *True Faith* could be, and yet not accompanied with *Works*; as that a Brother or Sister naked and destitute of food, would be relieved by a bare saying, *Be warm and filled*; and so we may reasonably conclude, that though the Apostle's Doctrine touching Salvation through *Faith*, and not of *Works* be true (not only with respect to the exclusion of *Works* which were legal, but others also acted in the will of man) yet from thence it cannot justly be implied, as in the *Objection*, that *good works may be wanting to such as are saved, and sin committed instead thereof.*

We now come to take notice of this Scripture mentioned in the *Objection*, viz. *That in many things we offend all.* This was spoken by the Apostle Jam. 3. 2 in relation to a state which was *not free from sin*; but yet it cannot be inferred from thence, that such a state is not attainable; nay, the Apostle's following words are in some measure an evidence against such a Construction: for he thereby saith, *If any man offend not in Word, the same is a Perfect Man*; which was needlessly spoken by him, if that *inoffensive State* was Not attainable; and if a Cessation from sin in that case was attainable, why not in all others also?

And as to these words cited, 1 John 1. 8. *If we say we have no Sin, we deceive our selves, and the Truth is not in us*; we say as before to the words of the Apostle James, that this also was spoken in relation to a State which was *not free from sin*; but yet it cannot be inferred from thence, that such a State of Freedom is not attainable; and this sense is proveable to us, from the very following words in the next verse, *If we confess our sins, he is faithful and just*

just to forgive us our sins, and to cleanse us from all unrighteousness. But if this satisfy not, and that any should yet object, that the Apostle's meaning touching the word Cleansing, was but a cleansing from the Guilt (and not from the Fact) of unrighteousness. To that this may in truth be answered, that those who are cleansed from all unrighteousness, are so cleansed by the Blood of Christ, and

such are born of God, and of these the same  
1 Joh. 3. 9.

Apostle saith, *Whosoever is born of God, doth not commit sin; For his seed remaineth in him, and he cannot sin, because he is born of God:* Which positive expression, in relation to such a state, as being born of God, cannot admit of any other meaning, (though compared with other Scriptures in relation to the same state, spoken of under other terms) and therefore we conclude, that these latter words, cited out of *John*, is a clear Evidence to prove the Interpretation (signified in the *Objection*) on the Apostle's words, unsound, viz. *That the Blood of Christ cleanseth only from the Guilt, and Not from the Act of sin, so as to cease therefrom whilst on this side the Grave:* Especially if we consider that one of the Qualifications that the Apostle *Peter* expressly assigns to such whom he declares of to be cursed Children, was this, viz. *that cannot cease from Sin;* and that also the condition spoken of by *John*, on which a cleansing from all sin through the Blood of Christ comes to be witnessed, was, *a walking in the Light, even as Christ is in the light,* (Read 1 *John* 1. 7.) Which cannot be witnessed but through a Cessation from Sin.



## CHAP. IV.

## Touching Wisdom and Knowledge.

**T**He Apostle James tells us, *There is a Wisdom from above* (this Wisdom may be taken to be that Wisdom, which Paul describes to be the *Wisdom of God*,) and that *there is a Wisdom which is not from above*, (which may be taken to be the same wisdom which the Apostle Paul describes to be *Fleshly, and of this World*.)

Jam. 3. 17.

Ephes. 3. 10.

Jam. 3. 15.

2 Cor. 1. 12.

1 Cor. 3. 19.

The Apostle Paul also saith, 1 Cor. 8. 1. *Knowledge puffeth up*, and yet 1 Tim. 2. 4. *Speaks of the Knowledge of the Truth*.

As to the Wisdom that is not from above, James thus describes it, *If ye have Bitter Envy, and Strife in your hearts, Glory not, and lye not against the Truth. This Wisdom descendeth not from above, but is Earthly, Sensual, Devilish. For where Envy and Strife is, there is confusion, and every Evil Work. But the Wisdom that is from above, he thus describes, viz. 'Tis first Pure, then Peaceable, Gentle, and Easie to be intreated; full of Mercy, and Good Fruits; without Partiality, without Hypocrisy.*

Jam. 3. 14, 15, 16.

Jam. 3. 17.

But notwithstanding the Apostle hath so plainly described the Difference; yet Experience tells us, that *Wisdom without Distinction* is so much preacht against, that many ignorant people are even set on float, uttering their folly and confusion, in a boasting self-conceited spirit, as if it were sufficient evidence, that they are *Good Christians*,  
and.

and in the *Feeling of the Power of God, and Life of Christianity*, because they have confidence enough to cry against *Wisdom*, and have so much memory, as from the mouths of others to use the words of that wise Apostle *Paul*, when he said, *The Wisdom of this World is Foolishness with God*; as if thereby, they had brought some Excellent Proof to Justifie all those Rude Actions, and Impertinent Expressions, which (as the fruit of their Ignorance, and Folly) in a boisterous unruly Spirit they have brought up.

1 Cor. 3. 19.

Were such but sober, girding up the Loyns of their Minds, they would undoubtedly come to see, that such their Words and Actions are but the Fruits of that Ignorance, that lusteth to Envy, which is to be silenced; and doubtless of this sort were these whom the Apostle *Peter* hinted at, when he said, *Wherefore gird up the Loins of your Minds, be sober, as obedient Children, not fashioning your selves according to your former Lusts, in your ignorance.*

1 Pet. 13. 14.

But if such had less folly and confidence, and were but as ready to ask Wisdom of God (according to the Counsel of the Apostle *James*) as they are to condemn that Gift of Wisdom and Understanding which God hath given unto others, they would not be ready to run at the Beck, Nod, or Call of such, as in a boasting imperious Spirit glory (exalting them as Judges over God's faithful Servants) and that have brought forth

Jam. 1. 5.

\* See the 5th Part of the *Christian-Quaker.*

\* Lyes in a bitter, envious Spirit, which things being earthly, sensual and devilish, are the very marks of that Wisdom that descendeth not

from above.

As a farther illustration of what is aimed at in this discourse; we now come to signifie, that some have a far greater portion of *Wisdom, Knowledge and Understanding* than others; and that it's given them of God, as they are

*Creatures,*

*Creatures, distinct from what they are, when acted by a good Spirit or a bad, and in this respect is Man (as a Creature) the most excellent Creature that God hath made.*

But yet such is the Ignorance of this Age, as to accompt this Portion of Wisdom, Knowledge, or Understanding (as we are creatures) to be that Wisdom which the Apostle termed *Earthly, Sensual, and Devilish*, or the *Wisdom of this World*, or the *Wisdom of the VVise*, which the Lord by the Apostle Paul hath said, he will destroy. 1 Cor. I. 19.

But herein such do manifest themselves not knowing whereof they affirm; for that Wisdom, Knowledge or Understanding which we have as Creatures, is the proper Gift of God, and a part of his own Creation, and is honourable in its place: and it is against the nature of the Divine Being to destroy this Wisdom, because it is his own Gift, even as it is against his Nature to destroy the Lives of Men, which is his Creation; for the Evangelist saith, *The Son of man came not to destroy mens lives.* Luke 7. 5.

Obj. *What then did the Apostle hint at, when he spoke of the VVisdom of the VVorld, the VVisdom of the VVise, and the VVisdom of VVords?*

To this it may be said, That as *Paul* was brought Act. 22. 3. up at the Feet of *Gamaliel*, and taught according to the perfect manner of the Law of the Fathers; so doubtless many there were, who through Education attained unto that, which *Paul* in his converted state terms to be *the VVisdom of this VVorld*, &c. From whence it may be concluded, that he hinted at those things, which in that day were given forth by the *Scribes* and *Pharisees*, and other Disputers against that divine Appearance, whereby *Paul* was made a Minister of the Everlasting Gospel; which things, so given forth

forth, we do not take to be the natural Effects of that Wisdom, Knowledge or Understanding, given unto them as creatures; but rather (being in the state of Degeneration) as the Fruits of their Education and Acquired Parts, where-with being not subject unto the Appearance of Christ, they then became Opposers of the Truth. Besides, as the word *Flesh* in Scripture is sometimes used not with relation to a *Carnal Body*, but in a Metaphorical and Mystical sense, by way of opposition to the *Spirit of God*; so are these words *fleshly wisdom* used, not with respect to *man as a creature*, but by way of opposition to the *Wisdom of God*, that's from above; and therefore is another thing, than that which man is endued withal, as he is a part of God's Creation.

To conclude, *Solomon* in his day magnified Wisdom at a high rate (as the Scripture testifies, too large here to be inserted) who in his day, did undoubtedly account it the sign of a just man, and therefore said, *The mouth of the just bringeth forth Wisdom.* The Apostle in his day did magnifie Wisdom, exhorting the Saints to walk in Wisdom. Christ the Son of God testified, *Wisdom is justified of her Children.*

Pro. 10. 30. *The mouth of the just bringeth forth Wisdom.*  
 Col. 4. 5. *Saints to walk in Wisdom.*  
 Mat. 11. 19. *Wisdom is justified of her Children.*

These things considered, our desires are, that those who have true Wisdom may prize it; that those who lack it may imbrace the Counsel of the Apostle *James*, and ask it of God; who giveth liberally; and that those Fools, who despise Wisdom, may come to have a sense of what *Solomon* spoke, when he thus said, *How long, ye simple ones, will ye love simplicity, and fools hate knowledge? turn ye at my Reproof.*

Sure we are, the Apostle's Writings encourages none to cry down Wisdom at the rate 'tis of late, without distinction, exclaimed against by some; but rather the contrary: for we find the Apostle *Paul* writing to the *Colossians*, thus



thus to say, *We do not cease to pray for you, and to desire that you might be filled with the Knowledge of his Will, in all Wisdom and spiritual Understanding: and again thus, Whom we preach, warning every man, and teaching every man in all Wisdom, that we may present every man perfect in Christ Jesus.* Col. 1. 9, 28.

But this ignorance we doubt hath happened unto many, not only from a Principle of having their *Eyes out unto man*; but also from a neglect to read *the Scriptures of Truth, given forth by inspiration, which (the Apostle saith) are able to make thee Wise unto Salvation, through Faith which is in Christ Jesus.* 2 Tim. 3. 15.

As to the word [Knowledge] this may be added, That in the want thereof in days past, those who are escaped of the Nations set up their Graven-images, according as *Isaiah the Prophet testified, They have no knowledge, that set up the Wood of their Graven Images, and pray unto a God that cannot save; Oh! that at this day there were no cause to take up a Lamentation, that the want of Knowledge is the cause that many have appeared ready to exalt man, to have an eye to men, and (in neglect of that heavenly Gift which is given unto Mankind) to bow in their Hearts unto Men, as having a dependency on the Dictates, Prescriptions, Orders, and Outward Rules of Man: this under the Dispensation of the Gospel of Christ, we take to be as great a falling away from the Truth, as the setting up of a graven image (through the want of Knowledge) was under the Law; and that at this day the words of the Prophet are again fulfilling, My People are destroyed for lack of Knowledge; because thou hast rejected Knowledge, I will also reject thee.* Isa. 45. 20. Hos. 4. 6.

'Tis now needful to signify the occasion on which the *Apostle Paul saith, that Knowledge puffeth up.*

1 Cor. 8. 1. *Now as touching things offered unto Idols,*

*we know, that we have all Knowledge; Knowledge puffeth up, but Charity edifieth. And further in the same chap. ver. 10, 11. If any man see thee, which hast Knowledge, sit at meat in the Idols Temple, shall not the Conscience of him which is weak be emboldned to eat those things which are offered unto Idols? and through thy knowledge shall the weak Brother perish.*

In this Chapter the Apostle Paul was a Reproof to such as (abounding in Knowledge, and clearly seeing, that to put a difference between Meat offered unto Idols, and that which was not, was but the fruit of weakness) had not a regard unto the weak Consciences of their Brethren, and so he tells such, *Knowledge puffeth up, but Charity edifieth*: From whence we cannot conclude, that Paul meant strictly according as his words may be construed, no more than he intended by his saying, *Let your Women keep silence in the Church*, that none of them, though Members of the Church should prophesie when moved of God; when-as in a few verses before, he tells the Church (which consisted of Women as well as Men) *They might all prophesie one by one*; and the reason seems evident, because the Knowledge which the Apostle seems to hint at, was a Knowledge sprung from a growth in the Truth, that the weak had not attained unto; which may be taken to be signified in these words of the said Chapter, *We know that we all have knowledge; howbeit there is not in every man that knowledge; for some with Conscience of the Idol unto this hour eat it, as a thing offered unto an Idol, and their conscience being weak, is defiled.*

All which being considered, the Mind of the Apostle writing those words, viz. *Knowledge puffeth up, but Charity edifieth*, may be taken to be this, that though they had Knowledge, yet they should not have their Eye so much to that, as to exercise their Liberty to the offence of any that were weak, lest the Enemy to true Knowledge should

should interpose, and puff them up, so as not to condescend through Charity, for the sake of a weak Brother.

'Tis the work of the Enemy of man's Soul to puff up; but the Word of Knowledge is one of the Gifts, which through the manifestation of the Spirit, are given unto every man to profit withal; and therefore I conclude, that the Apostle writing unto the *Philippians*, thus exprest himself, *I pray that your love may abound yet more and more in Knowledge, and in all Judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence.* 1 Cor. 12. 7, 8. Phil. 1. 9, 10. From whence it may reasonably be concluded, that the contrary Fruits, viz. things that are contemptible, and vile, insincere and offensive, spring through the Want of that Love which abounds in Knowledge.

Obj. By this discourse you seem to exalt Knowledge as an excellent thing; \* How comes it then to pass, that divers amongst you (called Quakers) have preached reflectingly on such as are indued with knowledge above many of their Brethren, as if their Religion were in their Heads, and not in their hearts; telling us, That the Tree of Knowledge was not good for Food; and not only so, but have appeared in such an invective Spirit against Reason also, without distinction, that in your publick Meeting, this imperative Expression hath been uttered, *Away with all Reasoning.*

\* See an Epistle evidencing the Qualifications of such whom Satan makes use of to rend and divide the Church of Christ, being contained in the first Part of the Christian-Quaker.

Ans. 'Tis very true: However, that doth not prove, that all such Expressions are according to the Truth: Peoples tongues are their own, and we cannot use Violence to prevent any from delivering that which they may pre-

tend they have to say ; and therefore for the clearing of the Truth, in relation to the aforesaid objection, we further add :

Pure Religion and undefiled is, to visit the Fatherless and the Widows, and to keep unspotted of the World ; wherein if our heads be not exercised, our hearts will not bring forth the Fruit thereof.

As to the Tree of *Knowledge of Good and Evil*, though the Scriptures do not positively declare, whether it was good for Food or no (as in itself,) yet it doth clearly import, that *Adam's Sin* (in eating of the *Tree of Knowledge*) was the Sin of Rebellion, for that he was commanded not to eat thereof: A Father may command his Child not to eat an Apple, and yet give him leave to eat of other food, fitter at that season for him; if the Child should therein disobey his Father, his *rebellious eating* would be no Argument to prove the Apple in itself not good for food. These things being considered, it may reasonably be concluded, that there is no Ground to assert, that the Tree of Knowledge of Good and Evil was not good for Food, as in itself.

Besides, it hath been much observed, that when the aforesaid doctrine hath been by some declared, it hath been by way of Reflection on the *Wisdom and Knowledge*, which some of the Publishers thereof account *sensual and devilish* (though others have not thereby so intended) but therein they have manifested their own Weakness, because that which is a Discoverer of Good and Evil (being in it self good, as the Tree of Knowledge is) cannot be a proper Comparison or Allusion to represent the thing that is devilish.

John the Evangelist testifies, *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent, And yet*  
 John 17. 3. *many*



many of those who cry up Life, are apt to cry down Knowledge without distinction, though 'tis evident that *Knowledge is the way to life.*

These things being duly considered, we know not on what foot of Truth any one can assert, that the Tree of Knowledge is not good for food, as in itself; and that it can be a proper similitude, to represent any thing that is in opposition to that Knowledge which is from above: But yet I would not be understood to reflect on all that have used that expression, viz. *The Tree of Knowledge is not good for Food*; because I question not but many have so express themselves, not thereby to represent that Wisdom which is accounted Sensual; and Devilish; but rather to shew forth, that if we should feed upon, or admire any excellent Qualification, or Endowment whatsoever, and not have the Eye of our Mind chiefly unto the Giver, we might then come to a loss, even as *Adam* did, through his Rebellion, in eating of the fruit of the Tree of Knowledge.

## CHAP. V.

## Touching Magistracy, and Obedience thereto.

**O**N this Subject 'tis necessary to treat, as it relates to the Magistracy and People of *England*, whereof the people called Quakers are a part.

1. We acknowledge that we owe *Obedience* either *Active* or *Passive* unto this *Magistracy*; and that such obedience is as well grounded on the Light of Christ within, as warrantable from the Scriptures of Truth without; for when the Magistrate doth command *Obedience* unto any Law, which is agreeable to the Law of God (as indeed no Laws of *England* according to the Constitution of its Government, and those *maxims* which are declared for Law, ought to be contrary thereto) then we ought to yield *Active Obedience*; and whilst the Magistrates are in Execution of such Laws, they are (as occasion requires) Punishers of those that do Evil, and a Praise unto them that do well; which is agreeable unto the testimony of the Apostle's touching *Magistracy*, unto whom in such cases *Active Obedience* is to be given for the Lord's sake.

Obj. You speak very well so far as you have limited your *Obedience* to Good Laws; but what if those in power should make such Laws, which you account bad, and not grounded on the Law of God; but directly against those whom you term God's People; dare you then say that 'tis agreeable unto the Light of Christ

*Christ within, and Scriptures of Truth without, to yield Obedience in such Cases?*

To this we answer, 'tis agreeable to the Light within, and Scriptures of Truth without, that a *Christian* yield *Passive Obedience*, since for Conscience sake (*choosing rather to obey God than man*, which was the Apostle's Case) he cannot yield *Active Obedience*. For we find the Counsel of Christ to be on this wise; *Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other*; which clearly shews 'tis against the Doctrine of Christ to resist; and so consequently we ought to be *Passive*; and therefore, since we have not at any time pleaded for any other Light within, save the Light of Christ; it is as well agreeable unto the Light of Christ within, as with the Counsel of Christ in the Scriptures of truth without, that men, under the profession of *Christianity*, put in practice that wholsom Counsel, which was given by Christ the Son of God, whose ways are unchangeable, *Resist not evil*.

Act. 5. 28, 29.

Mat. 5. 39.

*Obj. This shews you principled against outward Wars, and Fightings, to work your own deliverance from under oppressive Magistrates.*

*Ans.* Yes verily; for so we (the People of God, and Children of Light) are desiring to walk in the Light of the Lord, according as the Prophet said, *O house of Jacob, come ye, let us walk in the Light of the Lord*, when he spoke of the last days, touching which the same Prophet thus prophesieth, *He shall judge among the Nations, and shall rebuke many people, and they shall beat their Swords into Plowshares, and their Spears into pruning-hooks: Nation shall*

Isa. 2. 5.

Isa. 2. 4.

not.

not lift up sword against Nation, neither shall they learn war any more. This being spoken Prophetically of Christ, and his reign in the hearts of men, shews that all outward Force and Wars is to be denied by the Members of his Body (which is his Church,) to work their own Deliverance. A farther proof whereof is manifested unto us by Christ himself, when he said unto Peter, *Put up thy sword into thy sheath*; and therefore, in a sense of the Mercies of God unto us, whom as his peculiar People he hath chosen, to follow his Precepts and Example: We can say, blessed be the Lord, many there are in this our day, who by the peaceable Spirit of our Lord Jesus Christ, (that was *led like a Lamb dumb before the shearer*) are retired in their Spirits unto the Lord, out of all outward Warrings, and Fightings, resigned up unto him, in whom preservation is: Knowing this, that the same occasion may be given in this our day to testify as Paul did in his day, *viz. All that will live godly in Christ Jesus, shall suffer persecution*; and so on this score are led by the Light of Christ, not to *resist evil*, lest they should be found Opposers of that, which the Lord hath thought good to suffer to come upon his Heritage, for the Tryal of their Faith and Patience, which is much more precious than Gold. That now also our perswasion touching Government in general might be fully known, we refer to the 3<sup>d</sup> part of the *Christian-Quarter*, being a Treatise on that Subject.



## CHAP. VI.

*Touching Respect of Persons, Plain Language, dis-  
use of the word Master, unless by a Servant to his  
Master; of Customs and Fashions of this World;  
and of the Cross of Christ.*

**I**T is not unknown, that the Outward Deportment of Friends in Truth, hath become as a Stumbling-block to many; concluding that our manner of Habit, Gesture and Language, distinct from others, was either the Fruit of Pride, or Ignorance, or else of both: and therefore on this occasion it was thought needful to add something in relation to this Subject, wherein our intent is, not to make an Apology for any Action, that in-itself is really *Rude, Whimsical, or Imaginary*; but rather to give in our testimony on behalf of our selves, and all those who through Obedience unto the In-shinings of Christ's Light in their Consciences, are made or making Partakers of the Vertue, and Efficacy of the Blood of Christ, by which those whose Consciences are purified from dead works, come to serve the living God in Newness of Life, and therein to have their Conversations ordered aright, so as not to give any just Occasion of Offence, either to Jew or Gentile, or to the Church of God, but that keeping themselves unspotted of the world, nor yet fashioning themselves according to their former lusts, they might not have whereof to glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified to them, and they unto the World.

On the behalf of our selves, and all such, our Testimo-  
f ny

ny now is, that when the everlasting Light of our Lord Jesus (~~shining in every~~ Conscience) was exalted as that Spiritual appearance of the Son of God, which was to lead and guide into all truth; we are witnesses, that it became a Discoverer, that man in his fallen estate was puffed up in Pride, using many *Unnecessary Attires, and Complemental Expressions*, to please and affect that mind, which was alienated from God, and estranged from the Cross of Christ; neither did this Light only make such a Discovery, but also prompted to bear a Testimony against the same, by Example and Conversation; and therefore we did not dare to go after the vain Fashions and Customs of this World; but rather had our eye unto that which was incorruptible, *viz. The ornament of a Meek and Quiet Spirit.*

Neither did we dare to give any other than *Plain Language* to any single Person, not only because it was according to the *Propriety of Speech*, but because we were sensible, that there was a *Will in Man*, which was ready to hold the Faith of our Lord Jesus Christ with respect of Persons; and that this *Will* is to be crossed, that so a Spirit of Pride, and Partiality might not be nourished in any.

And on the same ground that we have been led into the use of *Plain Language*, and *Plain Habit*, have we also been led not to use the word *Master*, unless unto such as are really *Masters*, and unto whom (as *Masters*) Obedience was, or is due from such as have or may use that Title; though some may have ignorantly thought, that the words of Christ unto his Disciples (*viz. neither be ye called Masters*) was our only ground.

Obj. Do you place Religion in *Thou and Thee*, and not putting off your Hat, and calling men by their proper Names, without adjoining the word *Master*, and going plainer in your Apparel than some others may?

*Ans.*

*Ans.* To this we answer, *We place Religion in keeping our Consciences void of Offence towards God*; and if thy Conscience be convinced by the Light of Christ, that the words *Thee* or *Thou* to a single person, is not only more proper than *Thou*; but that which on the aforesaid consideration thou oughtest to use; and that thou oughtest not to use the word *Master*, according to the custom of the world, unto such an one as is not thy *Master*, then it becomes thee to bridle thy Tongue, and express thy self according to such a Conviction; *else thou mayest only seem to be religious, when thy Religion is vain*; and so likewise may we say, that if thou hast the like conviction with relation to the *Putting off thy Hat, and going in Plain Apparel*, thou oughtest so to do, lest the contrary become Sin unto thee; since thou canst not pretend, after such a Conviction, that Freedom therein, which may stand with the Faith that is in our Lord Jesus Christ.

*Obj.* *We have observed, that your Friends, have in many particular respects; behaved themselves as cross unto the Customs and Fashions of all others, as that they have appeared not only Rude, but as if their Ignorance were so great, as to conclude; that the taking up the Cross of Christ doth consist in acting a Cross unto all other Societies of People whatsoever.*

To this we answer; If any have given just Occasion for this *Objection*, 'tis to be lamented, because the great sign of taking up the Cross is, to deny Self, according to the words of Christ, *If any man will come after me, let him deny himself, and take up his Cross and follow me.* Mat 16.24.

Besides, we do testify, the principle of Truth leads none to be *Rude*, either in Word or Action; nor yet to

cross the Customs and Fashions of other Societies, which in themselves are Comely, Decent, and of Good Report.

The Apostle tells us, *That the Preaching of the Cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.*  
1 Cor. i. 18.

An Earthly-Spirited man may become *singular*, and cross unto all others, and yet not denying himself through the Operation of the Power of God, may therein be an enemy to the Cross of Christ.

Another man may be made Partaker of the Power of God unto Salvation, and yet not led by his Spirit to act cross unto all others, though through the denial of *Self*, he may be truly exercised in the Cross of Christ; and therein acting many things, which some (through Envy or want of right Understanding) may term the Fruit of *Rudeness and Ignorance*, when not so in itself.

To conclude, therefore we say, 'tis Good for every one in all things to mind the inward, divine and spiritual Teacher, that so none may run before that Guide, and then doubtless such will be led to take up the Cross in *denial of Self*, and not be active in any thing that may justly be termed *Rude or Ignorant*, but in those things that are *Comely, Decent* and of *Good Report*.



## CHP. VII.

## Touching Swearing.

**T**Hose unto whom the Lord hath given a divine understanding, have declared, that under the Dispensation of the Gospel of Christ, *'tis not agreeable to the truth to Swear in any Case whatsoever.*

This position is justifiable according to the Scriptures of Truth, and is not disagreeable to the light within.

Matth. 5. 33, 34, 35, 36, 37. 'Tis thus said by Christ, *Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths. But I say unto you, Swear not at all; neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool; neither by Jerusalem, for it is the City of the great King; Neither shalt thou swear by thy head, because thou canst not make one hair white or black; But let your Communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.*

These words of Christ are in themselves a positive prohibition, not only of *vain Oaths*, but of *all other whatsoever*, which were accounted lawful; and though some have objected, *that vain Oaths were only forbidden by Christ*, because the Author to the Hebrews thus writeth, *For men verily Swear by the Greater, and an Oath for Confirmation is to them an End of all Strife*; thence inferring, that under the Gospel-Dispensation, *Oaths* by way of testimony for ending of Controversie were lawful; yet these words will not bear any such inference;

rence; for the words in themselves do only signifie what was practised by men, but nothing is said in justification of that Practice, and if we peruse the 13th and 17th verses of the same Chapter, 'twill thence appear, that the Occasion whereon these words are written, was by way of Illustration or Comparison, in relation to the promise which God made unto *Abraham*, and confirmed by an *Oath*. Moreover, 'tis evident that Christ intended the *Prohibition of something, which was lawful*; which could not be, if nothing be prohibited save *Vain Oaths*, because such the Law allowed not.

*Obj.* On this Subject some may readily thus object. *Do you believe that the Light Within would have directed you to have denied the taking of an Oath, before a Magistrate on any Occasion whatsoever, had the Scriptures been silent in this case?*

*Ans.* The Matter of Swearing (especially the *Form* thereof) as it relates to the practice of the People of *England*, is but an Humane, Political Institution, not justifiable by any Testimony given in the Scriptures of Truth, either under the first or second Covenant, and introduced on this score, *as supposing a greater Dread might lie on the Consciences of Mankind, to Speak the Truth and Perform a Covenant, when sworn so to do, than when not*: But those who are guided by the light of Christ Jesus, do know, that by this Light (which speaks Condemnation and Judgment unto all *False Witnesses*, and *Covenant-Breakers*, when in truth they have covenanted) their Consciences are bound to speak the Truth, and to keep their Covenant, beyond what is possible by *Thousands of Oaths*; and therefore from the Light of Christ within, they have a Testimony against such Formal Proceedings, whereby the Credit of their *Men and Rap*; seems to be called in questi-

question; having this sense, that *Oaths* were originally introduced, not to be a bond on the *Children of Light* (who being restored out of the fall, do keep their Place and Habitation in the Unchangeable Truth and Light of Righteousness) but rather for those, who being defiled, have or may *make Shipwrack of Faith and of a good Conscience*; which seems clearly agreeing with the Testimony of *Chrysostome*; “*Juramentum intravit, cum malum accresceret, cum homines fraudes suas exercerent, cum omnia fundamenta averfa essent; Juramentum originem suam accepit ex defectu Veritatis. An Oath entred when Evil increased, when men uttered their deceits, when all foundations were overturned; An Oath took its beginning from the Failing of Truth.*”

And though tis clearly manifested, that a *Denial* to swear in any case, is agreeable unto the Manifestation of Christ's Light within, as other Truths held forth are; yet I cannot but testifie, that those whose Understandings have been so enlightened, have always had a regard unto every Instrument, through which the Conscience hath been awakened, to close with that Appearance in themselves.

And doubtless, the Scriptures of Truth have been in this case so instrumental unto many, as that a diligent enquiry at God's Witnels, or Light Within, hath (through waiting upon the Lord) been made in this matter; and so the answer from Christ's Light in the Conscience, hath been agreeable to the exprefs Doctrine of Christ, which is so strictly laid down, as that no room is left for the least Objection as is evident in these very words, *Swear not at all; which doctrine by the Apostle James is thus testified unto, But above all things, my Brethren, Swear not, neither by Heaven, neither by the Earth, neither by any other Oath; but let your Yea, be Yea; and your Nay; Nay; lest ye fall into Con-* Jam. 5. 12.  
*demnation.*

## CHAP. VIII.

*Touching Tythes:*

**T**He payment of *Tythes*, as a maintenance to that Priesthood, which we were led to testifie against at our first Convincement of the Truth, was generally denied, as that which in Truth could not be owned, though the Claimers thereof have pretended thereto, sometimes by *Divine Right*, and sometimes by *Humane Institution*, and sometimes by *both*.

As to a claim by *Divine Right*, though they were so due under the first Covenant, yet that cannot be convincingly urged from the Scriptures of Truth under a Gospel-dispensation; for the Author to the Hebrews thus informs us, *They that are of the Sons of Levi, who receive the Office of the Priesthood, have a Commandment to take Tythes of the People, according to the Law, Heb. 7. 5.* But verse 12. he thus saith, *The Priesthood being changed, there is made of necessity a Change also of the Law.* And verse the 18th of the same Chapter, he thus saith, *There is verily a disannulling of the Commandment going before.* Which clearly evidences, that since the *Law is changed*, and the *Commandment disannulled* (by which *Tythes* were paid) the *payment thereof by vertue of that Law ceaseth*, and so all claim thereto by *Divine Right* (since no Gospel-institution can be quoted) ceaseth also.

Moreover we find that *Tertullian*, who lived about two hundred years after Christ, doth thus write, (1 Apologetic. cap. 39.) "*Neque pretio ulla res Dei constat: etiam siquod*



" siquod arcæ genus est, non de oneraria summâ quasi re-  
 " demptæ religionis congregatur: modicum unusquisque  
 " stipem mensuâ die, vel cum velit; & si modo velit, & si  
 " modo possit, opponit; nam nemo compellitur, sed sponte  
 " confert, hæc quasi deposita pietatis sunt. That is, Nei-  
 " ther is anything of God purchased with a Price; Also, if  
 " there be any kind of Treasury, it is not gathered by a  
 " collection that is chargeable [or that may be imposed,] as  
 " if it were the Price of a Ransomed Religion: every one  
 " laith by a moderate stipend Monthly, or when he will,  
 " and if so be it please him, and if so be he can; for no bo-  
 " dy is compelled, but bestows of his own accord, these are  
 " as it were things committed in trust for Pious Uses.

Selden, that great Antiquary of his time, also informs  
 us in these words, " In the mean time, further to justify  
 " what I affirm, take this of *Epiphanius*, Bishop of Con-  
 " stance in Cyprus, that about the year CCCLXXX wrote  
 " against the Heresies of the Primitive Times, when he  
 " tells us of the *Tessaresdecatitæ* or those which thought  
 " the holy Easter must be kept on the fourteenth Moon, ac-  
 " cording to the Law given to the *Jews* for their Passover,  
 " and that because they apprehended, that the keeping it  
 " otherwise was subject to the Curse of the Law, he says  
 " that *πάντα ἔχουσιν ὡς ἡ Ἐκκλησία*. That is, *They do all*  
 " *things, or agree generally with the Church, saving that*  
 " *they were too much herein addicted to the Jewish Custom;*  
 " and in his Argument against them, he shews, that the  
 " Curse hath not reference only to the Passover, but also  
 " to Circumcision, to Tythes (*περὶ δευτερονόμου*) to Offerings,  
 " wherefore (as he goes on) if they escape one Curse by  
 " keeping their Easter according to their Law of the Passoe-  
 " ver, they thrust them into many other; for (saith he)  
 " they shall find them also cursed that are not Circumcised,  
 " and them cursed that pay not Tythes, and them cursed  
 " that offer not at Jerusalem.

"Let any man now consider if this Bishop, that was  
 "least unacquainted with the Customs of the *Christian*  
 "Church, understood not clearly that no *Necessity* or *known*  
 "use of *payment* was amongst *Christians* in that time of  
 "Tythes, no more than of *Circumcision* or *Offering* at Jeru-  
 "salem: Doth he not plainly reckon it as a thing not only  
 "not in *Christian* use, but even equals it with what was  
 "certainly abrogated? Is not his Objection shortly thus,  
 "Why do you not observe *Circumcision*, and *Tything*, and  
 "Offerings also at Jerusalem, which are all subject to the  
 "like curse? And because some kind of Offerings indeed  
 "were in use among *Christians*, therefore in the *Objection*  
 "he providently ties them to *Jerusalem*; but of *Tything*  
 "he speaks as general as of *Circumcision*, observe his own  
 "Context, which I here give, that the able Reader's judg-  
 "ment may be free. "Οτι ἐν εἰ μίαν κατὰραν πρὸς τὴν εἰς  
 "πολλὰς ἐκτὸς ἐπέκεινται. "Ευρεθῆσονται ὅτι ἐπιτιμώμενοι μὴ πρὸς  
 "ἐπιτιμώμενοι ἐπιτιμώμενοι, μὴ ἀποδηκτέοντες καὶ ἐπιτιμώμενοι  
 "γίνονται μὴ εἰς Ἱερουσαλὴμ προσφέροντες" that is, So that if  
 "they avoid *one Curse*, they shall fall under *many other*;  
 "for such shall be also found *Accursed* as are *Uncircumcis-*  
 "*ed*; such *Accursed* as *Tythe* not, and they are also *Accurs-*  
 "*ed* (in the Old Law) that *offer not at Jerusalem*.

I now come to examine, *Whether a Claim by Humane*  
*Institution be warrantable as a reward to a Gospel-Mini-*  
*ster.*

To run through the many Institutions, and varieties of  
 Charters, by which a pretended Claim hath been made  
 thereto, would fill a large Volume, and is not much to  
 the purpose on this Occasion; that therefore is passed  
 over, and the inquisitive Reader referred to *Selden's History*  
 on that Subject, and the statutes made on behalf of Tythes  
 in the Reigns of *Henry 8*, *Edward 6*, *Queen Elizabeth*,  
 &c. and so proceed to manifest, whether there be any just  
 Pretence

Pretence from the Scriptures of Truth to claim Tythes under a Gospel-Dispensation, as a proper Maintenance for a Gospel-Ministry, by vertue of any *humane institution*.

The most pertinent part of Scripture that at present we remember to prove a maintenance for a Gospel-Ministry, is what *Paul* writes, 1. Cor. 9, from verse 3. to verse 16. on which this observation may be made.

That *Paul* pretended not to have any Power to claim *carnal things* by any *Humane Institution*; neither is there any one word intimating that he had either Power or Liberty to make use of *Carnal things*, unless from those unto whom he had sown Spiritual; moreover, 'tis evident that *Paul* was so far from using that Gospel-Power, which he had, that he accounted it a Reward unto him; that when he preached the Gospel, he might make the Gospel of Christ without Charge.

Obj. But what if it please the supreme Powers to bestow on the National Ministry Tythes? how prove you from the Scriptures, that those who freely pay it, do ill, or that 'tis not lawful for them to receive it from such, and sue for it by the law from others, who are not free to pay it?

Ans. We are so far from condemning all those who freely pay them, and not as by constraint, that we look upon it to be the duty of all professing Christianity to contribute toward the outward maintenance of such whom they usually hear, and account to be the true Ministers of Christ, (though not obliged thereto by Law) in case they have need; and if the Charity of any should be such, as to bestow upon them one fifth part instead of a tenth, far be it from us to condemn it; but the Testimony of Truth is against all those, who under pretence of being Gospel-Ministers,

sters, have received carnal things, from any who give them not freely, but by vertue of humane institution.

And as to the other part of the Objection, *viz.* to prove it lawful to sue for Tythes, when given by Law to a Gospel-Ministry; it is time enough so to do, when any one shall undertake to prove that 'tis agreeable to the Law of God to make outward Laws to enforce a Contribution in any form or method whatsoever for Maintenance of a Gospel-Ministry.

Hitherto we have not understood, that any Pen hath undertaken such a Proof, and therefore no necessity to enlarge for disproof of that, which is neither proved or pretended to be proveable, as we know.

However, lest any should think this premise a kind of a Shift, we shall add thus much, that as the work of the Ministry of the Gospel of Christ is a *Spiritual Work*, so a *temporal Constitution* is unsuitable for the Maintenance thereof. Paul testified, *The Lord ordained* 1 Cor. 9:14. *that they which preached the Gospel, should live of the Gospel.*

We now desire the impartial Reader seriously to weigh and consider, whether since God hath ordained, *that those who preach the Gospel, should live of the Gospel*, it can be justifiable in a Minister of the Gospel, instead of cleaving to what God hath ordained, to cleave to a *humane Law*, thereby to sue for Tythes from those, who are so far from being Partakers of that Gospel, pretended to be ministered, as that they disown the same.

To every enlightned eye it cannot but be plain, that a Maintenance so obtained, is not a *living of the Gospel*, because as the ministry of the Gospel is *freely received*, so 'tis *freely given*, and he that is exercised therein *reapeth no man's carnal things*; unless they be freely offered.



## C A A P. I X.

## Touching Baptism.

**T**Is evident from the Scriptures of Truth, that Mat. 1. 12.  
the *Baptism of water was the Ministration*  
of John, who was sent a Messenger, to prepare the  
way of Christ before him; and that though he was sent to  
baptise with Water unto Repentance, yet he thus testified,  
in relation to Christ; *He that cometh after me is* Mat. 3. 11.  
*mightier than I, whose Shoes I am not worthy*  
*to bear; he shall baptise you with the holy Ghost and with*  
*Fire.*

Now forasmuch as Christ himself was baptised by John,  
and after his Resurrection exhorted his Disciples on this  
wise, *Go ye therefore, and teach all Nations,* Mat. 28. 19.  
*baptising them in the Name of the Father, and*  
*of the Son, and of the holy Ghost: Teaching them to observe*  
*all things that I have commanded you; and lo I am with*  
*you unto the End of the World.* It is concluded by many,  
that the *Baptism of Water* ought also to continue unto the  
*End of the World*, as a Gospel-Ordinance, to be admini-  
stered by those who are called into the Work of the Ministry  
of the Gospel of Christ.

*Ans. 1st.* It doth not appear from the recited Scripture,  
that the Disciples were hereby commissioned to Baptise  
with Water; and though it may be urged, that  
the Practice of \* *Philip to the Eunuch*, and \* Act. 8. 38.  
the words of *Peter* shewed, that Christ intend- Act. 10. 47.  
ed the *Baptism of Water*, and that that *Baptism* was to  
be administered by Gospel-Ministers for ever; yet that's no  
more

1 Cor. 1. 17. more an infallible Proof thereof, than Paul saying, *He was not sent to Baptise*, is a proof that he was either *no Apostle*, or that *Christ gave no such Commission*, *Go teach all Nations, baptising them, &c.* because, if every one that was sent to *teach*, was also sent to *baptise*, then Paul could not in truth have said, *I was not sent to baptise*, it in reality he was commissioned to *teach* and *preach*; which none under *Christian-protection* (as we know of at this day) questions.

Moreover we put this query to every enlightened impartial Reader, *Whether there be not cause to doubt, that the very Disciples themselves might not be as remote from having a true Savour of the Meaning of Christ in these words, [baptising them in the Name of the Father, and of the Son, and of the holy Ghost,] as some of Christ's Disciples* Joh. 6. 53. *were in these his words, [Except ye eat the Flesh of the Son of man, and drink his Blood, ye have no life in you?] For Christ's meaning thereby was not, that the* Joh. 6. 61. *flesh did profit, as is plain by these his words, It is the Spirit that quickneth, the Flesh profiteth nothing; the Words that I speak unto you, they are Spirit, and they are Life: Yet for want of true discerning what Christ meant by eating of his Flesh, until he explained himself, many of his Disciples said, This is an hard saying, who can hear it? Read John 6. from verse 47. to verse 64. But notwithstanding we would not be understood positively to affirm, that Christ intended not a Baptism of* Joh. 4. 2. *Water, as needful to be administered by some (by reason of the Weakness of the People) for a season; because 'tis evident, that not only Christ's disciples before he was Crucified (when it appears not that they had any Power to baptise with the Spirit) did baptise; but also, that some after that time of his being Crucified,* Act. 8. 16, 29, 36, 37. *were baptised in the name of the Lord Jesus; and yet they had not received the holy Ghost: which*

which being compared with what is written touching the *Eunuch* and *Philip*, who by the Spirit was bid to Go near and Join himself to the *Eunuch's Chariot*, doth clearly import, that *Water baptism* was used, as well after the Crucifying of Christ, as before. *Act. 38. 39.* But whether by vertue of any command from Christ so to do, is yet the question, and uncertain from any positive Scripture. However, suppose that the *Baptism of Water* was the *Baptism* intended by Christ in the words, *Go teach all Nations, baptising them, &c.* it then seems naturally to follow, that this was but a Confirmation of *John's Ministry*, and that (being a Legal Administration) but for a season, and not to the End of the World: and was not that baptism wherewith *John* testified, Christ should baptise, which was *with the holy Ghost and with Fire*; especially if we do but consider, that Christ was not yet ascended, after which the promise of the Father was to be fulfilled, *viz. the poudring forth of the holy Ghost*, which undoubtedly was the *Baptism of the Spirit*; and that every *Baptism* in the name of our Lord Jesus Christ was not that *Baptism of the Spirit*, as is clearly signified, *Act. 8. 15, 16.* Who when they were come down, prayed for them, that they might receive the holy Ghost; for as yet he was fallen on none of them, only they were baptised in the Name of the Lord Jesus. *Luk. 25. 49. Act. 1. 4. Act. 2. 4.*

All which being duly weighed, it's rational to conclude, that the *Baptism of Water* ought to end in time; and that these words, *And lo I am with you unto the End of the World*, are no sufficient ground to believe, that the *Baptism of Water* was thereby intended to continue as an Ordinance of God, unto the dissolution of all things.

But could not so much be said, as already is, to evidence that the continuance thereof to the End of the World was not the meaning of Christ unto his disciples, yet it may be

be affirmed, that the words themselves in the *Greek Tongue*, if we compare Scripture with Scripture, will not hold forth such an interpretation.

For the sentence, *And lo I am with you always unto the End of the World* is in *Greek* thus exprest, καὶ ἰδοὺ ἐγὼ μετ' ὑμῶν ἑμὲ πᾶσι τοῖς ἡμέραις ἕως τῆς συντελείας τοῦ αἰῶνος which may properly be rendred thus, *And lo I am with you every day, unto the Consummation of the Age*. This interpretation being compared with the words of Christ unto *John*, when he (being forbad by *John* to be baptised by him) said, *Suffer it to be so now; for thus it becometh us to fulfil all Righteousness*; clearly shews, that Christ did not by that Commillion intend a Continuation of that Administration unto the End of the World: but rather, that as other Shadows, Types, Figures and Patterns of Heavenly Things under the Law, were to have an End in Time; So the *Baptism of Water* (being a Type of the *Baptism by his Spirit*) was also to have an End in Time; and this interpretation is clearly evidenced from the Scripture itself to be according to truth; for we find the Author to the *Hebrews* thus testifying, *Heb. 9. 24, 25, 26. Christ is not entred into the Holy Places made with Hands, which are the Figures of the true; but into Heaven itself, now to appear in the Presence of God for us; nor yet that he should offer himself often, as the High Priest entereth into the Holy Place every year with Blood of others; for then must he often have suffered since the Foundation of the World; but now once in the end of the world hath he appeared to put away sin by the Sacrifice of himself.* On this Scripture 'tis thus observed, that the time of Christ's appearing to put away Sin by the Sacrifice of himself, is termed *in the End of the World*, and so translated from the *Greek* words, ἐν τῇ συντελείᾳ τῶν αἰώνων, which may properly be translated in the consummation of Ages; experience tells us, as well as the signification of words, that these words are not so intel-



intelligibly translated, as they might, since it now relates to time above sixteen hundred years past.

Now forasmuch as we find, that in this sentence, *And lo, I am with you alway, unto the End of the World*; the same greek words are rendred to signifie *the End of the World*, as is in the aforesaid quotation to the *Hebrews*, which related to a time above sixteen hundred years past (saying only that the word [αἰῶνος] in *Matthew* is the singular number, and [αἰώνων] to the *Hebrews* the plural) there is no reason to conclude, that Christ's Commission to *Baptise*, was intended to continue as an Ordinance under the Gospel-dispensation; until the Consummation of all things. And as a further Evidence that this interpretation is the very Truth, 'tis to be observed, that the word [ἡ οἰκὸς] in this sentence, before cited, viz. *Since the Foundation of the World*, is rendred in *Greek* not by the same words as the word [ἡ οἰκὸς] in the two other sentences are, viz. [αἰῶν] (which may be truly rendred an *Age*, or the *time of a man's life*) but by the word [κόσμος] (which properly signifies the world) viz. ἀπὸ καταβολῆς κόσμου.

Could no more be said to render Christ's words in *Matthew* not sufficient ground to practise *Water-Baptism* at this day, as a Gospel-Ordinance, it were sufficient to every impartial Reader, unto whom God hath given Divine Understanding in relation to this matter: But since we find, that after Christ's Ascension it was used for a season, we think it necessary to add, that our faith is, *That the practice thereof was chiefly by way of Condescension to those, who were Weak, and not easily brought off from the Observation of Outward Ordinances, to have their Eye unto Christ Jesus, the great Ordinance of God unto Salvation*; and this spirit of condescension seemed to be in *Paul*, when he said, 1 Cor. 9. 20, *Unto the Jews I became as a Jew, that I might* 21, 22. *gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law;*

to them that are without Law, as without Law (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law; to the Weak I became as Weak, that I might gain the Weak; I am made all things to all men, that I might by all means save some; and this I do for the Gospel sake. But to return:

'Tis evident, that John testified concerning Christ and himself on this wise, He must increase, but I must decrease; which (if the whole scope of the Scriptures relating to Baptism be considered) seems clearly to hint, that therein John spoke not with respect to his Person, but that administration of Water-Baptism, whereof he was a Minister. Moreover, we find the Apostle Paul testifying, I thank God, I baptised none of you, *I Cor. 1. 14, 15, 17.* but Crispus and Gaius, lest any should say, I have baptised in my own Name; and I baptised also the house of Stephanus; Besides I know not whether I baptised any other; for Christ sent me not to baptise, but to preach the Gospel. Which being compared with what he writes unto the Ephesians, There is one Body, one Spirit, even as ye are called in one Hope of your Calling; one Lord, one Faith, one Baptism, one God and Father of all; And with what he writes to the Colossians, where Circumcision is equalised with Baptism, its clear to every enlightened eye, that Paul was by the Spirit led to Exalt One Only Baptism, which doubtless was the Baptism of the Spirit, unto which he gave Testimony when he writ to the Corinthians on this wise; For by one spirit *I Cor. 12. 13.* are we all baptised into one Body, whether we be Jews or Gentiles, whether we be Bond or Free; and have been all made to drink into one Spirit. More might be written on this Subject from the Scriptures of Truth, to evidence the matter intended, but at present we shall forbear further to enlarge thereon,

## CHAP. X.

*Touching the Supper of the Lord, with his Disciples the night before he was betrayed.*

**F**Orasmuch as the *Children of Light* amongst those called *Quakers*, have been reputed *Apostatised from the true Faith*, and *Disowners of Gospel Ordinances*; not only because (since they have believed in the sufficiency of God's Grace, given by God, and inwardly received by them) they have not been found in the *Outward Practices of Water-Baptism* (of which in the last Chapter we have already treated) but also for that they (as the Church of Christ) are not principled to meet together at some certain appointed times and seasons, to *break Bread and drink Wine*, as that which (according to the reputed institution of Christ) they ought to do, in a more solemn manner, than at other times; and then term such their eating and drinking the *Sacrament of the Lord's Supper*, or *Communion and Participation of the Body and Blood of Christ*. It is therefore thought meet at this time to treat somewhat on this Subject, evidencing, that the Doctrine published by Christ at his *Last Supper* is owned by us; and in order thereunto 'tis thus observed, when the Disciples of Christ the Night before he was betrayed, were eating the Passover with him, the Evangelist thus declares: *Luk. 22. 19, 20.*  
*And he took Bread, and gave thanks, and brake it, and gave unto them, saying, This is my Body, which is given for you; this do in remembrance of me; Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.*

The aforesaid words, *This do in remembrance of me*; is the only sentence spoken by Christ, whereof the Scripture makes mention, whereby the institution of the Sacrament of the *Lord's Supper* (so called) may be pretended to be proved; from which words it naturally follows, that Christ's Disciples were to do something, which he then did, which undoubtedly was to *give Thanks* and *break Bread* (in remembrance of him) and according to this Command, we believe, 'tis the duty of every *Christian*, both in Eating and Drinking; to receive the same with thankful hearts, and to be not only at such times and seasons, but at other times also, in the remembrance of the Benefits, whereof the faithful are Partakers through the death of Christ; and those who thus believe, and thus practise (which the faithful People of God amongst those called *Quakers* do) own the Doctrine of Christ at his Last Supper; and if we said no more, we have said enough to evidence what we have undertaken to do, *viz. That the Doctrine publish'd by Christ at his last Supper, is owned by us.*

But since it is so, that divers places of Scriptures have been taken by many professing *Christianity* to signifie, that the primitive *Christians* were found in the practice of administering and receiving the Sacrament of the Supper (so called,) 'tis further signified, what may be pretended to be said in favour thereof after Christ ascended.

*Acts 2.* it appears, that after the pouring forth of the Holy Ghost, *Peter* stood up, and preached unto the *Jews*, at which Sermon there were added unto the Church about three thousand, touching whom verse the 42. 'tis thus said, *And they continued stedfastly in the Apostles Doctrine and Fellowship, and in Breaking of Bread, and in Prayers:* No doubt but this is taken for a manifest Proof of the use of the *Sacrament of the Supper* (so called) as practised by the Professors of *Christianity* at this day; but whether on sufficient ground is now the question: for our parts we testi-  
fie,





taking up a young man, who, as Paul was long preaching, sunk down with sleep, and fell down from the third loft, and was taken up dead) and had broken bread and eaten, and talked a long time, even until break of day, he departed.

. On this Scripture it may be observed, that no mention is made, that the aforesaid *Breaking of Bread* was done in pursuance of any Institution made by Christ at his Last Supper; nor yet that the end thereof was, that they might be on that occasion, in a more solemn Commemoration of the Death of Christ, than at other times, wherein they might refresh their *outward man with Carnal food*; and therefore though I cannot but have so much Charity for the Disciples of Christ, as to believe, that when they did so eat (as aforesaid) they were in the remembrance of the Benefits through Christ's Death (as every true *Christian* ought to be, and more especially whilst participating of his Mercies) yet the Scriptures already named, seem no rational Proof of any such solemn Institution made by Christ, which many under the Profession of *Christianity* pretend to have practised.

1 Cor. 10. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?*

Considering the mind of the spirit through the Apostle in the very same Epistle, we appeal unto such who are knowing in the Mysteries of God's Kingdom, whether 'tis not unreasonable to take the Meaning of the Spirit to be, that this had a Tendency to Encourage Outward Meetings, wherein Outward Bread ought to be broken and communicated, as a Sign of being Partakers of Christ's Body, or to prove any solemn Institution made by Christ, more than what may as well be alledged from the words of *John* to be then instituted by Christ, when he said, *John* 6. 51, 56. *I am the living Bread which cometh down from heaven, if*  
*any*

*any man eat of this bread, he shall live for ever; he that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.* For we find the Apostle Paul in the very next verse, thus signifying; *For we being many, are one Bread and one Body; for we are Partakers of that one Bread.* This one bread whereof the Apostle speaks, is not outward Bread, but Christ and his Church, dwelling each in other, according to the aforesaid Testimony of Christ, *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.*

1 Cor. 11. 23, 24, 25, 26. Paul thus said, *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, eat, this is my Body which is broken for you; this do in remembrance of me.* After the same manner also he took the Cup, when he had supped, saying, *this Cup is the New Testament in my Blood; this do ye as often as ye drink it, in remembrance of me; for as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.*

This Scripture is taken as a pertinent Proof for the Administration of the Sacrament of the Supper (so called) as a Gospel Ordinance.

The first thing needful to be considered, in order to the having a right understanding of the mind of the Spirit through Paul in this matter is, the occasion whereon 'twas written, which is signified from ver. 17. to 23. of the same Chapter, from whence it appears, *That the Corinthians came, not together for the better, but for the worse; for that when they came together, Paul heard there were divisions amongst them, and that in eating, every one took before the other his own supper, and that one was hungry, and another drunken, and that this was not to eat the Lord's Supper; and then proceeds to relate, what he had delivered*  
ed

ed unto them, as an evidence that their Practice was not to be justified, or owned from any thing delivered unto them by him,

'Tis now necessary to consider, *what may, and what may not be inferred*, as pertinent to the matter in hand, from what *Paul* delivered to the *Corinthians*.

It cannot be inferred that those who worthily did eat of that Bread, and drink of that Cup, mentioned verses 24, 25. (which we will not deny to be outward) were after the receiving thereof made Partakers of Christ's Body; for though ver. 27. the Apostle thus saith, *Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord*; yet he doth not on this occasion say, *that the Worthy Receiver is Partaker of the Body of Christ*; and why? but because that was not the declared end, *what then was the declared end?* the end from *Paul's* words seems to be, *to shew the Lord's death till he come*, for verse 26. he thus saith, *For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till he come*; in remembrance whereof man may be, and yet no Partaker of his Body: and as to these words [till he come] they may reasonably be taken to relate to his coming to man in Spirit; and if so, there is no pretence from *Paul's* words, that such ought to continue in the aforesaid Practice, for the remembrance of Christ's Death, who are witnesses of his coming in the spirit, by which (as living members of his spiritual Body) they are attained unto the End, wherefore a remembrance of his Death was accounted *needful*.

And as to these words, *Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord*; it may be said, that no command is herein contained to prove, that the *Sacrament of the Supper* (so called) ought to be, or to have been practised; but yet we confess, that from these words it's  
rational

Rational to conclude, That *Paul* had a Sense, that some might take occasion to meet together to break Bread, and to Drink; and forasmuch as the use thereof was abused, it might be a necessary Caution in *Paul*, to signify, that the *Unworthy Eaters* were guilty of the Body and Blood of Christ; because if they made Conscience thereof, (as doubtless those who so practised, would profess they did, even as some others made Conscience of Observing a Day) the Abuse thereof could not but become Sin unto them, by which the Just is Crucified: And therefore, *Such might as Justly be accounted Guilty of the Body, and Blood of Christ, as those, who having tasted of the Good Word of God, were by their Falling away accounted Crucifiers of the Son of God afresh, and Putters of him to open Shame; read Heb. 6. 5, 6.* And though we have repeated the 23, 24, 25 Verses; yet they being chiefly a Repetition of the Words of Christ already spoken to in this Chapter, we shall say the less there-to; and at present, take notice only of these words therein contained, *viz. This do in Remembrance of me: Had these Words been omitted by Luke, as they are by Matthew and Mark, on the same Occasion, there would be no Pretence from the Scriptures of Truth, to call Christ's Breaking of Bread at his Last Supper, an Ordinance of Christ, to continue for-ever.*

Moreover, 'tis worthy our Observation, That *John* the Evangelist wholly omits that Narration, given by *Matthew, Mark, and Luke*, from whence the *Sacrament of the Supper*, (so called) is contended for; more than to *John 13.* say, *He riseth from Supper: and yet doth expressly unto his Disciples, after Supper was ended, thus say; Ye call Me Master and Lord; and ye do well; for so 4. 13, 14, 15. I am: if I then, your Lord and Master, have washed your Feet, ye ought also to wash one anothers Feet; for I have*



have given you an Example, that you should do as I have done to you.

These Things being the Things of God, ought to be weighed, and pondered by his Spirit; and those  
*John 5.* who so do, will clearly discern, that Christ by that Outward Action of washing the Disciples Feet, did not only shew unto his Disciples a Pattern of Humility, and an Example of Readiness to serve one another in Love; but also, to figure forth unto them, the Necessity of being washed, Cleansed, and Purified in the Inward Man; and that, *Otherwise there is no having a Part in Christ*: and this is clearly signified in the Words of Christ unto Peter; *Then cometh he to Simon Peter; and Peter saith unto*  
*John 13.* *him, Lord, Dost thou wash my Feet? Jesus answered*  
*6, 7.* *and said, What I do, thou knowest not now; but thou shalt know hereafter*: Which clearly shews, that there was a Spiritual Signification hinted at by Christ's Outward Washing, for that Peter did know his Outward Washing; and therefore said, *Thou shalt never wash my Feet*:  
*Verse 8.* Whereupon Jesus answered him thus; *If I wash thee not, Thou hast no Part in me.*

All which being duly weighed, it appears, that there is as much Ground at this Day from the Scripture of Truth, to practise the *Washing of one anothers Feet*, and call such a Practice, a Sacrament, to figure forth the Blood of Christ, in which the Sins of those, who are quickned unto God, are washed away; as the Eating of Bread, and Drinking of Wine, in Imitation of what was Practised or Commanded by Christ, the Night before he was Betrayed, may.

And now, on the Behalf of our Selves, and all the Children of Light, amongst those called *Quakers*; may it at this Day be said, That though we are not found in that Outward Practice of *Washing one anothers Feet*, as a Religious Exercise, after that Outward Example, which was given

given by *Christ* unto his Disciples, the Night before he was Betrayed, and enjoined as their Duty; nor yet are found in the Practice of Appointing certain Times and Seasons, on purpose to eat Bread, and drink Wine, as that which we ought (Religiously) to do in a more solemn Manner, than at other times: Yet we can boldly say, *Christ* our Lord and Master, speaks no more Condemnation unto us, as Persons, in that respect, neglecting any thing that he hath instituted for us to practise, than he doth to many Elders of the Church at this Day; who, *Visiting the Sick, neglect to anoint with Oyl in the Name of the Lord*: and to others, who being of the Gentile-Stock, according to the Flesh, *Do not abstain from eating Blood*; and yet in neither of these respects, Condemned; though expressly Exhorted to by the Apostle; read *Acts 15. 20. James 5. 14.*

Moreover, it is to be considered, that though the *Sacrament of the Lord's Supper*, (so called) is by some reputed to be Instituted by *Christ*, in the Room of the *Passover*, and to continue as an Ordinance forever; even as *Water-Baptism* is taken to be Instituted in the room of *Circumcision*; yet both are groundless: For, though the Scripture Testifies, *That the Feast of the Passover was to be kept by an Ordinance forever*; yet when the Time of Reformation came, it ended, even as all those Outward Services and Ordinances, which stood only in Meats, and Drinks, and divers Washings, and Carnal Ordinances, imposed until the Time of Reformation, did. Now, forasmuch as the Time of Reformation, was the Time wherein *Christ* through the Eternal Spirit offered himself without Spot unto God: we query, *Whether after this Time of Reformation, it can be consistent with the Spirit of Truth, for any one to impose upon the People of the Lord, (or for the People*

Exod. 12.

13.

Heb. 9. 10.

14.

ple of the Lord, though not imposed upon) to practise such Ordinances, as consist in Outward Meats, Drinks, and Washings, (as the Ordinances of Baptism, and Sacrament of the Supper, so called, do) as needful, in order to the Salvation of Mankind? Since not only the Author to the Hebrews testifies, That the like Ordinances under the first Covenant had an End, when the Law was changed; but that Paul likewise exhorts against the Use of Ordinances after the Commandment and Doctrines of Men, as is largely declared to the Colossians, Chapt. 2. 8, 14, 16. to the End? And, Whether the Introducing thereof at this Day, is not a Building again the Things that have been (according to the Doctrine of Truth) rejected?

To conclude; This is the Testimony of Truth, that is with us to give on this Occasion; That we are not at this Day convinced in our Consciences, That there is any better Ground for the Practice of *Water-Baptism*, and *Breaking of Outward Bread*, (as Ordinances under the Dispensation of the Gospel, in this our Day) than the Commandments and Doctrines of Men; but yet are Witnesses, that *Christ* is come in Spirit unto the *Children of Light*; and that, at the Hearing of his Voice, they have opened the Door of

their Hearts, whereby they have Supped with him, and he with them, according to this Testimony, *Revel. 3. 20. If any Man hear my Voice, and open the Door, I will come in to him, and will Sup with him, and he with me: and so, these being Risen with Christ, seek those Things which are*

*above: knowing, that the Kingdom of God consists not in Meats, and in Drinks; but in Righteousness, Peace, and Joy in the Holy-Ghost.* And therefore, having received an Earnest of that Life, which is Eternal, (through Faith in the Blood of *Christ*, who was offered up a Sacrifice unto God, for the Redemption of

of Mankind) do inwardly feel the Benefit of that Offering ; and so, (being sensible, that the *Flesh profiteth nothing*) are made Partakers of that Quickning Spirit, which was signified by Christ, when he said; *Except ye eat of the Flesh of the son of Man, and Drink his Blood, you have no Life in you:* For though Christ so said, yet he did not intend, that there could be a Profiting (as to the Growth of the Inward Man) by Eating outward *Flesh*, no more than the Children of Light do at this Day believe, that the Eating of the Outward Bread can nourish the Immortal Soul: And therefore, Christ said; *It is the Spirit that quickneth, the Flesh profiteth nothing.*

*Heb. 9, 10.  
Chapters.*

*John 6. 53.*

*Joh. 6. 63.*

## C H A P. XI.

### Touching Justification and Salvation through Faith in Christ.

**W**Hat the Scripture saith, touching Justification and Salvation, we own ; viz. That the Called of God are Justified ; and that This Justification is freely by his Grace, through the Redemption, that is in Jesus Christ, by Faith in his Blood, for the Remission of Sins that are past ; and that, Salvation is brought through the Grace of God, that hath appeared unto all Men.

*Rom. 8. 30.*

*Rom. 3. 24,  
25.*

*Tit. 2. 11.*

Object. This Sense of yours cannot be denied, because your Language agrees with the Holy Scriptures : But the Question is, whether your Meaning thereby is, that you own



own a Justification of Persons, or a State of Salvation, attainable through the Blood of Christ; not only without an Infusion of Righteousness, but also by a Pardon of Sins, and accepting of Persons, as perfectly Righteous, at the Tribunal of God; not for any works wrought in them, or done by them; but for Christ's sake: not by imputing the Act of Faith, or any pretended Light or Principle within them, or any of their Evangelical Obedience to him, as their Righteousness before God; but by Accepting and Imputing the Obedience and Satisfaction of Christ for them, and to them? And, whether or no, you do not account, that Justification and Sanctification are all one, and the same thing, because Sanctification is inseparably joyned with Justification, (1 Cor. 6. 11?) which if you should, we cannot but take you therein to Err; because in Justification God imputeth the Righteousness of Christ to us, Rom. 4. 6, 8. But in Sanctification the Spirit of God infuseth Grace into us, and enableth to the Exercise thereof, Ezek. 36. 27.

*Ansiv.* The Objection seems to be raised by such, as have put their Meanings on the Scriptures of Truth; when in truth they cannot say, *That by the Revelation of the Spirit of God they have been led thereto:* And therefore, such Meanings may well be taken to be no other, than meer Private Interpretations, and not that which is signified by the Holy Ghost. However, that our Sense, relating to the Material Parts of the Objection, may be known, we thus say:

*First,* That Justification unto Life Eternal, (or a State of Salvation) is not attainable, but through Faith in the Blood of Christ, or the Leadings of God's Grace, that hath appeared unto all Men; and that nothing, which we of our selves are capable to perform, can in any wise be so Meritorious,

Meritorious, as thereby to render us worthy of that *Justification*, which all the Saints in Light are attained unto, as absolutely necessary to the being made a Partaker of the great Salvation of God. By these our words, *Nothing which we of our selves are capable to perform*, our Meaning is not only, an *Exclusion of all legal Performances*, which the Apostles, in their Epistles, plentifully hinted at; but also, of all other *Outward Duties and Performances*, of what Nature and Kind soever, that our Outward Man is of ability (without the Assistance of the Spirit of God) to act, and bring forth.

And if any from these words in the *Objection* (viz. *Wrought in them, Act of Faith, Evangelical Obedience, &c.*) shall conclude, that the very Works and Actions, which by the Spirit of God we are enabled to bring forth, are of no Advantage towards Eternal Salvation, but that it's through Faith alone attainable: We then thus Answer, That the word *Faith* in the Scripture, may be taken in a two-fold sense; the one is a Faith that is not (without a further growth) accompanied with the Salvation of God; and therefore cannot be the Faith intended in the *Objection*: The other is Faith in the Blood of Christ, for Remission of Sins; and this Faith is unto Salvation; and so must be that intended in the *Objection*.

But then this inconsistency with Truth plainly appears in the *Objection*, viz. *A reliance on Faith, excluding Works wrought by the Spirit*. The inconsistency lies here: Wheresoever a lively Faith unto Salvation is manifested, it is accompanied with Fruits of the Spirit, and Evangelical Obedience, which are as inseparable each from other, as Sanctification and Justification in the *Objection* are confest to be. We shall now prove to evince against all Opposers, the truth of what we have Asserted.

*First*, That there is a Faith, which, without a further growth, is not accompanied with the Salvation of God, is evident from the words of *Paul*, *Rom. 13. 11. For now is our Salvation nearer than when we believed*: Which clearly shews, that the Scripture informs us, of a Belief or Faith attained by such as were not arrived unto (nor yet Witnesses of) the Salvation of God: They were only come nearer unto it, than when they first believed, but not come at it.

And no doubt, but this Belief, or Faith, spoken of by the Apostle, was a Faith on Christ; that is to say, *That He was the Son of God, &c.* For so to believe, was the Work encouraged in the beginning, according as appears by the words of Christ unto the multitude, *John 6. 29. This is the work of God, that ye believe on him whom he hath sent.* And this was said by Christ in Answer to this Question, proposed to him by the Multitude, *What shall we do, that we might work the works of God?* Besides, we find the Apostle rejoicing, *Phil. 1. 15, 16, 17, 18. That Christ was Preached*, though by some 'twas of Envy and Strife, and in Pretence: And no doubt his End was, that the Sons of Men might come to believe, *That Christ was the Son of God, and That the Messiah, that was waited for, was come*: Of whom there was an Expectation, *That he should tell us all things.* And so, when the Sons of Men, whether *Jews* or *Gentiles*, were come so far, as to believe, *That Christ was that Messiah, that was to come*; there was Ground of Hope, that they might in due time come to Witness the Obedience of Faith unto Righteousness.

The Author to the *Hebrews* tells us, *That Jesus is the Author and Finisher of our Faith.* No doubt this was not a Work done in a Moment, or Twinkling of an Eye: for though he is the Author and Object of every true *Christians* Faith; yet we learn from the Holy Scriptures,

tures, that such as believed, *That Jesus was the Lord*, stood in need of many *Exhortations, Reproofs and Instructions*; and that God made use of Instruments to build them up in the most Holy Faith: And all this may be attributed unto *Christ, the Author* thereof: And to what *End*? but that, as they had believed on him, to be the Son of God, so they might come to grow from Strength to Strength, from Grace to Grace, until they might be living Witnesses; not only that he was the Author, and Object of their Faith; but also the Finisher thereof unto Eternal Salvation.

|| Rom. 13.  
13, 14.  
Heb. 10. 23,  
24.

*Secondly*, As before is signified, there is a Faith in the Blood of Christ for Remission of Sins; and this Faith is unto Salvation; and wheresoever 'tis manifested, 'tis accompanied with *Fruits of the Spirit*; and *Evangelical Obedience*, which are as inseparable each from other, as *Sanctification and Justification* in the *Objection* are confest to be.

The Author to the *Hebrews* tells us, *That Christ, the Son of God, became the Author of Eternal Salvation, unto all them that Obey him*. This shews, that Obedience unto Christ (which undoubtedly is no other but Obedience of Faith) was a Qualification accompanying such as were made Partakers of the Salvation of God. Who then dare say, *Such Obedience is of no Advantage unto those, who by the Spirit of our Lord Jesus Christ are led thereunto*? Heb. 5. 9.

Besides, we find that the same Author writes on this wise, *But Beloved, we are perswaded better things of you, and things that accompany Salvation, though we thus speak; for God is not Unrighteous, to forget your Work, and Labour of Love, which ye have shewed towards his Name, in that ye have Ministered to the Saints, and do Minister*. This doth not only shew, that *Good Works* accompany Salvation, but that there is a Recompence for the same, implied in Heb. 6. 9, 10.



these words, *For God is not Unrighteous, to forget your work and Labor.* Who then dare say, *That 'tis no advantage unto Salvation to those who are found Exercising themselves by the Spirit of God, in things accompanying Salvation?* Especially since we find the Apostle Paul, not only to Exhort us, *To work out our Salvation with Fear and Trembling*; but expressly signifying, *That Godly Sorrow worketh Repentance*  
 \* 2 Cor. 7. 10. *to \* Salvation, not to be Repented of.*

Moreover, 'tis observable, that though the Author to the Hebrews tells us, *That without Faith 'tis impossible to please God*; For (saith he) *he that cometh to God, must believe that he is*; yet he doth not rest here, as if that Faith were sufficient, but proceeding in the very same Verse saith, *That he is a Rewarder of them that diligently seek him.* By which it appears, that there is something, as an *Act of Faith* to be brought forth through Man, besides resting in a bare Faith, *that God is*, and that for such *Act* there is a *Reward*; which, if duly weighed, together with these Scripture-citations [Mat. 5. 12. 6. 1. 10. 41, 42. 16. 27. Luke 23. 4. 1 Cor. 3. 14. 9. 17. Col. 2. 18. Heb. 10. 35. John 2. 8.] Nothing can then be more plain, than that, those through whom Works (which are the Fruit of the Spirit of God, or Acts springing through the Obedience of Faith) are brought forth, shall receive a Reward for such Works.

And as to these words in the Objection, *Not by Infusion of Righteousness, but by Imputing the Obedience of Christ*, which we take to be grounded on the Apostles words, *viz. As by one man's Disobedience, many were made Sinners*; so by the Obedience of One, shall many be made Righteous. And God was in Christ reconciling the world unto himself, not Imputing their Trespases unto them; for he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in Him. We thus Answer:  
 Rom. 5. 19.  
 2 Cor. 19. 21.  
 That

That these words of the Apostle, *viz. By the Obedience of one shall many be made Righteous*, do not shew that any one of the Sons and Daughters of Men shall be made Partakers of the Righteousness of God, whilst Sin is reigning in their Mortal Bodies; the words will bear no such Consequence. And forasmuch as such, who are ready to Object as afore-said, have highly commended the Practice of comparing Scripture with Scripture, that so the Truth may the more clearly shine forth in its Beauty, we shall manifest thereby, that no such Meaning was the Meaning of the Spirit: For in the 21th. Verse of the same Chapter 'tis thus said, *That as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto Eternal Life, by Jesus Christ our Lord*. This Reign of Sin was in the Mortal Bodies of those, that through a breach of the Righteous Law of God, became subject to Condemnation: But when Grace came to Reign, through Righteousness unto Eternal Life, then the Vertue of the Blood of Christ was witnessed, and *The Mystery of Faith revealed, that was held in a pure Conscience*; which doubtless was not then a *De-* <sup>1 Tim. 3. 9.</sup> *filed Conscience*: And therefore we may properly term the Blood of Christ (in which by Faith Salvation is known) the *Mystery through which man arrives unto Godliness*; notwithstanding the *Mystery of Iniquity* hath wrought in some, to pretend Salvation thereby, whilst (being in a State of Degeneration) their Consciences are polluted, and Sin reigning in their Mortal Bodies. Then we may also say, that the man of Sin was Dethroned. Then the Old Man with his Deeds was put off, and the New Man (which as the Apostle saith, *After God is created in Righteousness, and True Holiness*) was put on. <sup>Eph. 4. 24.</sup>

Again, 'tis observable, that the words, *Not Imputing their Trespases unto them*, do only argue, that their Trespases were forgiven, as necessary to a state of Reconciliation with

their Maker ; but doth not at all hold forth, that they could be in such a state, whilst either their former Sins were not Forgiven, or whilst they were actually committing Sins and Trespases anew, after that they had been, through the Mercies of God, made Partakers of such Forgiveness.

And as to these words of the Apostle, *That we might be made the Righteousness of God in him* ; we also say, it will not from thence follow, that Man can become a Partaker of the Righteousness of God, whilst Sin is in Dominion in him : For the *Stat.* spoken of, is a *State in Christ*. Now the Testimony of the Apostle in the very same Chapter, *Verse* the 17th. is on this wise, *If any man be in Christ, he is a new Creature, old things are past away, all things are become new.* And though this *New State*, was a *State* wherein Man was *Freely* Justified by Grace, and brought into the glorious Liberty of the Sons of God, and was Redeemed from under the Law, which consisted in Carnal Ordinances, *that*  
 Heb. 7. 19. *made not the Comers thereunto Perfect, as pertaining unto the Conscience, though the bringing in of a better Hope did ; yet notwithstanding, we do not find any ground to believe, that the Liberty and Freedom, man was thereby brought into, was such a State, wherein he was*  
 Rom. 3. 26. *not to be subject to a Law : For the free Justification of Christ, was to extend unto these, who believed in him.* And in that State the Works of the Law were excluded ; so that there was no room for any to boast therein.  
 Rom. 3. 27. *But then the Manner of that Exclusion (so that no man should boast) was by the Law of Faith.* Now, where a Law is, it must necessarily follow, that Obedience is due ; and whensoever that Debt ceaseth, the Law then becometh void.

But who so Impious, to declare a Principle so Unrighteous, as hath a tendency to make this *Law of Faith* void ? Charity obligeth us to suppose, that no *Christian-professor*,  
 would

would wittingly thus do: But yet we cannot but say, that so great Darkness hath seemed to over-shadow some, as that under the Notion of Christ's Righteousness imputed to Sinners, 'tis to be feared, that many have indulged such a Liberty, as little to regard the Counsel of the Apostle, when he said, *work out your Salvation with Fear and Trembling*; as if Salvation were to be obtained by an Historical Faith, excluding all sorts of Works as unnecessary thereto, and that a little Religion in the Head, might stead a man more, than a great deal in the Heart; for where an Application of *Christ's Righteousness* is made by any person whatsoever, in order to the Healing of that Wound, which (through the Temptations of the grand Enemy of the Soul) man hath received (if there be not according to the counsel of the Apostle Paul, *A Sorrow unto Repentance never to be repented of*) there 'tis undoubtedly falsely ap- 2 Cor. 7. 10.plied; the aforesaid Sorrow cannot rightly attend the Creature, in his *lost estate and condition*; but, *First*, Through a sense of the prevalency of Satan by his Temptation: *Secondly*, Through bearing the Righteous Condemnation of the Lord, upon the Transgressing nature, that so through Judgment the Mercy of the Lord may be Witnessed; and then, when the Creature comes to be made Partaker of the Mercy of the Lord, through a sense of his Failing; a real Sorrow for the same, and bearing in Patience the Righteous Condemnation of God, than the Burthen of Sin may be removed; and the Creature witness a State of *Restoration*.

These things lead us to consider, *How it comes to pass, that people professing Christianity, and owning the Scriptures of Truth (and agreeing in Principles, termed Fundamental, whilst they keep to the Language thereof) should thus Disagree?*

To this we say, That to the enlightned Eye 'tis plain, especially in the Matters whereof we are now treating:  
and



and that it may be so to others, we desire, that the following Notations may be considered.

*First*, The Apostle *Peter* tells us, *That no Prophecy of the Scripture is of any private Interpretation*; that is, <sup>2 Pct. 1.</sup> <sup>20, 21.</sup> it ought not to be interpreted, but by the Holy Ghost, through whose Motion it was given forth; and yet so great is the Curiosity of Men, that they will be concerning themselves, to put *Meanings on the Scriptures of Truth*, though the words themselves will not warrant the same, nor the Interpreters in truth Affirm, *That such their Meanings are through the Revelation of the Spirit.*

*Secondly*, There is a Proneness in Man, to avoid the Cross of Christ, and instead of Entering in at a narrow Gate, to make their Passage into the Kingdom of Heaven, as broad as their sensual Wisdom will admit.

*Thirdly*, Though the Language of the Apostle *Paul* and the Apostle *James* be in substance one, yet the Manner of Expressing themselves seems Contradictory to such, whom the Lord hath not endued with the Knowledge of the Mysteries of his Kingdom; and such a spirit of discerning, as to see the Occasions on which they Writ.

The occasion of these differing Apprehensions being thus Discovered, 'tis now needful to sum up the whole matter; and from thence to take occasion to remove (so far as in us lies) the Misunderstanding of the Words of the aforesaid Apostles; and in order thereto we thus say, This Discourse, touching *Justification and Salvation*, may be Reduced to this. *First*, That some professing *Christianity*, are at least doubtful, that others under the like Profession pretend to a State of *Justification, and Salvation, through the Imputation of Christ's Righteousness, whilst they are continuing in their Sins*; and not only so, but that *No Works wrought in us (though by the Spirit of Christ it self) are of any Advantage to the Arriving unto the State of Justification and Salvati-*

on. Secondly, That others under the same Profession of Christianity, are Jealous, That the Principles which some hold forth, have a tendency to Introduce a Righteousness of our own, as Meritorious to Eternal Salvation; which occasions us to Refer the Reader to a part of an Objection, raised in the Third Chapter of this Treatise, pages 15. and 16. and to the Answer thereto, pages 16, 17, 18, 19, 20. for that we account it, a very proper Conclusion to this Chapter, in Order to the further clearing of the Truth, and dividing the Word aright, though written on another Occasion.

That part of the Objection aforesaid signified of, to be proper on this Occasion, is as followeth.

“ Though the Appostle Testifies, That the Blood of Christ  
 “ Cleanseth from all Sin, yet this hath been Interpreted to be  
 “ only from the Guilt, and not from the Act of all Sin, so as to  
 “ cease there-from, whilst on this side the Grave; which doubt-  
 “ less was the Reason, wherefore we find these Testimonies Re-  
 “ corded in the Holy Scriptures, By Grace ye are  
 “ saved, through Faith, and that not of your Eph. 2. 8, 9.  
 “ selves, it is the Gift of God; not of Works, lest any  
 “ Man should boast; (thereby implying, as if Salvation  
 “ through Faith might be Obtained, though Good works were  
 “ wanting: And so consequently Sin committed instead thereof,  
 “ since 'tis irrational to conclude, that whilst Man is in the  
 “ Body, he can cease from working both Good and Evil) In  
 “ many things we offend all. If we say, we James 3. 2.  
 “ have no Sin, we deceive our selves, and the John 1. 8.  
 “ Truth is not in us.

To conclude this Chapter, as we have already referred the Reader to view over the Answer (contained in pages 16, 17, 18, 19, 20.) to the above-cited Part of an Objection, so we now intreat him so to do; and if it may be instrumental to open the Understandings of any, so as rightly to distinguish Truth from Errour, we then shall therein have our End.

## AN Appendix, manifesting some Fruits of Apostacy or Innovation.

FORASMUCH as the *Title Page* of this *Second Part*, may beget in the Reader an Expectation, of some further Discovery of *Apostacy* and *Innovation*, since in this Part hitherto, little thereof hath been Manifested; We therefore thought meet, to Add the Substance of an Answer, given by some Friends of *Bristol* to the Paper mentioned in other Parts of the *Christian Quaker*, to be given forth by sixty six Persons, that is to say, by *Charles Marshal*, and sixty five more, from *Ellis Hookes's* Chamber in *London*, the Twelfth of the 4<sup>th</sup>. Month, 1677. which now follows.

We whose Names are here-unto Subscribed, do Testify, that on the Sixteenth day of the Fifth Month 1677. we were present in a Meeting (usually held in the City of *Bristol*, for the taking Care of the Poor, and promoting of other *Christian Duties*) when a Paper Subscribed by Sixty Six Persons, and Dated from a Meeting, held at *Ellis Hookes* his Chamber in *London*, the Twelfth of the Fourth Moneth, 1677. was there Read, and therein *John Story* and *John wilkinson* are Reproved, and Judged in these Words, viz. we do hereby Reprove and Judge, that *Jealous, Rending, and Separating Spirit*, and them (meaning *John Story* and *John Wilkin-*  
*son*) and their Separate Company, as being in that Spirit of Separation, and that by the Power and Spirit of our God: and we warn all to whom this Comes, to beware of the said *John Story*, and *John Wilkin-*  
*son*, whose way at present is not the way of Peace, &c.

The aforesaid Judgment we do now Declare, that we  
do

do not own to be *Righteous*; nor yet dare we deny the said *John Story* and *John Wilkinſon*, leſt we ſin againſt *God*, and deſpiſe thoſe unto whom a *Dispensation* of the *Gospel* of *Chriſt* is committed, eſpecially ſince that the aforemen- tioned *Paper* doth ſufficiently manifeſt to our *Conſciences*, *That the Spirit of God did not move in the hearts of the ſixty ſix Subſcribers, to give forth the ſame*, though the Name of the Lord, his Power and Spirit is frequently made men- tion of in the ſaid *Paper*, and that this is ſo, we thus ma- niſeſt.

*First*, The great Crime againſt *John Story* and *John Wilkinſon*, is for that (as report ſaith) *They have been inſtruments to ſet up, or at leaſt incourage a Separate Mens-Meeting in the North*, wherein the outward affairs of the Church are managed, and ſo conſequently is eſteemed, beſides that *Form of Government* which is contended for.

Now it doth not appear to us, from the ſaid *Paper*, that the Meeting, from which the aforeſaid *Paper* was given forth, was a Meeting held according to the *Form of Government* contended for; and ſo we are diſſatisfied, that the Actions of that Meeting are Juſtifiable, by the Rule of thoſe who oppoſe *John Story* and *John Wilkinſon* on the foot of the *Separate-Meeting* ſo called.

For it doth not appear, that the aforementioned Meeting was the *General Meeting*, by any thing therein contained; not being ſo much as Dated from thence, nor yet within the time wherein it was appointed to be held; beſides, if the *Paper* did not prove that, yet by a *Post-script* thereto it appears, that there were ſeveral Brethren, that had left the City before the ſaid Meeting, wherein the ſaid *Paper* was Subſcribed, and ſo (had it been within the appointed time of the *General-Meeting*) it could (in the beſt ſenſe) be but from a part of the ſaid Meeting.



The aforementioned Meeting, by the said Paper Appears not to be the second day's weekly Meeting, for its Date is on the Third Day; and when any thing is given forth, from that Meeting, 'tis usually Dated from the said Meeting. Besides, we find that the Hands of many Antient Labourers in the Gospel, and the greatest part (by many) of the Body of the Elders and *Ministring Friends*, dwelling in, and about the City of London, are not thereto Subscribed; and not only so, but we are Credibly Informed, that though 'twas discoursed in the Second Days Weekly Meeting, yet 'twas not unanimously Assented to therein: And if so, it follows by natural Consequence, that it could not be the action of the said Meeting, had it been Dated on that Day; and that this Expression in the aforesaid Paper, *viz. And blessed and sweet and very pretious to our Souls, is the Heavenly Unity of Life amongst us, wherein at this Meeting, the Lord our God hath Crowned us with Glory, Dominion, and Peace*, cannot in Truth be spoken, with respect to the aforesaid Second Days Weekly Meetings Unity, as to the matter contained in the aforesaid Paper.

The afore-mentioned Meeting, cannot be reasonably supposed to be from the *Mens-Meeting of the City of London*, for that the generality of the Members thereof, have not their Hands thereto; neither is it said, *Signed on behalf of that Meeting*, or any other settled Meeting in England, nor yet from it, or any other such Meeting.

All which Considerations confirm us in this Persuasion, that the aforesaid Paper was given forth from a Meeting held out of the Form of Government contended for; and so, by their own Rule, ought to be disowned, by the Meetings to whom it is directed.

Secondly, It appears, that the *Sixty Six Subscribers* in their Paper, have given forth these Sentences, *viz.*

*At this Meeting, the Lord our God hath Crowned us with Glory, Dominion and Peace; at this time (as on the like Occasions hath been frequent with us) the Care of the Peace and Welfare of the Churches of Christ came upon us. And are your Servants for his (meaning Christ's) sake? By that Salt that we have in our selves from the Lord, are we enabled to savour, between the Transformation of the Enemy, and the Scriptures of the Innocent: And as to be tender of one, so to give Judgment against the other.*

*And truly, that which hath encouraged us in this Epistle, is that good success God hath blest our like endeavors in his power with.*

*We are Unanimously your Dear and Faithful Brethren, in the labour, travel, tribulation, patience, hope and rejoycing in the Kingdom of Jesus our Lord.*

On these last Six Sentences we thus Observe, that where they have Credit, it's but too probable, that it may gain a Perswasion, or Belief, that the Sixty Six Subscribers are Apostles, and so may become a means to obtain the better Credit to their Paper: Should any thus be Perswaded, they therein would be Mistaken; for three or four from the City of Bristol, who are well known to us, are not Exercised in the work of the Ministry, besides others from other Countries and Places.

*Thirdly, We find in the said Paper these two following Sentences.*

*And forasmuch as it appears to us, that they will not come to us, nor near us in the peaceable Truth, which we have frequently truly desired for their good; but that they will go on in their Opposition, refusing to dissolve their Separate-Company in the North, &c.*

*And because we are sensible that they have made an ill use of our Forbearance, even to strengthen themselves in their Separation, &c.*

On which, we thus Observe, That these two Sentences are assigned as a part of those considerations; wherefore the *Sixty Six Subscribers* were (as they say) constrained, after continued Waiting and Exhortation, slighted by them (meaning *John wilkinson* and *John story*) more publickly to Reprove and Judge them in these things, as by their Paper doth plainly appear; which being duly considered, it naturally follows, that if every one of the *Sixty Six Subscribers*, have not frequently desired *John story* and *John wilkinson* to come to them, they are then found in a manifest Untruth; but we are satisfied in our Consciences, on good grounds, that several persons, who have Subscribed the said Paper, have not so done.

But were it so, that the *Sixty Six Subscribers* had desired them to come to them, and that those *Sixty Six* were such qualified Members in the Church of Christ, as that none, on the score of *Apostleship* or *Eldership*, might have a greater pretence of Power, to call *John wilkinson*, and *John story* before them; yet we Affirm, that neither the *Sixty Six Subscribers*, nor any other Assembly on Earth, have Power to give Judgment in such a case, other then for Contempt of Authority, if they had any over them, and not a Judgment on the merit of the Cause, though it were on the hearing of one part; and so much Justice doth the common practice both of Temporal and Spiritual Courts (so called) in *England* shew forth: But that which to us seems to Aggravate the Offence of the *Sixty Six Subscribers* is this, *John story* (being now with us) doth positively Affirm, That a great part of the Subscribers never spoke or sent to him about the matter, for which he is now Judged; nor yet to *John wilkinson*, as *John story* saith, so far as he knows: And so, when we consider all Circumstances, we have great cause to doubt, that not a few, but many of the Subscribers (if not all) have given Judgment without

a hearing of either Party, for that their Paper doth not Import, that the Judgment given is on the Hearing either of one or both Parties convened before them. And as to the Meeting at *Drawell* (the Fame whereof hath come to our Ears) several accounts have been given of that already, and a Judgment already past by some of the *Sixty Six Subscribers*, with a Caution in the said Judgment, in these words :

*And now Friends, in Gods Love, we desire you to Suppress all Papers of Controversy, relating to this Difference, that the Minds of Friends be not further Troubled and Defiled, nor this Controversy kept any longer Alive. And we do warn all to have a care, that they be not lifted up, by reason of the hurt that's come upon these men, nor yet Insult over them ; for that spirit is not of God.*

And therefore we cannot reasonably suppose, that the Cause of the present Judgment springs from any thing acted by them, before the said Meeting ; but rather from something since. And whereas it may be said, That *John wilkinson* and *John Story*, gave forth a Paper at *Drawell*, which since they Disown : This as *John Story* saith, is Wrong ; and as Evidence thereto, saith to this purpose, *That he owns the Paper as given forth* : Yet that where any Sentence may admit of more Constructions than one, the Giver Forth thereof ought to Interpret for himself ; and so saith, *That he still owns the same with that Interpretation*, He and *John wilkinson* Give : And if the Paper will not bear that Interpretation given by them, then let them be Judged.

*Secondly*, That 'tis not in the Power of any two or more Friends in *England*, to Dissolve a meeting of other Friends, and therefore great Weakness to Assign *John Story's*, and *John Wilkinsons* refusing to Dissolve a Meeting, as a Consideration for so severe a Reproof and Judgment.

*Thirdly*,



Thirdly, As to the word *Forbearance*, it seems unbecom-  
ing such *Young Men in Truth* (if peradventure they are now  
in the Truth) as well as in *Tears* (as some of the *sixty six*  
*Subscribers* are known to be) to Write at the rate they have  
done, touching such *Antient Brethren, Labourers* in the Gos-  
pel; especially when we consider, how credibly it hath  
been reported to us, That *John Story* and *John Wilkin-  
son* as to their *Doctrine and Conversation*, have been even by  
some of their *Opposers*, Accounted both *Sound and Blame-  
less*.

We find that the said Paper is Directed to *Mens Meet-  
ings*, whom the Subscribers Exhort, that if, notwithstand-  
ing their Christian Dealing, such Persons persevere and  
go on in their separate Spirits, let Gods Truth be clear  
of them, and Truth set over their Heads, according to  
that Blessed Order of the Gospel of Christ settled among  
you.

To this we say, that we have not yet been Informed by  
any, that either *John Story*, or *John wilkinson* have been  
or are found in *Opposition* to any Order that is settled amongst  
us in our *Mens Meeting*.

We have Discoursed *John Story* in our last *Mens-Meet-  
ing*, about the *Separate-Meeting*, so called, in the North,  
and have had the view of that Paper, which is accounted  
the *Foundation of the said Meeting*.

The words (as to us Appears) that their *Opposers* may  
most take notice of, in the said Paper, to justify their  
Sense of *John Story* and *John wilkinson* therein, are these,  
*viz.* And if this be not attended for time to come, we do  
Resolve, That neither they so Chosen by Us, nor we  
do trouble our selves no further, with such that strive  
and contend, in taking upon them our Work, whom we  
do not Employ about our Affairs, and Concerns: and if  
this must continue, we hope to do our own Business in  
our

our several Respective Meetings in quietness, and in the Order of Truth, according to the Gospel of Life.

On this we Observe, that there is a *Resolve not to Meet with them that Strive, and Contend, and are not employed, &c.* and in other parts of the Paper there are *Proposals* for a *Reuniting*, which were not (as we are Informed) accepted; but this doth not amount to set up a *Separate Meeting*. We also Observe, that *Their Hope was to do their own business in their several, and respective Meetings*; this was not a *Resolve* so to do, or a setting up *Another Meeting*; but a *Hope, &c.* yet so it is, that to this Day, there is no such Meeting, as was then in their Eye or Hope, that we are Informed of: For (as we understand) they meet not in their several respective Meetings to do business; but Friends from their several and respective Meetings do meet (as we have been informed) at their *Antient Monthly Meeting-Place* in Kendal, and so the aforesaid Paper cannot, in our Apprehension, be construed according to Reason, to be the Foundation of the Meeting, called a *Separate Meeting*: and so consequently *John Story* being askt in our last *Mens-Meeting* whether he would disown it, Answered to this Effect, *That 'twould be unjust for him to Disown it, until he heard Both Parties*: For that would be no less than a *Giving Judgment on the hearing of one part only*, which is *Unrighteous*; And further said, *That he never intended by the Subscription of his Name to the said Paper, to lay the Foundation for a Separate Meeting; but rather lookt upon the Paper, as a fit Means to Re-unite them*: And that if any can offer more *Christian Proposals* for their *Re-uniting*, he doubts not, but he shall close therewith: And further said, that he remembers not, *That he ever was at any, or either of those Meetings accounted a Separate Meeting*, but positively faith, *He never advised to the Erecting the same*.

The *Sixty Six Subscribers* in their Paper, are found Accusing *John wilkinson*, and *John story* to this Effect, viz.

That they have Evil Designs, and persevere in them by Word, Writing, and Practice.

That they despise Heavenly Dignities.

That they set up, continue, and promote False and Pernicious Jealousies, Murmurings, and Secret Smittings, and that thereby they are Darkened in their Understandings.

That through the Power of the Enemy of the King of Righteousness his Pence, they set up a kind of Standard of Separation, from that blessed Fellowship and Communion, that the Churches of Christ sweetly possess together; to the Dishonour of God, his Truth, and People.

That they go on in Opposition, & Evil Smiting against the Faithful Brethren, and Practice of the Church of Christ.

That the offering of their Gifts is not a Peace, but a Division-Offering.

That they are Obstinate, and Obdurate, and gone into Self-will.

That they cast Tender Love behind their Backs.

Amongst the said *Sixty Six Subscribers*, we Read the Names of four Persons, Inhabiting the City of *Bristol*, by which they became Accusers, since *John story*, and *John wilkinson* were not before them, at any time as Judges in their Cause; and so having been Persons, who at some times have Assembled with us in the aforesaid Meetings, held for Relief of the Poor, &c. within the said City of *Bristol*, where *John story*, and *John wilkinson*, have often published the Gospel of Christ, for above twenty Years (to our knowledge,) they have been desired, to appoint a Meet-

*Meeting to make forth their Accusations to John Story's Face, that so, if the Accused be Guilty, it may be sufficient Proof of Matter of Fact be manifest to us, who in that Case shall then account it our Duty, To Disown the Accused also: But if they cannot prove Matter of Fact to render them so Guilty, we may then justly expect the said Persons to own the Wrong they have done them, by their False Accusation, and give Satisfaction for the same: But they will not as yet Admit a Meeting for that end, before such Friends of Truth, whereof one half may be Chosen by Us, and others Dissatisfied; though they have liberty to Choose the other half themselves. Neither will they as yet Admit a Hearing, before any Meeting, wherein the Witnesses to these Accusations shall be Excluded from being Judges with other Friends: And so what Issue this Matter may Admit amongst us, is at present uncertain, and whether this be Christian-like, We Appeal to Gods Witness in all Consciences?*

We Observe, that in the said Paper, the Subscribers Exhort Friends, *To be Zealous for the Lord, and to stand up in his Spirit and Power, for the Peace of his Church; which Exhortation in it self is sound, and wholesome: But we are very Jealous, that the said Paper hath notwithstanding, given Life to a Contentious Spirit. For on the Fifteenth Instant (being the first Day of the Week) John Story came to our Meeting, and almost immediately after he had sat down, there was one stood up (who, as we can prove, declared Unity with the said Paper, given forth against John Wilkinson and John Story) and testified to this Effect, The Trumpet of the Lord is sounded to Battle, and the War is begun; and so Exhorted on this Wise, Come up to Battle, and help the Lord against the Mighty; using also these Scripture Words, Curse ye Mevaz.*



And in the afternoon of the same day, in our publick Assembly, *Francis Lea* (whilst *John Story* was declaring the Word of Truth) stood up, and thus began: If any thing be Revealed to another that sitteth by, let the First hold his Peace, which was a clear Demonstration of his *Hypocrisy*; for that 'tis publickly known, he Judges *John Story* out of Unity with the Church, and so 'twas altogether wrong in *Fr. Lea* to introduce his Discourse by a *Scripture*, which if proper to be spoken in Order to the *silencing of one declaring*; yet it ought to have been with Respect to *one in Unity with the Church*: But (as we said) he ownes not *John Story* so to be; and so it may reasonably be concluded; that his *Hypocrisy* was not only thereby made Manifest, but also (his Discourse being Considered) that he had no *Revelation to Declare from God*, on that Occasion to the People: But yet *John Story* (observing how he introduced his Discourse, not as an open Opposer of his VVords) did for the People's sakes, and that he might Administer *no occasion of Discord*, give way, and in a few words after, drew to a Conclusion; but *Francis Lea's* Discourse was such, both Morning and Afternoon, as gave occasion both to Professors and Prophane, publickly to Manifest, that we are now *Divided*. Now whether this be a *standing up in the Power and Spirit of God, for the Peace of the Church of Christ, or a Peace-Offering*, Let those who are Wise in Heart, Judge. But that which further Manifested *Francis Lea's Rudeness* is this: After *Francis Lea* in the Morning-Meeting, had ended his Declaration (wherein he laid down seeming contradictory Assertions, *viz.* That Two Hundred and Fifty Princes and Renowned Men in Israel were Rebels and wicked Men, and yet also said to this Effect, as if they were Blameless and Harmless) *William Rogers* stood up, and took up his Words, and spoke thereon in the words of Truth, and sound Doctrine, that so the People might not

go away with a *Misunderstanding*, and not as an *Opposer* of any *Truth* that *Day* *Delivered*, nor yet as an *Opposer* of *Francis Lea*, further than *Francis Lea's* own words *Opposed* himself: And yet after *William Rogers* had ended, *Francis Lea* (in a *Rude* manner) poured out *Judgments* against *William Rogers*, calling him *Rebel*, and using that very *Language*, as was used to *Elimas* the *Sorcerer*; and this is become a *Common* talk, amongst *Professors* and *Prophane*, in *Country* as well as *City*, which we and many *Friends* more do *Account* the *Fruit* of *great Malice*, and *Un-Christian-like Dealing*: for we know not any thing, wherein *William Rogers* hath forfeited his *Reputation* as a *Man* or a *Christian*.

These things *Considered*, and that also it is not made *Appear* to our *Consciences*, that *John Story* and *John Wilkinfon* are guilty of such *Crimes*, and *Offences*, as are laid to their *Charge*, (which if they were, we also should *disown* them) we dare not (as we said before) own the said *judgment* to be *Righteous*, nor yet deny the said *John Wilkinfon* and *John Story*, lest we sin against *God*, and despise those unto whom a *Dispensation* of the *Gospel* of *Christ* is committed.

And now, our *Counsel* to the *sixty six Subscribers* is, that they mind the *Peace* of the *Churches* of *Christ*, by *Calling* in their *Paper*; for we are well satisfied, that their *Paper* is not given forth from the *Motion* of *Gods Spirit*; and if any of the *sixty six Subscribers*, as men leaning upon others, have asserted in the *Name* of the *Lord*, (when the *Lord* hath not spoken by them) and that to *Defame* the *Brethren*, their *Sin* will *Cry* aloud in the *Ears* of the *Lord* of *Hosts*.

Dated this 20th.  
of the 3d. Month,  
1677.

{ Thomas Gouldney,  
William Ford,  
William Rogers.

## POST-SCRIPT.

**W**E whose Names are hereunto Subscribed, do thus Testify, that though all things are not so, within the compass of our Knowledge, or Remembrance, as to Subscribe all that is in the above-written Paper; yet being also present in our Mens-Meeting, where the first above Recited Paper against *John Story* and *John Wilkinson* was Read, it is with us to give this Testimony, that we do not own the Judgment against *John Story* and *John Wilkinson*, contained in the said Recited Paper, neither are we in our Consciences convinced, that the said *John Story* and *John Wilkinson*, have so behaved themselves in the Church of God, or elsewhere, as in the aforesaid Recited Paper (as Consideration for the Judgment against them) is Rehearsed.

To Friends Assembled  
at *Ellis Hookes* his  
Chamber, the 12th.  
of the 4th. Month,  
1677. London.

{ *Cornelius Serjant,*  
{ *William Dawson,*  
{ *Thomas Watkins,*  
And diverse other Friends.

According to the aforesaid Direction, the Answer of the *Friends of Bristol* was sent to *London* to be Communicated to the *sixty six Subscribers*, that met at *Ellis Hooks* his Chamber, whereof *Charles Marshal* was one: and though several *General Meetings* have since been, yet no general Reply thereto, is come to any of their Hands, concerned in the aforesaid Answer; nor yet any *Excommunication* for their so doing: But yet we must confess, that the *Four Subscribers* thereof living in *Bristol*, took upon them to say something to one part thereof, to which a Reply was made, manifesting at least their *notorious weakness*, if so be Charity may excuse them from *willful wickedness*, for their replying  
in

in the manner they did, and occasioning others to *affirm whereof they knew not*: And forasmuch as no *Rejoinder* is come from them to the said *Reply*, we hope that the Reason thereof is from a *Convincement of their Errour*, in concerning themselves as they have done. We also must confess, that *Jasper Batt* of *Somersetshire*, and three other *Subscribers* to the said Paper from *Ellis Hooks* his Chamber, did concern themselves to give Answer unto some other part thereof, and by their *Answer* it Appears, that they cannot own the sence of *Bristol Friends*, in Denying, that it came from *the general Meeting*: But were it so, that in reality it came from them, no Doubt but the said *Jasper Batt* and his three Companions, would have obtained from the next *General Meeting*, a Testimony to that purpose: but no such Testimony or Approbation of the said Paper from *Ellis Hookes* his Chamber Subscribed by *Charles Marshal* and sixty five more, hath to this Day been given forth, as ever we could understand. We also Confess, that one other *Subscriber* of the said Paper, writ something in Vindication thereof, by way of *Reply* to divers Friends in *wiltshire*, who had given their Testimony against it likewise: But further Testimony in Writing, in Vindication thereof against such as have opposed it, we understand not. But yet ye must further Confess, that *Charles Marshal*, by his late keeping on his Hat, when *John Story* hath been in Prayer, is no *Token of his Repentance*.

The Consideration of what is thus Observed, is some ground of reasonable Hope, that *Fifty six* of the said *sixty six Subscribers*, are come to a Sense of their *weakness*, and that their Understandings are opened to behold their Errour.

That now the Reader may have a little taste of that Spirit, in which *Jasper Batt* and his three Companions Writ their *Reply*, we think meet to Note a part thereof.

The said *Jasper* and his three Companions take notice  
of



of this Position, contained in the Answer of *Bristol* Friends, to the said Paper Subscribed by *Charles Marshal* and *Sixty Five* more.

*Position of Bristol Friends, viz. Were it so that these Sixty Six were such qualified Members in the Church of Christ, as that none on the Score of Apostleship, or Eldership, might have a greater pretence of Power, to call John Story and John Wilkinson before them; yet we Affirm, that neither the said Sixty Six, nor any other Assembly on Earth, have Power to give Judgment in such a Case, other than for Contempt of Authority, and not a judgment on the Merit of the Cause, though it were on the Hearing of One Party.*

*Answered by Jasper Batt and his three Companions, viz.*  
 “ Do you not shew your selves ignorant of the Scriptures,  
 “ and of the Power & judgment given to the Saints of the  
 “ most High, and of the Anointing, by which the Saints  
 “ did know, and Were to try the Spirits? And was this  
 “ Tryal to be without Judgment? Or, were not the Saints  
 “ to Judge? or was that Judgment, which they were to  
 “ give, only in Contempt? or whether did not they judge  
 “ the Merits of the Cause, as well as Contempt of Authority?  
 “ Though we grant they did Judge Contempt of Authority,  
 “ which also is for Judgment, as you may Read both in  
 “ Peter and Jude; for we see there were such in those  
 “ Days, as is now, who did despise Government, Presumptuous,  
 “ Self-willed, they are not afraid to speak Evil of Dignities,  
 “ which have forsaken the right way, and gone astray, and so  
 “ wells without water, and Clouds that are carried with a Temp-  
 “ est, &c. Jude saith, These be they who separate themselves :  
 “ Read Peter and Jude through, and let those Scriptures  
 “ be rightly applied, and see to whom they belong. And  
 “ further, did not Paul judge the Merits of the Cause, when  
 “ he Wrote to them at Galatia, and told them of being  
 “ removed to another Gospel, and to be bewitched, for not obey-  
 “ ing

“ *ing the Truth?* Did not he judge them for a Perfwasi-  
 “ on, that did not come from him, that called them? And  
 “ was not this a Judgment on the *Merits* of the Cause? Did  
 “ not he say, *He that troubleth you shall bear his Judgment,*  
 “ *whosoever he be?* Did not he Judge *Dissimulation*, and some;  
 “ *for not walking according to the Truth of the Gospel,* Gal. 2.  
 “ 13, 14.? Did not *Paul* Judge *Hymeneus* and *Alexander*,  
 “ for putting away *Faith* and good *Conscience*, and Delive-  
 “ red them unto *Satan*? Was not here a Judgment on the  
 “ *Merit* of the Cause? And we further Query, Have not they  
 “ put away *Faith* and good *Conscience*, who *Flee in time of*  
 “ *Persecution*, *Pay Tythes*, and *Countenance* them that do?  
 “ Which through *Faith*, and for a good *Conscience*, Friends  
 “ in the beginning were led to bear *Testimony* against?

Our Observation on the afore said Position written by the Friends of *Bristol*; and the Reply thereto, is this:

*First*, 'Tis impossible, that *Queries* can be a *Positive Answer*, to a *Positive Position*.

*Secondly*, That whosoever peruses the Answer of *Bristol-Friends*, shall find, that the words, *Judgment* in such a Case, relates to a Judgment given without a Hearing; for that 'twas impossible *John Story* and *John Wilkinso*n could be heard in their Case, by those before whom they appeared not to state their Case: And therefore, if *Queries* might be a *proper Answer*, yet those proposed as Answer, are wholly *Impertinent* in this Case; because, though they seem grounded on the Scriptures, to evidence a Judgment on the merit of a Cause, yet there is nothing said in all those *Queries* intimating, that such a Judgment on the *Merit* of the Cause, was without a *Hearing*: And as to the latter part of the *Queries*, we cannot say, That *Fleeing in time of Persecution*, or *Countenancing Tythe-Payers*, is a putting away *Faith*, and a *Good Conscience* in all that may so do; for that may be the

Fruit

Fruit of *Weakness*, and *Ignorance* in some, at which God may wink; and of *Unfaithfulness* in other-some: but whether it hath been the Fruit of *Weakness*, or *Unfaithfulness* in G. F. to be so great an Incourager in these two Practices (touching which, peruse the 5th. Part of the *Christian-Quaker*) we will not determine. However, we may conclude, that it must be one of them, if such Practices are contrary (as they say) to the *Testimony in the beginning*. For our Consciences are satisfied from sufficient Evidence, that he hath been largely Guilty in these *Two Cases*: And since we have cause to believe, he is a *Countenancer* of this kind of Work. 'Tis admired by some, that his Party are not more careful, than to bring forth such things, as so evidently do cast a *Line of Reflection* on him, and them the Espousers of that Cause, which we may take to be his (and that on sufficient ground, as from the *Fourth Part of the Christian-Quaker* may appear) and not the Cause of Truth, Especially when to reflect on such, as are not guilty thereof, as we take *John Story*, and *John wilkinson* to be; not only for that no proof hath appeared to the contrary, but also from their frequent *Testimonies* of their *Innocency* therein.

We now come to say something in relation to the afore-said Position, as it relates to *Judging the Merit of the Cause without a Hearing*.

The reasonableness of the said Position; plainly appears from the Evidence of the Light within, which teacheth us to do to others, as we would be done by. And doubtless, should any man accuse *Jasper Batt*, (one of these that Judged *John Story* and *John wilkinson*, without Hearing them speak for themselves) that he went abroad Preaching; thereby occasioning sometimes *Twenty Pound Fines*, sometimes *Forty Pound Fines*, to be imposed on the Hearers; and encouraging them to be *Valiant for the Truth*, and to offer up all (whilst *His Estate* was well secured out of the *Persecutors Reach*,

*Reach*, or at least nothing to be found of his own, to pay such his Fines) he would think *John Story* very ill imployed, to have a hand in giving forth a *Publick Testimony* against him, to be Read in all the *Monthly* and *Quarterly Meetings* in *England*, before he had either Spoken or Written to him, to know what he could Say for himself, that he might have Opportunity to hush it up, by writing a Paper of Condemnation, if so be, he were *Guilty*.

We cannot believe, that *Jasper Batt* hath not done as bad as this, in Signing with the *Sixty Six*, at *Ellis Hooks* his Chamber: And if the Case stated in his Name, be not groundless, 'tis then notoriously wicked; but of that, Friends in *Sommerfet-shire* are able to speak more certainly, than we; for we are not willing to *Accuse on Report*.

We now are sensible, that the said *Jasper Batt*, and his Three Companions (having assumed the place of *Judges*) will not think our Argument deducible from the *Light within*, sufficient to evidence their *Ignorance* and *Weakness*; no more, than if they were Four *Blind Priests*, who neglecting the Heavenly Gift in themselves, may seek a Justification of their *Priestly Jurisdiction*, from the Scriptures without: And therefore, we think it needful to observe, somewhat from the Scriptures of Truth, in relation to the Matter in hand. *John 5. 22.* 'tis said: *For the Father judgeth no Man, but committeth all Judgment to the Son.* Now, let us consider what the Son saith, *Verse the 30th.* of the same Chapter, *Christ the Son* saith: *I can of my Self do nothing; as I Hear, I Judge; and my Judgment is Just, because I seek not mine own will.* We may now query, Whether God hath given unto *Jasper Batt*, and the Rest, who have *Judged* without a Hearing, a greater and larger Commission as Judges, than to *Christ*, who informs us, *That as he Heard, he Judged?* And, Whether amongst the *Jews*, more Justice was not offered to *Christ*, when in his Favour 'twas said by *Nicodemus*, *John 7. 31.* *Doth*



*our Law Judge any Man, before it hear him? Besides, we find Christ exhorting his Disciples, Math. 7. 1. Judge not, that ye be not Judged. Rom. 14. 10. But, why dost thou Judge thy Brother? why dost thou set at Nought thy Brother? Had these Scriptures been rightly applyed, we firmly believe, Jasper Batt and others would not have been found Judging, and setting at Nought two such Antient and Honourable Labourers in the Gospel, as John Wilkinson and John Story have approved themselves to be.*

*But perhaps, Jasper Batt may tell us, That we are Unlearned, and do wrest the Scriptures; and that Christ, and his Apostles did not mean, but that such Men as he, might Judge such Men as John Story and John Wilkinson are, without a Hearing: And perhaps, as a Reason, may thus say; Though the Lord was pleased to send them forth, Commissionating them to Publish the Gospel of Christ,, and that in that Service they have been made Instruments, to gather many into the Knowledge, and Life of Christianity: Yet they are not now subject to George Fox his Orders, and what he hath given forth in the Motion of the Spirit of God.*

*If this Objection contains the Sense of Jasper Batt, with relation to a Submission to G. F. then if Jasper Batt can be proved one, that is Disobedient unto what G. F. hath given forth, we hope Jasper Batt will honestly own his Condemnation, and give forth a Paper thereof against himself, to go as far as his Offence hath been known, which doubtless is through the whole Nation; for that the Judgment against, or Excommunication of John Story and John Wilkinson, hath been directed to be read in Monethly, Quarterly, and other Mens-Meetings.*

*That now which we have to offer, as convincing, to Jasper Batt in this Case; and not only him, but to as many of the rest of the Sixty-Six Subscribers, as are at Unity with G. F. is what G. F. hath given forth in a Paper, directed to Friends; which is on this wise:*

*Friends,*

“ **T**O you All, this is the Word of the Lord; take heed of Judging one another, and, Judge not one another, I command you in the Presence of the Lord. This is the Word of the Lord to you, neither lay open one anothers Weakness, and Pakeness, behind one anothers backs; for thou that dost so, art one of Ham's Family, which is under the Curse, but every one of you with the Light of Christ, with which you are to see your selves, with it every one to Judge Self. And in another place of the said paper, [*So the Light is Judge*] Besides, 'tis to be observed, that in the said Paper, being but halfe a sheet, he often speakes against Backbitting, and *about thirty times* makes mention of the Light; though in a Paper lately given forth in *Vindication of Prescriptions*, (being about a Sheet) he speaks almost as much to *Justifie Prescriptions*. He that runs may read the action of *Jasper Batt*, *Charles Marshall*, and others concerned in giving forth the said Paper from *Ellis Hookes* his Chamber, cannot be Justified without making *G. F's.* aforesaid Counsel voyd.

We now come to take notice of these Words in the aforesaid Answer, given forth by *Jasper Batt* and his three companions; viz. *We see there was such in those dayes as is now, who did despise Government, Presumptions, self-willed, they are not afraid to speak Evil of Dignities, which have forsaken the right Way, and gone astray, and so Wells without Water, and Clouds that are carried without a Tempest, &c. Jude saith, These be they who separate themselves. Read Peter and Jude through, and let these Scriptures be rightly applyed, and see to whom they belong.*

To this we say, They would have manifested more plainness, and simplicity, if they had informed those unto whom they writ, How to apply these Scriptures, instead of bidding them, *Read the Scriptures, and then rightly apply them.* For the great Question is, what is meant by words, *Government and Dignities*: but since they are silent therein, it's rational for us to suppose on the whole matter, that they mean the *Sixty Six Subscribers* whereof they are a part, since the paper subscribed by them, in the original matter, occasioning this discourse, and according to its Merit sufficiently despised.

And therefore, we think it needful to inform the Reader, That we cannot take such Men, as *Jasper Batt*, and his Three Brethren are, (nor yet *Charles Marshall*, Subscriber also amongst the *Sixty-Six*)

Six) to be the *Dignities* hinted at by *Peter* and *Jude*. For all these, and the rest of the *Sixty-Six Subscribers*, are by their Paper manifest, to have run in the very Way of *Cain*, by persecuting the Brethren; and have appeared, as *Raging Waves* of the Sea, foaming out their own Shame, by their hard Speeches, which are the very *Marks*, and *Fruits* of those, who despise *Government*, according to the Scriptures, which *Jasper Batt*, and his Three Brethren have directed us to peruse.

Besides, We doubt not but many of the said *Sixty-Six Subscribers*, speak Evil of the things they know not, having *Mens Persons* in *Admiration*, because of *Advantage*; which are some other Marks of such as *Dispise Government*, and speak Evil of *Dignities*.

Those things we leave to the Consideration of the impartial Reader; hoping, that for the future, *Jasper Batt* will learn more modesty, than to account himself a *Governour*, and *Dignity*, and that on that foot, he may think to rule over such antient and honourable Labourers in the Gospel of *Christ*, as *John Story* and *John Wilkinson* have manifested themselves to be; whereof this Nation yields many *Living witnesses*.

To conclude; Our earnest Desires are, that all Friends may continually abide upon their Watch; that so for the future, none may be ensnared, through the subtile Devices of *Satan*, to put their hands to the *Unrighteous Testimonies* of others, against such Antient and Faithful Labourers in the Gospel of *Christ*, as keep their Place and Habitation in the *Unchangeable Truth*; nor yet slightly to esteem of such, lest the Indignation of the Almighty break forth; and a *Examine* of the Word of the Lord come upon them, that may so do; whilst those who are Unskillful to divide the Word aright, ministering Death unto the Hearers, are exalted: Which, though the Lord may permit for a season, as an Exercise upon his Heritage; yet our Perswasion is, That he will have a Regard to those, who in Faithfulness (sitting under their own Vine) wait upon him; so that, they shall be able to distinguish, between the Precious, and the Vile, and through the Word of God's Patience, be made Partakers of the Joy of his Salvation.

William Rogers, on Behalf of himself,  
and other Friends in Truth concerned.

# The THIRD PART OF THE Christian-Quaker,

Distinguished from the  
APOSTATE & INNOVATOR.

MANIFESTING,

That there is but two sorts of Government owned by the Children of Light, or *Christian-Quaker*. One is, The *Outward Government*, under which we Live, unto the Laws whereof we owe either Active or Passive Obedience, and ought not by Outward Force to endeavour Deliverance from under such Laws as we have or may term Oppressive.

The other is, the *Inward Government of Christ* (who alone is *LORD*, over the *Conscience*) which is not represented by persons (visible by carnal eyes) invested with Power from him to execute outward Laws, Prescriptions, Orders, Edicts, or Decrees in an outward Form of Government, visible, as aforesaid.

And for the better Illustration of our Meaning, an Answer to a part of *Robert Barclay's Book of Government* is Cited. To which is added, *A Testimony* given forth in Print, in the Year 1660. by *Isaac Penington the younger*; being part of a Discourse, Intituled, *The Authority and Government which Christ excluded out of his Church*. Also, an Epistle written by *Robert Barclay*, as an Explanatory Post-script to his Book of Government; together with some Observations adjoyn'd; manifesting the Shortness thereof to answer the End expected.

To which is added a Letter Written (as is pretended) by *W. R.* but Published by *R. B.* together with a Paper termed, *The Judgment of the Brethren*, in a Discourse had between *R. B.* and *W. R.* with Observations and Answer thereto.

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By *WILLIAM ROGERS*, on behalf of himself and other Friends in Truth concerned.

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*Isa. 9. 6. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders; and his Name shall be called Wonderful Counsellour. Isa. 2. 4. And he shall Judge amongst the Nations, and shall rebuke many People; and they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks; Nation shall not lift up Sword against Nation, neither shall they learn War any more.*

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Printed in the Year, 1680.



The THIRD PART  
OF THE  
Christian-Quaker

Distinguished from the

*Apostate and Innovator, &c.*

There are but two sorts of Government which become every Christian to own; The one is *Outward*, the other *Inward*.

The *Outward Government* is represented by Visible Persons, invested with Power to execute *Outward Laws*, visible by our carnal Eyes, and is suffered by Almighty God, to be executed under variety of Forms, and diversitie of Laws, and for divers ends, which we do not now pretend to be reveal'd to us; but yet we believe it to be our duty either *actively* or *passively* to submit unto the *Outward Government*, under which we live, without designing to work our own deliverance (from under such Laws which we have or may account oppressive) by outward Force or Violence, which is as much as is with us to say on this occasion, with respect to *Outward Government*.

The *Inward Government* chiefly designed to be treated upon is, the *Government of Christ*, which we do not believe to be represented by visible persons, certainly known by outward Names, distinguish'd by outward marks and tokens, and in-

## The Third Part of the

vested with Power from him to execute *Outward Laws*, in an *Outward Form of Government*, visible by our *Carnal Eyes*, as aforesaid.

That the Government of Christ is an *Inward Government*, is evident from the words of the Prophet *Jeremiah*; *Jer. 31. 31, 32, 33. I will make a New Covenant with the house of Israel, &c. not according to the Covenant that I made with your Fathers; but this shall be the Covenant that I will make, &c. After those days, I will put my Law in their Inward Parts, and write it in their Hearts, and will be their God, and they shall be my People; and they shall teach no more every man his Neighbour, and every man his Brother, saying, know the Lord; for they shall all know me from the least of them to the greatest of them, saith the Lord.* This we believe was spoken with respect to the Reign of Christ, by his Spirit in the Hearts of the Sons and Daughters of Men, and clearly shews, that the *Laws of Christ's Government*, under the new Covenant, are written in the *Hearts of his People*, and therefore an *Inward Government*.

*Objection*, But if any shall object, *That the words of the Prophet relate not to those, who are of the Gentile Stock, of which Stock, according to the Flesh, it may be said, that we are.*

We thereto say, That the words of *Paul* do effectually answer that *Objection*, *Rom. 10. 12. There is no difference between the Jew and the Gentile; for the same Lord over all, is rich unto all that call upon him, Col. 3. 9, 10, 11. Lie not one to another, seeing that you have put off the Old Man with his deeds, and have put on the New Man, which is renewed in Knowledge after the Image of him that created him, where there is neither Gentile nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond nor Free; but Christ is all, and in all.* Many other Scriptures, both out of the Prophets and Apostles Writings, might be quoted to evidence the matter intended.

We are yet sensible that this further Objection may be raised, *Viz.*

*Objection; That neither the words of the Prophet, nor of the Apostle, cited by us, make mention of Government over Jew or Gentile, but doth shew ( as from the scope of the Scripture appears ) that the Apostle so writ to convince the Jews of the difference between the Righteousness of the Law, and that of Faith, and to shew unto Believers ( whether Jews or Gentiles ) that though some might appear in a Voluntary Humility Worship Angels, intrude into those things they had not seen, and be vainly puffed up in their fleshly minds, and not give all Obedience unto the Head Christ, through whom alone there is an increase in the increases of God; yet they were therein reproveable, as not being risen with Christ; and further also to shew that those who were dead with Christ from the Rudiments of the world, ought not to be subject to ( nor yet to touch, taste or handle ) such Ordinances, as were after the Commandments and Doctrines of Men.*

To this *Objection* we answer, That though the word *Government*, is not expressly mentioned; yet there are words in what is cited out of the Prophet *Jeremiah*, importing the three material *Objects* of *Government*, *viz.* A Lawgiver, the Place where the Law is to be found written, and the People for whom it is given. Besides, from these words of *Paul*, *viz.* The same Lord over all, a Governour is implied, *viz.* Christ Jesus our Lord, and so consequently, a Government over that All. And from what hereafter follows, it will appear, that the End of this Government is to lead into all Truth.

Moreover, it leads us to observe, That there are divers true Marks, whereby the Opposers of Christ's Government may be distinguished.

*First*, They are such as are in a Voluntary Humility.

*Secondly*, Such as Worship Angels, which may reasonably be

## The Third Part of the

be taken to be a *Worshipping of some Messengers, whom God hath sent*, because the signification of the word *Angel*, is a *Messenger*.

*Thirdly*, Such as intrude into those things they have not seen.

*Fourthly*, Such as are puffed up in their fleshly minds.

*Fifthly*, Such as give not all obedience unto the head Christ.

And *lastly*, Such as are Subject to Ordinances after the Commandments and Doctrines of Men. And to be very plain for the clearing the Truth, we must give this our Testimony; that we are really perswaded from what our Eyes & Ears have been witnesses, that many of those amongst the People called *Quakers*, who have Zealously contended for the Observation of Outward Rules and Orders, given forth by One Man, bear all the aforesaid *Marks* : for whosoever they are that pretend Zeal to promote, submit unto, and exercise themselves in other mens lines made ready to their hands, and that on a pretended religious score, when thorow the word of true Faith, they see it not their duty, or if they shall pretend they do, and thereupon strive to enforce others to submit thereto (there being no ground from the Scripture of Truth, or Light of Christ so to strive) it naturally follows, that the aforesaid *Marks* accompany such : and this we confidently aver, that thorough the whole Scriptures of Truth there is not one word from whence we may rationally expect, (and that according to the meaning of the Spirit) that Christ hath or will Commissionate any One Man, or Men, to prescribe Outward Rules and Orders, relating to Faith or Discipline in the Church, to be binding on the Consciences of the Subjects, of his Kingdom ; whether they should see it to be their duty, from the Law written in their hearts, or no.

Besides, if we consider the nature of Christ's Kingdom and Government, it will appear to be such unto which outward written Laws, visible by our carnal eyes, and to be executed by perishing objects, according to an outward Magistratical, or Ecclesi-



Ecclesiastical Jurisdiction, are wholly unfutable; because Christs Kingdom is not of this world, but is an Everlasting Kingdom; and therefore 'tis said, *That of the encrease of his Government there shall be no end*, and though *John* in the Revelations, Chap. 11. V. 15. gives this Testimony, *That there were great voices in heaven, saying, the Kingdoms of this World are become the Kingdomes of our Lord, and of his Christ. And he shall Reign forever and ever (Isa. 61. 11.)* yet there is nothing said to signify that the manner of his Reign was or should be otherwise then as before is described.

Moreover, if any Man or Men have or may pretend him, or themselves to be such on Earth, on whom the weight of Christs Government (which is Spiritual) is laid, it is not like to have any Evidence in our Consciences.

*First*, Not only because we find no such Prophecy, or Promise in the Scriptures of Truth; but also for that we rather find the contrary; for in *Isa. 9. 6.* 'tis thus said, *And the Government shall be upon his shoulders, and his Name shall be called wonderful Counsellor, &c.*

*Secondly*, Because 'tis wholly repugnant to the Light of Christ in our Consciences, that the weight of a Government that is Spiritual and Everlasting (the Laws whereof are written in the Heart) and wherein nothing but true Judgment and Justice hath been, is, and shall be executed for evermore, should rest upon any Man or Men, as a Governour or Governours over others; since there is no Man, nor Men but are subject through Temptation to Err, if they watch not; and therefore we may well say, much less on any such one man (though termed by some the great Apostle of Christ) whose Actions towards his Brethren have been found injurious to them undeservedly, and reproachful to the Truth: nor yet upon any such Assemblies, as the usual *General Meeting* (so termed though improperly) of the People called *Quakers* is, because the Meeters have usually consisted of Uncertain Numbers, of Uncertain Qualified Persons, that take upon them

them so to assemble, whilst others beholding the Ill Consequences of their Meeting, conscientiously forbear to joyn with them.

*Thirdly*, Because it is evident that the Disciples of Christ had their Eye so much on his outward and bodily appearance as that Christ their Lord and Master saw it meet to tell them in these words; *Joh. 16. 7. It is expedient for you, that I go away*; and when he so said, he did not then tell them (nor yet at any time before or after) I will commissionate some Man, or Assembly of Men in my Stead, that so you may have your Eye unto (and expect Written Orders from) him, or them to walk by, and to lead you into all Truth; but *John* gives them a Reason for his so saying (in these words; *Joh. 16. 7. ) For if I go not away, the Comforter will not come; but if I depart, I will send him unto you* (meaning the Spirit of Truth) *which* (as he promised) *should abide with them for ever, and should be in them*; which undoubtedly was in order to the Exaltation of his Government in the Heart, and that they might have their whole Dependency on the Spirit of Truth, which (as before is signified) Christ promised should abide with them forever. And so this may truly be termed that Everlasting, Unerring, Unchangable Governour, unto which the Subjects of Christ's Kingdom owe Obedience; And, *why so?* but because under it the Promise of Christ was, *That they should be guided into all Truth*, according as is plainly signified from these following words spoken by Christ himself; *Joh. 16. 13. I have yet many things to say unto you, but you cannot bear them now; Howbeit when the Spirit of Truth is come, he will guide you into all Truth; for he shall not speak of himself: But whatsoever he shall hear, that shall he speak.* Here is no room left for the Church of Christ to contend about Forms of Government, or who shall be Governours, under Christ's Government; for if the Spirit that is in us, and that is to remain with us forever, shall guide us into all Truth, then our Dependency ought to be thereon; that so thereby we may be led into all Truth, or else

else we cannot manifest our selves to be obedient Subjects unto Christ, under his Government, that he is exalting in the Hearts of the Sons and Daughters of Men. The consideration of these things leads us to give this Testimony; That there is no ground either from the Scriptures of Truth without us, or Light of Christ within us, to believe that any Christian Professour can in Truth affirm; *That there are Outward Prescriptions and Orders given forth by the Spirit of God, through any one or more Mortal Men in this our Day, which others ought to obey, and follow* (of which more anon in answer to R.B's Book of Government) *whether they see it their Duty or no; and if they do not, may therefore come under the Curse, and partake of the same Judgments from God, which happened to Corah, Dathan and Abiram, for their Rebellion against Moses; and though the sin of Corah, &c. hath frequently in our Publick Meetings for Worship, been spoken of and intended (as we have taken it) to be as a proper Citation to describe the state of such as on a Conscientious score cannot submit unto the outward Orders of one man, yet we testify, that such sort of insinuating and thretning language seems much more agreeable to the first Covenant than the second, under which we are; and when countenanced, or spoken by any, expecting such a submission, it then seems to savour of a spirit that speaketh of himself, and not what he hath heard from the great Lord and Master Jesus Christ: and so consequently from another spirit than that which Christ promised he would send, for Christ's own words signify, He shall not speak of himself.*

Moreover, tis evident that Corah and his Company rebelled against Moses, who was King in *Jesuran* and a Leader of Israel, and thorough whom the Lord gave forth his Law to the People; but we know that none can according to truth, at this Day, pretend that any other Governour is raised up amongst the Children of Light, to be like unto *Moses*, whom we ought to hear in all things, save Christ Jesus, who by his Spirit manifested in every Subject of his Kingdom, is thereby become their Lawgiver, and whilst they are obedient thereunto, they may in truth be reckoned to be of the

number of those, that are in Christ Jesus; because they may then truly be termed *such as walk not after the flesh, but the spirit, and to such* (according to the Apostles Doctrine) *there is no Condemnation.*

*Object. on.* This Discourse touching Government, may occasion some to raise this Objection; *We understand that many called Quakers, do hold Monthly and Quarterly-Meetings of Men, and also of Women, distinct from Men, about their Church Affairs; and that these Meetings are reputed to be Established (on certain dayes that ought not to be altered) by one man amongst them, that hath pretended, he was moved of God so to do; and that the same person bath by his Paper spread abroad in divers parts of the Nation signified, that none but loose spirits, and such as tend to looseness, pretend to set up a better way, or to alter them to another day, for fear of Corruption in Observing a Day; and that it is but from a corrupt spirit of darkness, which God will blast; and that some call these Meetings the Government of Christ set up amongst them, and establish't by the power of God, to take care of the Churches affairs; and that true Judgment and Justice, which are the fruits of Christ's Government, may be executed.*

To this we answer, we confesse there have been and yet may be, such Meetings; but if any think they have been, or are establish't by any one man, or that therein the *Government of Christ* is set up, any otherwise than as any Member or Members of the Church may be Witnesses thereof in their Own Hearts, we are sorry for such weakness.

However it gives us occasion to add this Testimony, That if we consult the Scriptures of Truth, and Light of Christ, we have no Ground to believe, that under the dispensation of the *second Covenant*, God hath, or ever will move by his Spirit in any Mortal Man or Men, to take upon him or them, so to appoint certain dayes, for others to meet upon, to manage the outward Affairs of a Christian Society, as that if  
any



any of that Society assent not thereto, or endeavour to alter them to another day, then such may be Justly censured as men of loose Spirits, or led by a corrupt Spirit of Darkness; for every Member of such a Society, ought first to be fully perswaded in their own minds, in all things relating to Faith or Discipline; and not to be Judging one another about any thing wherein they may differ, when the matter it self springs from a Conscientious Scruple, and not Obstinacy contrary to Knowledge; for from the Holy Scriptures we learn, that *that which is not of faith is sin*; and that *there was the Day of Ignorance accompanied some, at which the Lord Winked*. And yet (to our Greif) we may say, that such a *Day of gloominess and thick darkness*, hath overtaken some amongst the People called *Quakers*, who appear zealous for some Outward Forms of Discipline, which they (as we take it) foolishly imagin are establish'd as by a *Decree from Heaven*, that they seem to make void the Law of Charity and humane Society; and as if their Religion were most Effectually demonstrated, by appearing in such a kind of Spirit, that Christ reproved in his Disciples, when they asked him on this wise, *Wilt thou that we Command Fire to come down from Heaven and consume them*, meaning the Samaritans, that did not receive Christ, because his Face was, as though he would go to *Jerusalem*.

To return again, we farther say, That whoever hath given Occasion for such an *Objection* to be raised, as aforesaid, 'tis to be doubted it sprang from one that aspires to give Rules to others, whilst he will not be subject to the same himself; for if it were not so, its very probable we might have escaped the severe judgment of being guilty of *Corah's* sin, and that only because we have endeavoured to convince some, that that \* one Person intended in the *Objection*, hath acted contrary to the outward Rules and Orders that he himself hath prescribed for others to walk by.

\* Namely, G. F.

See the fourth and fifth Parts of the Christian-Quaker.

As to the word *Establisht*, we further add, That the word (as used in the *Objection*) is disowned by us; for though the Children of God may be Instruments in the hand of the Lord, to establish one another in the Faith of God's Elect, yet 'tis not in their power, or of any one of them, positively and without exception, to establish what ought to be believed and practiced, whether it respect Doctrine, or Discipline: and if any one or more have attempted so to do, it may justly be said of such, that he or they have endeavoured to invade Christ's Prerogative.

Besides, we observe, That the *Objection* is made with respect to one man, which to us seems as if in the *Objectors* sense, that one man amongst the People called *Quakers*, had Power given him of God to establish an Outward Form, wherein all God's People ought to walk (or else severely to be censured for Rebellion) whether they see it their *Christian* Duty or not: but this we deny, as that which may justly be termed an Abomination, either so to endeavour, or so to submit. Secondly, If we enquire, *what is establisht?* we know, if any Answer be given to what by the Question we intend, it will be on this wise, *Certain Meetings to be held by the People called Quakers, or at least some of them, on certain prefixt dayes.* But if we ask, *Who are the Meeters, that are to make up the establisht Meetings?* none can give such a certain Description, as, that the Meeters may be certainly known; and therefore the use of the word *Establisht*, applicable to outward Societies of People, so uncertain to be known, or outwardly describable, seems to us vain and ridiculous.

By this discourse the Reader may gather, that we are remote from owning those Meetings (mentioned in the last *Objection*, to be *establisht*) as a part of Christ's Government, and as to their having any share as a *Church in Church Government*, 'twill be time enough for us to answer when any shall pretend, that they have manifested, *that those uncertain qualified Persons, usually Assembled in such Meetings, were then Members*

bers of the Church of Christ, and that as Members thereof, they had right to stile themselves, Church-Governours. However, we think it needful to signify, That the chief Ends (as we understood) wherefore the said Meetings were assented to by many Friends, were to relieve the Poor, and to perform other necessary Services relating to the Truth, and Friends concerned therein, in which we thought our selves (and doubtless all the Faithful with us) Servants one unto another; for that did not so much as enter into our Hearts: But when we perceived that some Upstarts (that to us seemed to love Preheminence, as *Diotrephes* did) lookt upon themselves, as Somebody, from their appearing (and being encouraged to appear) Members in such Meetings, and to lay a stress on the prefixt Dayes for Meeting; affirming, that they were *Established by the Power of God*, that Friends whowere *Heirs of the Power*, might come and take their Possessions therein; (a sort of Language not well understood by such as are Indued with Wisdom from above) then many Friends began to startle thereat, fearing that some (through Weakness and Blind Zeal) would Idolize the same, and run into an indispensable Form, and endeavour to bite and devour one another about Outward Things; and so at length some Friends in Truth, moved to alter the Days of Meeting in some places, but others not assenting thereto, Contention arose, and a Fire hath been kindled about Church-Government, at so high a rate, as that Publick Meeting Places, for the Worship of God, have sometimes become meer Stages of Contention; and other times the *keeping on of Hats in Prayer* by some, whilest others have been uncovered, hath become-as an Ensign of divisions; the knowledge whereof being no longer to be hid, hath more vigorously occasioned the bringing forth of our *Treatise*, Intituled *the Christian-Quaker, distinguished from the Apostate and Innovator, in five Parts* (whereof this *Treatise* touching Government, is one) that so all may now know, that

Darkness is not so overshadowed, but that the Lord hath preserved a Remnant amongst the People called *Quakers*, that cannot bow their Knee to any Image or Image-Maker; nor yet to acknowledge, that Salvation is attainable through Faith in any other Name, than the Name of Jesus, who is given of the Father to be Salvation to the Ends of the Earth.

I now come to give the Reader a perticular Account of some Assertions and Scripture Quotations, relating to *Government*, amongst one part of the People called *Quakers*, published in Print by *Robert Barclay*, together with Answers thereto, contained in a *Manuscript* given forth by my self, who was concerned in my Conscience so to do, for the sakes of such, as being weak, are apt to be precipitated into a Zealous Observation of other mens Lines made ready to their hands, when not led thereinto by a Measure of Gods Gift and Grace in themselves; and so may justly be termed like unto those, who render for *Doctrine the Traditions of Men*.

The aforesaid Assertions, Quotations, and particular Answers thereto (some Years past, sent to *Steven Crisp* and another publick Person, as well as the Author of the said Book) doth follow, as proper in relation to this *Treatise*, touching *Government*; and if the Reader shall find any thing therein, which hath been herein already treated upon, or in the first part of the *Christian-Quaker, distinguish'd from the Apostate and Innovator*, I hope he will not be offended thereat, since the ensuing Lines were written on a Particular Occasion, though of a General Concern, relating to the People called *Quakers*; and that also before it was designed, that the said first part should be prepared, much less committed to the Press: However, that which may well plead my Excuse for the Readers Expence of Time on such an Occasion, is this, There is very little Discourse of which hath been mentioned before, and that which is, is very material to be observed, as a proper Looking-Glass in some respect, to distinguish the true *Christian* (termed in Derision, *Quaker*) from the *Apostate and Innovator*.



# The Innovations

A N D

*Scripture-Misapplications of R. B. Detected.*

B E I N G

Part of some Observations on his small Treatise, Intituled *The ANARCHY of the RANTERS, &c.* Wherein he saith, *The Antient Apostolick Order of the Church of Christ is Re-established amongst them*, meaning the People of the Lord, called in Derision, *Quakers*.

This small Treatise being weighed in the equal Ballance, this ensuing Discourse is become a two-fold Defence for those of the People of God, called *Quakers*, who have retained their First Love, and Integrity for the Truth, and Right Understanding of the only Fundamental Principle thereof, *viz. the Light*: Wherein they are vindicated from the Aspersions of those who may accuse them of despising of *Christ's Government*, and indulging that Liberty, which Truth condemns, on the one hand; and from such who may calumniate them for endeavouring to establish the outward Orders, and Prescriptions of Men (under the Notion of the Orders of the *Church of Christ*) to become a Bond on others to obey, though they see it not their Duty, on the other hand.

Shewing that the Place where *Christ's Government* hath been, is and ought to be exalted, is in the Heart, and that 'tis not in the Power (and so cannot be the Duty) of man, to establish that Government which is already on *Christ's Shoulders*.

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Given forth in the Year 1676. By WILLIAM ROGERS.

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1 Cor. 3. 11. 21. For other Foundation can no man lay; than that which is already laid. -- Let no man Rejoyce in Mens

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## To the READER.

**T**HE afore-mentioned Treatise of R. B. is the first, that, to my Remembrance or Knowledge, is under the Name of one called a Quaker, extant in Print, whereby the Adversaries to that Antient Truth, whereof they have been Witnesses, may have Cause to be Jealous.

First, That that People, who have been so great Contenders against that Spirit, which would have enforced Outward Forms, and Orders of Men, relating to Conscience, though under the Notion of Assemblies, calling themselves the Church of Christ, should now be more exercised to encourage their Brethren to follow the Orders, Traditions, Examples or Commandments of any, relating to Matters of Conscience, and the Things of God (though under the most plausible Pretences whatsoever) than that never-erring and infallible Guide, which hath been so often exalted amongst them, viz. Christ's Light in the Conscience.

Secondly, That though the People called Quakers, have pleaded much for the Exercise of their Consciences, and for the Liberty thereof, which one Eminent amongst them hath described to be a meer Liberty of the Mind, in be-  
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lieving or dis-believing, &c. Yet there is amongst them, who hath endeavoured to insinuate a Belief, that the Church in matters of Conscience may not only give positive Sentences, which may be Obligatory upon Believers; but also, that the Pretences of any refusing to submit on account they see it not, will not excuse them from being really guilty of disobeying God; and yet doth not manifest by any outward Description, Where, or What Assembly, is the Church of Christ.

Now, though I cannot vindicate the Author of the said Treatise, from giving occasion of these and such like Jealousies, yet I know there are many of those People yet in being, whose Integrity to God is so great, whose Steadfastness in the Unchangable Truth is so sure, and whose Understandings, in the pure Principle thereof are so clear, that they give not occasion for such Jealousies, but have a Testimony in their Hearts against all such that do; knowing this, that whosoever builds on any other Foundation, than that which hath been already laid, viz. Christ the Lord (to whom all Power is given to Rule and Reign, and who alone is Lord over the Conscience and the only Law-giver) shall be confounded, and brought to nought.

W. R.

*The matters occasionally discours'd in this ensuing Treatise, are in some measure described in what follows.*

*First,* **I** Affirm, that though there hath been, and ought to be a Government in the Church of Christ, unto which every Member of the said Church ought to be subject, yet it doth not appear, that the Outward Form thereof, and all Matters cognizable thereby, are so exactly described in the Scriptures or else where, as that the Members thereof by any such outward Description (as a sufficient meanes) may so exactly be exercised therein, as to find acceptance with the Lord of Life : That at this day nothing can be truly called the Exact and perfect Order of this Government but the Power of God (and so hath it often been testify'd by the People of the Lord called *Quakers*) which *power is of Ability to establish Man, but Man not of Ability to establish it*; and that the Power brings forth its own Form in every Member, according to the measure of God's Grace inwardly given, received and obeyed; and yet I am abundantly satisfied, that Set and Appointed Meetings on certain Prefixt Days, being with the joynt concurrence of those Members assembling, and from time to time to be assembled, *to take care of the Poor, and discharge other charitable Duties; to inspect Marriages, that none come together disorderly; and to take care that Truth may not be Scandalized through the Backslidings of such, who have been in fellowship with the Children of Light,* are not inconsistent with that Form that the Power of God may lead into. For I am a Witness, for many years past, even to this day, that such Meetings have been servicable to answer those Righteous Ends. But if the Members of any such Meetings, shall by their Practices therein, not only assume (as some there are, who to my Knowledge have too manifestly so done) but continue to assume *another place* in the Body, than that wherein God hath placed them, or shall endeavour, so to

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establish



establish Outward Indispensible Rules and Orders therein relating to Conscience, as that such of the Brethren, who submit not thereunto, shall be accounted not of the Body, though they see it not their Duty; it may be Just with the Lord (as a token of his Indignation and Displeasure) to withdraw his refreshing Presence from such Assemblies, and then their Meetings may become as useless, as a Body without a Spirit, is But yet;

*Robert Barclay* undertakes to describe the Order of the Government and how far it extends; and also testifies, *the Antient Apostolick Order of the Church of Christ is Re-established amongst the People of the Lord called Quakers.* Notwithstanding which his saying, I Affirm, they are in the Practice of many things, with respect to Church-discipline, wherein the Scriptures, treating of those things, given forth by Christ and his Apostles, are silent; and are not found in the Practice of some other things, which were either practised, exhorted to, or commanded by the Apostle.

*Secondly*, I Affirm, that as Christ's Kingdom is not of this World; so the Members of Christ's Church have not Power in Cases of Difference, arising amongst themselves, touching outward things, to assume Jurisdiction over the Properties, and Worldly Concerns each of other, when not chosen for that Service by the Consent of the Members Differing; and yet I do say, 'tis the duty of fellow-members, that are at variance, to refer by mutual choice their Cause unto other Brethren. But Yet;

R. B. saith, *As a People gathered together by the Lord, unto the same Faith, &c. that we have Power and Authority to decide and remove these things.*

*Thirdly*, I Affirm, That nothing can become a Right and Christian Bond upon Believers, to be Exercised in any practical duty, relating to the things of God, and Matters of

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of Conscience; until convinced by the Witness of God in their Consciences of the service thereof.

*Fourthly*, That the Belief of Certain Principles and Doctrines, (though believed through the force of Truth on the understanding) and Practices depending thereon, are not the very *Bond* by which the People of the Lord, called *Quakers*, are become centered into the Fellowship of Christ's Body, nor yet the *Cause* that gather'd them; but the *Spirit* is the *Bond*, and in the best sense such Principles, &c. are but the *Fruit* of the *Bond*, and the *Cause* that gathered them was *Gods Love*.

That the Sentence and Judgment of any man or men whatsoever, relating to Matters of Conscience, ought not at this day to be given forth, but by way of Recommendation to every mans conscience in the Sight of God; and that when the Conscience is sensible, that Gods Witness therein doth Answer thereto, then the Conscience is *bound*, and not before. But Yet;

R. B. tells us, *That Principles and Doctrines believed, thorough the Force of Truth on the Understanding, and Practices necessarily depending thereon, are the Terms that have drawn us together, and the very Bond by which we became centered into one Body and Fellowship, or are linked to the Body, and the Cause that gathered us*; as in his Treatise, Page 48; 49, may appear. And whether in R. B's. Sense the Centure of a part of Christ's Body, ought not to become a Bond on all the Members, and that in Cases of Conscience too. I refer the Reader to peruse his sixth Section.

*Fifthly*, I Affirm, That the Qualification of a Member of Christ's Body, is Sanctification through the Spirit, that where any number of such are assembled together in Christ's name, though but of the lesser Rank in the Body, there is the Church of Christ; that before such an Assembly, Cases of Differences

Differences may be brought, which may be besides the Gift or Capacity of such to determin and Judge; and therefore infallible Judgment (which is unalterably seated in the Spirit) in some cases may be wanting to appear through any one Member in such Assemblies, as properly may be called the Church of Christ. But yet; R. B. saith in his *Treatise*, Page 68. *That there never will, nor can be wanting in Case of Controversy, the Spirit of God to give Judgment thorow some or other in the Church of Christ, so long as any Assembly can properly, or in any tollerable supposition be so termed.*

*Sixthly.* Since 'tis commonly reputed, that none but *Papists* pretend Tradition to Justify their Actions, wherein the Scripture is silent, and that we have no President in the Scriptures, that the Apostles and Elders, under the Notion of the Church of Christ, did take upon them to determin Controversies, arising amongst the Apostles and Elders in the Church of Christ, touching Cases of Conscience, without the assent of the Differing Parties, who (especially if Equals, and once at Unity, and their Cases Matters of Conscience, arising from occasional differing Sense, and Judgment) have by the Law of Divine Nature *Equal Right to nominate a part of those who shall have the hearing of such Cases*: Therefore I affirm, if any shall without the assent of such Partyes differing, take upon them to be a *bond*, that the differing Partyes must submit such their Case to their decisive sentence, and accordingly submit, and be subject, though they are not clear in Conscience so to do; such do Justly subject themselves to the censure of being Imposers and Usurpers.

*Seventhly,* That submission to the positive sentences of others touching matters of conscience (though supposing themselves the Church of Christ) before the conscience is convinc'd by God's Witness therein, is an abuse to the Profession of Truth, an antient mark of Apostacy, and an infallible token  
that

that such who so submit have no inward sense, that they are led thereunto by the Spirit of the Lord ; but notwithstanding these two last particulars are evidently true, yet whosoever reads what R. B. hath asserted, in Page 68. may find, that according to his Lines, and Assertions, this short ensuing sentence may be collected, without the least abuse of his words, viz.

*That any ones not submitting to the positive Judgment touching Controversy given by any Assembly, or at least by some or other of them which may in any tollerable supposition be termed the Church of Christ, is disobedience to God, though the persons refusing, pretend they refuse on the account, they see it not.*

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## The Innovations and Scripture-Misapplications of R. B. Detected.

**I** Shall begin with the Title Page, wherein R. B. thus saith, *So is also the Antient Apostolick Order of the Church of Christ Re-established, and settled on its right Basis and Foundation.*

To which I thus say : This kind of Language with respect to divers Practices in Discipline amongst the People called *Quakers*, or any outward Form and Order, which is, or hath been by any called the *Order of the Gospel*, I do not understand to be rightly applicable to those amongst the said People, who have retained their first Love to, and Savour of the Truth, and right Understanding of the Principle thereof; not that I would hereby be understood, that its not necessary to be in the Exercise of Outward Order, with respect to that Gospel-discipline, which becomes the Church of Christ; but that which I understand not to be rightly applicable unto them, is manifested in what follows.

Though,



Though the principle of Truth in these latter dayes liath, and may further lead into the Practice of Outward Order in Discipline, with relation to the Church of Christ; yet I affirm, that part of that Outward Order in Discipline, wherein divers of the People of the Lord called *Quakers* have been acted, is such, as that there is not the least Footsteps thereof to be found in the Scriptures, as exhorted to, or as practised by the *Apostles*. I could give many Instances hereof, but one shall suffice, viz. *The Form of Proceedings in Marriages*, wherein the Scriptures are wholly silent, as to the Primitive Christians; and tho the *Papists* pretend to Tradition, yet the People of the Lord called *Quakers*, do not. Besides, 'tis evident by the Scriptures of Truth, that the *Apostles* were found in the Practice of that, which the People called *Quakers*, do not only out of Conscience to God forbear, but have had many Contests with others touching the same, as esteeming it (though permitted for a season, by reason of the Weakness of the People) amongst the number of those Outward Ordinances, out of which the Lord hath at this day gathered his People; witness *Water-Baptism*.

The word [Order] with respect to Outward Government, Establish't by the Church of Christ over it-self, I remember not in the Scriptures of Truth; yet much of late is spoken of the *Order of the Gospel*, and of *establishing* the same, and that with respect to Outward Prescriptions and Orders practised, or endeavoured to be introduced amongst the People of the Lord, called *Quakers*, and in particular, R. B. Page 40, speaks of the *Truth and Faith we have been, and are in the Lords Hands building up*.

To which I say, The Consideration that Christ is the Truth, and the great Power of God; and that an *Establishing in the Faith*, cannot Properly be termed *A building up of Faith*, gives me occasion to treat a little touching the words, *establish* and *build up*.

We know from the testimony of truth in our selves, as well as from the Scriptures of Truth without us, that we may be Instruments in the hands of the Lord, to build up one another in the most Holy Faith, in Christ the Truth, the Power of God: but 'tis neither agreeable to the Testimony of Truth in us, nor yet the Scriptures of Truth without us, for any to account themselves of Ability to *establisb* God's Power: for its that by which the World was made. Now the *Order of the Gospel* is the *Power of God*, and nothing else (according to the declared sence of our ancient Friends) can properly be called the *Order of the Gospel*, but the *Power of God*: for though some outward Form or appearance may be according to the *Order of the Gospel*; yet it can no more properly be called the very *Order of the Gospel*, than the Fruit of a Tree, can be called the Tree it self; and therefore those who pretend to *establisb the Order of the Gospel*, may as well pretend to *establisb the Power of God it self*. 'Tis true, *this Power is of Ability to establisb Man in the Faith of God's Elect*; but *Man is not of Ability to establisb it*: those who understand the Nature and Tenours of the two Covenants, may easily discern the Truth hereof.

Under the *First Covenant*, which was outward, the mind of God was manifested to the People from the Priests Lips, *which were to preserve Knowledge*; and this Covenant did consist in divers Outward Ordinances, &c. *establisht and impos'd upon the People, until the Time of Reformation*. Under the *Second Covenant* (being the New Covenant or Gospel dispensation) the Mind and Will of God is manifested in his People through the Revelation of his Spirit: according to that of Paul, Rom. 1. 19. *That which may be known of God, is manifested in them*; Christ also said, John 14. 26. *The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things*. The Law under this covenant is written in the heart, Heb. 8. 10, 11. *I will write my Law in their Hearts, & they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall*

*shall know me, &c.* Here's not the least ground of encouragement for any man under the New Covenant ( which was not to be like unto the Old ) to pretend, that Gods Spirit doth or will lead any, to establish *Outward Orders*, relating to *matters of Conscience*, as the *Order of the Gospel* : for if that which is to be known of God is manifested *in us*, then ( though it may be needfull to stir up, according as the Lord shall move in his servants the pure Mind in us, that so we may be in the Exercise of what God requires ( through the manifestation of himself in us ) there is no need to establish any thing *without us*, to shew it. If the Spirit of Truth is to lead into all truth ; those who would be leading us in another way, will prove little better then Thieves and Robbers, which Climb up another way to enter in, than by the door. If the Law be written in the heart, and that *no Obedience finds Acceptance with the Lord, but Obedience to his Law, from an inward Impulse and Drawing of his Spirit thereunto* in our selves ; there's no need of establishing Outward Indispensible Rules, which may relate to the Conscience, to walk by ; for were it possible so to do, and any should yield Obedience on no better ground, then because'tis so establish't by such a Man, or Assembly of Men ; this sort of Obedience would find no more acceptance with the Lord, than the offering of Swines flesh ( or the Halt and Blind for a Sacrifice ) under the First Covenant did. For though many may be so Weak, as not to know the difference between the two Covenants in some respects ; yet there are Few of the Lord's People called *Quakers*, but have this undoubted Truth sealed in their hearts, *That none of their Outward Practices, under the Exercise of Christ's Government, find's acceptance with the Lord, but as they have an Evidence in their Consciences, that therein they Answer the measure of Truth in themselves.*

Paul writing to the *Colossians*, thus saith, *As ye have received Christ Jesus the Lord, so walk in him ; Rooted and built up in him, stablished in the Faith*, Col. 2.6,7. And then the very next  
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verse faith, *Beware lest any man spoyle you, through the Traditions of men, according to the Rudiments of the World, and not after Christ.* If the following outward Decrees, Precepts Sentences, Decisive Judgment, or Traditions of any sort of the Church, had been in *Pauls' Eye*, a real and certain Indication, of being *Establish't in the Faith*, or *rooted in Christ*, or that 'twas the Practice of the Church to be *Establishing Outward Indispensible Orders*, relating to the Consciences of Believers, I leave it to the Judicious Reader to favour, whether *Paul*, would have so immediately, and as it were in one breath, caution'd them *to beware, of being spoyled through the Traditions of Men*, &c. without a further Caution to take heed, lest they should account the Commands, Sentences, Decrees, or Traditions of the Church such. These things considered, and compared with the Measure of Light in our selves, I am satisfied 'tis not agreeable to Truth, for any Man or Assembly of Men, to attempt an Outward Indispensible Establishment of *Outward Orders, Rules, and Decrees, relating to Matters of Consciences under the New Covenant; as the Orders, Rules, and Decrees of the Church of Christ.*

Moreover, if Christ did stand in need of Assistance to *Establish his Government*, how is it possible that Man, whose dayes are but as a span long, should be capable to *Establish that Government*, of whose increase there shall be no end; but so it is, that he doth not stand in need thereof; *For the Son that is given, shall Order his Government, and Establish it with Judgment and with Justice even from henceforth and forever*: read Isa. 9. 6, 7. Besides, if we do but consider, where and after what manner the second appearance of Christ hath been, and yet is to be expected and waited for; those who know the Truth as preach't, received, and believed amongst the People of the Lord called *Quakers* in the Beginning, do know, *That his Second Appearance hath been, and yet is to be expected, and waited for in the hearts of the Sons and Daughters of Men*, and the manner of his appearance hath been and is by his Spirit in us.



this hath often been testified, and that in opposition to those, who have been looking for his Second Coming in some Outward Bodily Appearance, to reign as Lord and King.

I now appeal to Gods Witness in all Consciences, Whether the *Outward Establishment of Outward Government*, under the notion of Christ's Government, doth not seem to square more with the Principles of such, who look for his Second Coming in some Outward Bodily Appearance, than with the Principles of those, who conclude his Second Coming to be by his Spiritual Appearance in the heart? and whether it be not inconsistent with Right Reason and Truth, to conclude, that Christ Jesus the Lord, will *Establish his Government* otherwise than by his Spirit, and in the heart, where his Appearance hath been, and is to be expected and waited for?

And since it is undoubtedly so, that *of the increase of Christ's Government there shall be no End*: I cannot understand to what End any Man should concern himself to consider, *how far it may extend*; yet R.B. hath so done: Witness his 37 Page, where he thus saith, *It is next to be considered, in what Cases, and how far it may extend*. To which I Cannot but thus reply.

Those who are not Pufft up with Spiritual Pride, or Zeal without Knowledge, may easily discern from such kind of language, a Spirit that would Limit the Holy One of Israel, by putting Bounds unto that Government *of whose increase there shall be no end*; and though I speak of *Man's inability to Establish Christ's Government*; yet I would not be understood, as one accusing the aforesaid Author or any else, to assert Man's Ability so to do. For I know not any Men that will pretend themselves in that Case, other than Instruments in God's Hands. But yet this is to be Observed, that since there is no Ground to believe, that God ever will make use of Man, under the New Covenant to *Establish* outward indispensable Orders, Rules or Decrees, to be as a measuring-line, whereby those who are under Christ's Government shall be known; therefore 'tis reasonable to conclude, *That the en-*  
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*deavours of such who may exercise themselves therein may proceed from no better Power than that Ability which is of Man.*

And notwithstanding he hath considered how far it extends, yet I find not that he hath made any mention of the Business, or at least a part of the business of one considerable Meeting, which is a part of that Government, or Order which he pretends to discribe; and that is, a Meeting held every *second day of the week*, wherein writings treating of Divine Matters, and which are intended by the authors for publick view, are first viewed in Order to an approbation or the contrary; \* at which meeting his Treatise was past, which gives occasion to treat a little of that Meeting, since those of that Meeting are as well concerned in the said Treatises, as he that writ it.

*\* Witness the Paper at the latter end of this third part, signed by Charles Marshal and thirty six more.*

The Scriptures of Truth, as far as I Remember, are wholly silent as to any such Service acted in any Meetings amongst the primitive *Christians*; and therefore I do not understand that there can be any real Ground or tolerable pretence, that *this is a part of the antient Apostolick Order of the Church of Christ*. We find the Apostle, *Acts 3.* directed, *to chuse seven men full of the Holy Ghost, to take Care, that the Widdows should not be neglected in the dayly Ministraton.* If the Holy Ghost in the Apostles days, directed to chuse a certain, select, well qualified Number of men; for such a Service (as doubtless it did) its against right reason to suppose, that the Apostles would in their day, have left the consideration of such weighty matters, as Treatises of things relating to the Kingdom of God, and the salvation of mankind, to the Approbation of an *uncertain unselected Assembly*; for such I call that Meeting, wherein many of the Writings of the People of the Lord called *Quakers*, (intended for publick View) are approved, or disapproved: for that no *Certain Select Number of Persons* are chosen for that service; but any Persons who have Publick Testimonies for the Truth, though but by way of Exhortation; and are owned as Friends of Truth, and come where that

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Meeting is appointed; are the Persons by whom such Writings (whether given forth by a *Paul* a Father, or a *Timothy* a Son) as are for publick service, are approved, or disapproved. I now appeal to the impartial understanding Reader, whether according to this form of Government, one that is in the place of *Paul* a Father (who according to the aforesaid Author, hath right to rule over and command) may not have the testimony which he hath through the motion of Gods Spirit to publish unto the World for God, be *over-ruled* by *Timothy* a Son (when, according to the aforesaid Author, he ought to be ruled by *Paul* the Father) nay, perhaps by one that is of much lesser rank in the Body; if so be he hath a word of Exhortation on the behalf of Gods Truth, & is usually exercised therein in publick? But suppose no such Obstruction hath or may appear, yet I query, *Whether it looks like a part of Christ's Government, for Timothy the Son, to be admitted as a Judge over the Writings of Paul, who as a Father begot him unto the Truth?*

*Paul*, 1 Cor. 12. Treats of the diversities of Gifts by one and the same Spirit, mentioning several of them, *viz. The Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healing, Working of Miracles, Prophecy, Discerning of Spirits, divers kinds of Tongues, Interpretation of Tongues*; and then at length saith, *God hath set some in the Church. First, Apostles; secondarily, Prophets; thirdly, teachers; and after that, Miracles, &c. and then saith, are all Prophets, are all Apostles, are all Teachers, &c.* And again, Rom 14. 6, 7, 8. He thus saith, *having then gifts differing, according to the Grace that's given to us, whether Prophecy, let us Prophecy, according to the Proportion of Faith; or ministry, let us wait on our Ministry; or he that teacheth, on teaching; or he that exhorteth, on Exhortation.*

From all which 'tis evident, that God hath given diversities of Gifts; and that those Members, who may be *skilful* through the Grace of God to Exercise *one Gift*, may be *unskillful*

*skilfull to exercise another : and so every own ought to wait on their own Gift, that therein they may be exercised; and that also not beyond, but according to the Proportion of Faith : for doubtless the Apostle was sensible, there was a proneness in some, to run beyond their Gift ; and therefore he saith, according to the Proportion of Faith.*

Now should any number of Persons, amongst whom there should be only such, whose Gifts are either to Prophecy, Teach, or Exhort ; but not to discern Spirits, sit together, and take upon them to consider, *whether that which is given forth for publick Service by any Brother, seriously declaring that God moved thereunto, ought to come to publick View, and be found hindring the coming forth of the same; when nothing unsound appears; they would therein make a Breach on that Christian-Liberty which ought to be preserved inviolable in the Church of God : Nay, if peradventure there should be some amongst them, whose Gifts are to discern Spirits, and so accordingly gives their approbation, or disapprobation ; it becomes not others, not gifted therein, to concern themselves ; because their Duty is ( if Paul's Counsel be good ) to wait on their own Gift ; and though such may declare, they have Unity therewith in the Life ; Yet that may be only the Fruit of their Lips, or of a hasty Spirit, that may have Zeal without Knowledge, when the Matter wherewith they declare themselves at Unity, is without the Compass of their Gift, Knowledge, or Capacity to Judge of. But yet, I would not be understood, that it is unnecessary for the Members of the Church of Christ to take care, that nothing Scandalous to the Truth come forth in Publick, under the name of any who make profession thereof : and were it so, that I had ought upon me on Truths behalf, to bring to publick View, I should be glad of the Opportunity to lay it before such Brethren, with whom the Word of Wisdom, Knowledge, and Discerning of Spirits dwelt : yet am perswaded the Lord would preserve me from suffering the Counsel of any to lead me, contrary to what I believed.*



believed the Lord moved; unless through the Word of Wisdom and Knowledge they could convince me of Errour, and so come to see it my place to forbear. And this I account agreeable to the Truth, which prefers Obedience to our own Measures of Grace, before Obedience to the Measures of others; and to wait on our own Gifts, and not the Gifts of others; even as I account it contrary to Truth, and as a Branch springing from that Spirit which would limit the Holy One of Israel, to subject the Approbation of Coming, or not Coming of all Writings whatsoever given forth on a Religious Account to publick View, unto the Judgment of any, unless such as are perfectly skilful in all Spiritual Gifts, Mysteries, and Knowledge, relating to the Matters appertaining to Gods Kingdom, and the Salvation of Mankind. Had this *uncertain unselected Assembly* spoken of, been such, at the time when R. B's small Treatise was approved, doubtless it would never have past; as that whereby Truth would be promoted, through a Belief of all the Matters which therein he asserts for Truth.

Moreover, when I consider that all Miscarriages in Writings approved at that Assembly doth not only become the error of a perticular person, but of that Assembly also; & not only so, but peradventure may be reflected (though unworthily) on the whole Body of the People called *Quakers*, on a common Presumption, that having past the Test of that Meeting, the whole Church approves thereof; I am even ready to query, *Whether it were not better to let every Man stand, or fall to his own Master in this respect, unless some better Expedient might be found, than such an one, as hath admitted of such Erroneous Assertions as (to the dishonour of Truth) are contained in R. B's Treatise; And if any one should object and say, What, wouldst not thou submit to the Sentence of such Apostles, with whom the Word of Wisdom, and Knowledge dwelt? Yes verily, I should; and ought so to do, if my Faith were such, as certainly to believe, they are such Apostles to me, but not before; read 2 Cor. 10. 13, 14, 15, 16.*

From all which I do according to Truth thus conclude, *That it is groundlessly asserted by R. B. (in the Sense I take his Lines to import) viz. with respect to Outward Orders) that the ancient Apostolick Order of the Church of Christ, is Re-established amongst the People of God called Quakers: Yet I do testify, that the Government of Christ ought to be exercised in, and over his Church; and that though the Order of this Government is not so described, as that by any Outward Rule, or Written Prescription (as a sufficient Means) Man may exactly walk therein; Yet I am perswaded, that there are many of Gods People amongst those who in Derision are called Quakers, that have been so Obedient unto that Grace, which hath been given them according to the Gift of Christ, as that it may be truly said of them, That they are Established in the Faith of Gods Elect, and that they are in Subjection, according to their Measures, to the Government of Christ, which by the Authority of his own Power, and Spirit, he hath Establish'd in their Inward Parts; so that through that Obedience which is of Faith (other Obedience availing not) they are exercising themselves according to the Leadings of Christ's Light, and in Subjection unto the Laws appertaining unto his Government, which are not written in Tables of Stone, but in the Heart, according to the Tenour of the New-Covenant, Heb. 8. 9, 10, 11. And that those who are Invested with Power from on high, may be Instruments in Gods Hand, according to the Dispensation thereof given them of God, to stir up the Pure Mind in others, sometimes by way of Admonition, Exhortation and sound Doctrine, and sometimes, by Charge or Command, according as the Spirit of the Lord moves, and operates; and yet every one of these Operations, according to the Dispensation of God, is only to stir up the pure Mind, that so through a sensible Closing with the Light of the Knowledge of the Glory of God, shining in the Heart, God's Witness in the Conscience may be raised in Dominion; for that 'tis according to Truth to affirm, that the Admonition,*

Doctrine, and Exhortation, Charge, or Command of any whatsoever, cannot be rightly received, and imbraced, otherwise than according to the Leadings of Christs Light, that so it may appear, *that the Excellency of that Power is of God, and not of Men*: read 2 Cor. 4. 5, 6, 7, 8.

That the Holy Scriptures give not the least Testimony, that the Apostles, nor any Persons under the Notion of the Church of Christ, endeavoured to *Establish* any Outward Orders, and then term them the Order of the Gospel, the Power of God: much less so to *Establish* any Outward Order, or Form of Discipline in the Church, as that not only a *Deviation therefrom*, but a *not Imbracing* those *Outward Forms, or Orders*, by such Believers, who were never in the Practice thereof, should be a Token, that they were departed from the Faith: but their Labours were, to *Establish* the Churches in the Faith, and in the Power (rather than to build up Forms, or Orders) having them so *Establish'd*, to be in the Practice of that Form, which the Power either had, or should lead them into: and therefore the Apostle might well say, *Be ye not unwise, but understand what the Will of the Lord is*, (he doth not say what the Will of the Church is, but what the Will of the Lord is) *submitting your selves one to another in the Fear of God*. According to which Submission, I appeal to Gods Witnes, *Whether it may not become as well the Duty of the Brethren to submit to one or two, as one or two to submit to the Brethren?* and *whether these kinds of Submission have not been practised amongst the People of the Lord called Quakers, in these latter Days?* And though I say, as aforesaid [*not the Church; but what the Will of the Lord is*] yet hereby I would not be understood to render Christ and his Church divided: but rather to shew, that his Will, who cannot Err, is a surer Foundation to Build upon, than the Wills of those, who if they depart from Christ their Rock, may Err. R. B. in his sixth Section, treating how far this Government extends, Page 39. thus saith, "*This Order reach-*  
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*“eth the composing differences as to outward things. And further saith, “We do boldly aver, as a People gathered together by the Lord unto the same Faith, &c. that we have Power, and Authority to decide and remove these things amongst our selves.*

On which I thus observe, If Differences happen between two Brethren, and not through the least intention to wrong each other, then the Power of Truth in themselves will constrain such to choose Faithful Brethren, skil'd in the Matters wherein they differ, to decide the same, and accordingly to submit, and all this of a willing and ready Mind, *through the Power of Truth in themselves, and not through constraint of others:* and so in this case, here's no need for any to come to their Brethren, and say, *We do Boldly aver, we have Power and Authority to decide, &c.*

But suppose this ensuing case should happen, *viz, That two Brethren are at variance, touching their Properties and Outward Concerns, relating to Meum and Tuum (as R.B's. terms are) and one of them is so departed from Truth in himself, as that he will not of a ready Mind submit his Cause to the hearing of Persons to be chosen by themselves indifferently: but being Contentious, will either go to Law, or else so abound in his own sense as nothing shall serve, but to be Judge in his own cause.* If we now enquire, what Christ the Truth doth in general direct, and wherein this Case may be comprehended, which is so great an offence to the other Brother (whom Truth constrains to submit his Cause to the Hearing and Judgment of Persons indifferently chosen, and that of a willing and ready mind) we shall find, he thus saith, *Mat. 18. 15, 16, 17. If thy brother shall Trespasse against thee, go tell him his fault between thee and him alone; but if he will not hear thee, then take with thee one or two more; if he shall neglect to hear them, tell it unto the Church; if he hear not the Church, let him be unto thee as an heathen man.* Christ's words do not here import, that the Church hath Power over any man's Worldly Property, or Outward Concerns; it only saith, *If he neglect to hear the*



*Church, let him be unto thee as an Heathen Man.* And when a Brother is, through the declaration of the Church, become so to the other Brother, against whom he hath trespassed, then the Offended Brother may Justly seek his Remedy, (if the Offence and Trespass be touching Outward Concerns) according to the Just Lawes of men, relating to Property.

But perhaps some may Object thus. *This relates not to Outward Affaires, but to Offences that are of a Spiritual Nature.*

In Answer it may be said, As to that, the Scripture is wholly silent, and therefore every Case wherein one Brother may trespass against another, may according to Right Reason be comprehended in it; and since the Case is stated between two Brethren, and that on an orderly proceeding, and admonition of the Church, the sentence for not hearing the Church is, *Let him be unto thee as an Heathen Man*; to me it seemes to import, that the Trespass intended, was such an one, as in a particular manner is against one Brother more than another: and so as probable to be about their outward concerns, as any thing else.

Besides, if we do but consider, that if a Brother be so much departed from the Truth, as after Admonition by the Church not to Joyn with his Brother, with whom he is at Variance in the choice of one or more to decide the matter, 'tis a certain Token that he is out of that, which was the bond, by which he became center'd into the Heavenly Fellowship of Christ's Body, the Church; And so then, if it really were so, that any Assembly under the Notion of the Church of Christ should assume to themselves Power and Authority to decide, in Cases relating to Property; yet in this and the like Case there can be no tolerable Pretence to exercise a Jurisdiction Because 'tis in relation to one that hath cut himself off from being a member, by departing from the Bond by which he was center'd into the Heavenly Fellowship of Christ's Body.

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These two Cases duely weighed and considered, seem to me to be comprehensive of all Cases of Difference touching Outward Concerns, that may happen amongst the Members of the Church of Christ.

By the *First* it plainly appears, there is no need for any to say, *We boldly aver, we have Power and Authority to decide*, since in all such Cases there is no use of any such Authority, when the Power of Truth manifested in themselves, hath been a Bond upon them to submit to the thing that's Just.

And by the *Second*, it appears, that if any shall assume such a Jurisdiction; yet all such Cases are without the Cognisance thereof; because 'tis in the Case of one that hath cut himself off from being a Member (of which sort *R. B.* saith, Page 33 *"We are not so foolish, as to concern our selves with those, who are not of us as Fellow-Members")* and therefore I affirm, That, as in other things, he hath deviated from the Line of Truth, so also in this, if his Meaning be according to his Words, to me plainly Imports, *viz. That the Members of the Church of Christ have Power, and Authority to decide, and Remove Matters relating to Outward Things amongst themselves, though the consent of the Parties differing be not had.*

As property by the Law of Nature, and according to Right Reason, cannot be disposed without the assent of such, in whom the Property is Vested, according to that saying of \* *Peter to Ananias, Whilest* \* *Act. 5. 4.* *it remained, appertain'd it not unto thee? and after it was sold, was it not in thy own Power?* So Differences arising touching Property, and outward things, relating to *Meum and Tuum*; are of right by such outward Just Laws decideable, as are according to such Fundamental Constitutions, which were originally agreed upon, and assented to by the People, or their Representatives: And therefore such Lawes have of right, Power to *Compel Obedience, or Imprison*, especially, when the Laws, under such Governments, become (sa

( so far as any thing outward can be ) Protections to the Subjects and their Properties.

But neither the Scriptures without us, nor the Light within us, do evidence, that under the Spiritual Government of Christ, there is any need to *Establish* Orders or Laws touching worldly Property, or for the Members of Christ to assume Jurisdiction therein, without assent of the Parties differing. For, *since his Kingdom is not of this World*, Is it not against the nature of his Government, to exercise by Constraint, a Jurisdiction in Matters relating to this World ?

Besides, 'tis agreeable to Truth, to affirm, That *nothing outward can Constrain the Subjects under Christ's Government to obey the Laws thereof, since the only proper place, where his Government is to be exalted, is in the Heart ( the place where his Second Appearance to reign as Lord and King is, and shall be ) and that the Means whereby, under his Government, Acceptable Obedience comes to be yielded, is by his Spirit*. If then nothing Outward can be of force to Constrain Acceptable Obedience, how can it be agreeable to Truth and Right Reason, for the true Church of Christ it self ( muchless any Assembly term'd so, and that on tolerable Supposition only, of which more anon ) to assume a Jurisdiction in Cases relating to Property, without the Consent of the Parties concerned, when they have no suitable Power to *Compel Obedience*, nor yet to inflict any *Corporal Punishment*, or *Restraint* for the Non-performance of their Sentences ?

And though the Prophet said, which R. B. quotes ; *I will restore thy Judges as at the first, and thy Counsellors as at the beginning* ; Yet this is no Proof that the Church of Christ ought to assume Jurisdiction in Temporal Worldly Matters, without Consent of the Parties concerned, muchless any Assemblies so termed, and that only on tolerable Supposition. For should the aforesaid Author by the words *Judges as at the first, and Counsellors as at the beginning*, conclude the Prophecy related to *such Judges, as were chosen Men over certain*  
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*Numbers of the Children of Israel, who Judged the People at all Seasons, but brought the hard Causes to Moses, Exod. 18. 25, 26. Yet this gives not the least Warrant for uncertain unselected Assemblies, to assume such a Jurisdiction; but to exclude it wholly: we find Christ himself gives no Countenance to such a Sense, with relation to Outward Matters, Luk. 12. 13, 14. where 'tis thus said. And one of the Company said, Master, bid my Brother divide the Inheritance with me; and what said Christ in this Case? He thus said. Vers. 14, Man, who made me a Judge, or Divider over you? And therefore I conclude, there is not the least Countenance for any Assemblies of Men under the Notion of the Church of Christ, to assume such an Authority.*

*R. B. also quotes Pauls words, 1 Cor. 6. Dare any of you, having a Matter against another, go to Law before the Unjust, and not before the Saints? This proves not the Lawfulness of assuming such a Jurisdiction, as aforesaid; it only shews, that 'tis Christian-like, that Differences arising between Brother and Brother, should be brought before the Saints to Judge, but doth not encourage any, not chosen, as aforesaid, to assume Authority to Judge.*

*There is a vast difference between an assuming a Jurisdiction without a Lawful Authority, as to Outward Things relating to meum and tuum, and a rightful Consent and Election to Judge.*

*The First, proceeds altogether from a Spirit of Usurpation, and Imposition; and is Intolerable.*

*The Second, is tollerable, and must proceed either from Assent of the Parties differing, or a Power that hath rightful Disposition over the worldly Property of those concerned; which being outward, I question how any Persons, who are neither invested with Outward Power, nor chosen for that Service by the Parties concerned, can at this Day reasonably claim Jurisdiction therein. And therefore I do conclude, that R. B. (according to that Understanding I have of his Lines)*



hath opened a wide Gap ( should his Judgment take place ) for an intolerable In-road to be made on the Properties of People, even as elsewhere in his Treatise he hath done upon their Consciences, as in this ensuing Discourse is plainly manifested ; for when I seriously consider how in his 68. Page he affirms, “ That there neither can nor will be wanting in “ Case of Controversy the Spirit of God to give Judgment, “ through some or other in the Church of Christ, so long as any “ Assembly can properly, or in any tolerable Supposition, be “ so termed : and that he would not be contented with these words [ *properly so termed* ] but must also add these words [ *any tolerable Supposition* ] and that with disjunctive [ or ] I cannot but suppose ( since I know he well understands the *Propriety of Sentences, and Signification of words* ) that his words do declare the Intent of his Mind, and are not the slip of his Tongue or Pen : But how unreasonable it is that Matters of Worldly Property, and things relating to Conscience, should be decided by such Assemblies, without an Election for that Service by the Parties differing ; I shall leave it to the Judicious, Impartial Reader to favour ; having elsewhere in this following *Treatise*, plainly evidenced, that there may be such Assemblies, and yet not owned by the Lord for the Church of Christ, and so may be remote from giving Righteous Judgment ; though R. B. saith, *Gods Spirit will never be wanting in such Assemblies.*

And whereas some may be so charitable as to conclude, R. B. *intends not by his words, that any should assume Authority to decide Differences relating to Outward Things, without consent of the Parties concerned ;* to such I say, He hath left no room for a reasonable Man so to think, because he hath written several Pages to prove his Assertion, which in that case is all unnecessary ; for who can be so Ignorant as not to know, that Persons chosen by the differing Parties, have of Right Power to decide ? but if any should, I know that R. B. is none of them : my Acquaintance with him tells

me not only so, but also that he is a man of better reason than to have written so many Lines on this Subject, without telling the Reader so, if that had been his meaning. Besides, if the Assent of Parties was intended and that the Order of this Government reach'd not to this Case without such assent, it naturally follows, that the Power and Authority pretended to in this Case, is none at all.

And now, that the Reader may not have a misunderstanding of my Sense in relation to Differences touching Outward Things, I have this Testimony on the behalf of Truth to give on this Occasion. *viz.* That as on the one hand I do conclude, 'tis contrary to the Truth for any number of Men, under the Notion of the Church of Christ, to assume a Jurisdiction over their Brethrens Properties, and Worldly Concerns, when not chosen by consent of such over whose outward Concerns they assume Power to Judge; so on the other hand, if Differences arise between Brother and Brother, I do conclude, that going to Law before Unbelievers is an Indication, that one or both are departed from the Truth; and that it is the Duty of Such, who are at Variance, to request such Brethren as are Skil'd in the Matters touching which they differ, to hear and determine the Cause, and then of a *willing and ready Mind* (and not as by *Constraint*) to submit unto such Determination; and that it ought to be as an Incombent Duty on the Members of Christs Church to be watching over one another, so as that by wholsom Counsel, Admonition, and Sound Doctrine, all Variance, Strife, Emulation, Rents and Divisions, both in relation to *Temporal*, as well as *Spiritual Matters*, may as much as in them lies be kept out from amongst the Members of Christs Body.

R. B. asserts, Page the 11. "That the Ground of Schismes, Divisions, or Rents in the Body is, when any Member assumes another Place than is allotted it, or being gone from the Life, lets in the Eye that watches for Evil.

This Position is Truth, and rightly Stated; but yet not-

withstanding, I cannot but Testify, that if any Member of Christs Body doth recommend that Administration or Operation, wherein by Gods Spirit he is Exercised, unto his Brethren, and shall Judge all such Dark Spirits, and out of the Unity of the Body, who on such a Recommendation become not Exercised as he is, or doth not immediately close with his Experience and Operation, though otherwise Faithful to the Measure of Grace received, such an one so Judging, may justly be Judged of the Lord, as a Person not only *assuming another Place in the Body than is allotted him*, but also *as endeavouring to draw others into the like Share*: for that it is as probable that a true Member of Christs Body may be as remote from having Experience of his Brothers Operation, as the Ear of the natural Body may be from discerning what the natural Eye doth see; and yet the Ear, according to that of Paul, 1 Cor. 12. 16. may as truly be accounted a Member of the Body as the Eye.

'Twas an Exhortation in the Beginning of the Day which in these latter Years hath Dawned amongst us, *Though thou grow but slow, yet grow sure*. This sure growing was *Obedience after Convincement*, or *Obedience to the Measure of Grace received*. All Performances before, with respect to Worship or Services for God, were accounted but Will-worships, or Will-services: and therefore many, whose Faces were *Si-on-ward*, did rightly testify on this wise, *I must stay until I be Convinced*; and since, *I see not this to be wrong, I dare not be in the Practice of another thing contrary thereto, lest I become a Will-worshipper*: And yet this kind of Language is (according to my Understanding) too reflectingly spoken of by the afore-said Author, witness his 13th. Page.

This puts me in mind to signify what the Apostle Paul said, 1 Cor. 12. 3. *No man can say, Jesus is Lord, but by the Holy Ghost*. 'Tis the Fame of Truth that Jesus (as in himself) is Lord; and so we know a wicked man (not acted by the Spirit) may say these words, *Jesus is the Lord*: Yet none can  
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in Truth say, *Jesus is Lord in them*, but by the Holy Ghost : from whence I observe, That no Testimony, though ever so true in it self, can become the Testimony of Truth in any, further than through certain Conviction its known to be so; even as *Jesus* cannot in Truth be called *Lord* by us, until by his Spirit we are convinced, and experimentally know that he is *Lord in us*. And therefore I cannot but say, *'Tis* *favoury Language to say, I MUST STAY UNTIL CON-*  
*VINCED;* though R. B. (as his lines to me import) accounts such Language to be a *Reasoning Truth from pur-*  
*self, through the deceitfulness of the Serpent,* querying, *How did they* (meaning the primitive Labourers amongst the People of the Lord, called *Quakers*) *knock down this manner of Rea-*  
*soning?* But doubtless herein he hath abused both *himself* and the Truth; not so much for that he knowes no other, than by report, whereof he treats, as to this matter; if his meaning be, *That the primitive Labourers in the Gospel, at the beginning of that Day* (which in these latter Ages hath dawn'd amongst us) *did condemn such kind of Language;* but for that many of those who yet remain witnesses of the first gathering, remember no such thing. Those who at this day say, *We were taught to follow the Light in our Consciences, and not the Orders of Men;* and that we will not have *Man to rule over us;* utter Language becoming *Christians*, notwithstanding R. B's. Reflection on such kind of Language, as this also in his seven-  
 teenth Page. For Christ in *this day*, as well as in *that day*, wherein Truth was first publish'd amongst us, is become our only Teacher and Lawgiver, by the inshining of his Light in our consciences; and therefore his reflection seemes unfavoury: But that which to me renders it the more Unfavoury is this, when I consider the whole scope of his *Treatise*, 'tis to be doubted, 'tis used, so far as in him lyes, with respect to the Advancement of some Outward Government by Man, or Men; else what's the Meaning that the aforesaid Author hath made such a dilligent search amongst the Apostles Writings



after the words [Order, Rule, Command, Govern, Government, Traditions, and such like] and whether he doth not apply them to the Authority of any assembly, which in any tolerable supposition may be term'd the *Church of Christ*, let the impartial Reader dilligently peruse his Treatise, and then Judge; for so its plainly to be discovered (as to me appears) by every impartiall Eye, that shal seriously observe the scope of his *Treatise*; and therefore I do conclude, that his Reflection on such sound and savoury Language denotes a *wrong Spirit*, and not the *Spirit* which appear'd amongst those antient Labourers, who were Instruments in Gods Hands to gather many, and who in the Approbation of such Language were accounted Honourable.

This puts me in mind to inform the Reader, that R. B. in his third Section quotes divers Testimonies in the Scripture where these sentences are, viz, "*Know them that are over you; hold the Traditions ye have been taught. Though I should boast somewhat more of our Authority; and we have confidence that ye will do the things which we command; now we command you Brethren, &c.*" (and then the aforesaid Author comments thereon) "what more positive then this? And yet the Apostle was not here an Imposer. And further, *If any obey not our word, remember them which have the rule over you, and submit yourselves. These filthy Dreamers despise Dominion.*" And then thus saith, "There can nothing be more plain from these Testimones, than that some did appoint, and ordain certain things; that there lay an Obligation in point of duty on others to obey. That this was no Ineroachment nor Imposition on their Christian-Liberty, nor any ways Contradictory to their being inwardly led by the Spirit of God in their Hearts: And lastly, that such as are in the true Feeling and Sense, will find it their places to Obey, and be one with the Church of Christ in such like Cases; and that

\* 'Tis to be doubted, his meaning is, others ought to obey, whether they see it their Duty or no; as his 68. Page seems to import.

“ that it’s such as have lost their Sense, and Feeling of the Life  
 “ of the Body, that Dissent and are Disobedient, under the  
 “ false Pretence of Liberty. *Thirdly*, I Judge there will need  
 “ no great Argument to prove the People of God may, and  
 “ do well to Exercise the like Government upon the very  
 “ like Occasion.

Thus much may be collected out of R. B’s 26, 27, and 28.  
 Pages. Moreover in Pages 23. 24. 25. He quotes these  
 Scriptures sayings, viz, “ *In Christ Jesus I have begotten*  
 “ *you, through the Gospel; wherefore I beseech you, be followers of*  
 “ *me: As absent in Body, but present in Spirit, have Judged*  
 “ *already, &c.* From all which I shall observe (saith the afore-  
 said author) “ that it seems it was Judged no Inconsistency  
 “ nor contradiction, to be Followers of the Grace in our  
 “ selves, and also to be Followers of the Apostle *Paul*, and  
 “ his waies; because his Waies and Example was no other  
 “ than the Spirit of God in themselves would have led them  
 “ to, if they had been obedient; and therefore he found it  
 “ needfull to charge them Positively, to follow him, with-  
 “ out adding this Reason.

“ Next, the great Argument the Apostle useth to perswade  
 “ them hereunto, upon which he mainly insists, because  
 “ he had begotten them into the Truth. *Ye have not many*  
 “ *Fathers; for in Christ Jesus I have begotten you, through the*  
 “ *Gospel; wherefore I beseech you, be ye followers of me.* So  
 “ he makes that as the cause, &c. We see then that the  
 “ Lord hath, and doth give such, whom he hath sent forth to  
 “ gather a People unto himself, a certain authority in the  
 “ Power over them, and to bring them back to their Duty,  
 “ when they stray at any time, and to appoint, yea and com-  
 “ mand such things as are needful for Peace, Order, and Unity  
 “ sake; and that there lies an Obligation on such as are so ga-  
 “ thered to Reverence, Honour, yea, and Obey such as are set  
 “ over them in the Lord. Thus far the aforesaid Author.

From all which I Observe.

*First*, That here is nothing spoken in these Scriptures, of the *Commands of the Church*; and that if God hath at any time moved an Apostle on some Occasion to write unto a Peculiar Church (and that perhaps with relation to particular Members only) by way of Command; yet this, according to right reason, is no Ground for any Assembly of Persons, under the Notion of the *Church of Christ*, to give forth *positive Commands*, in expectation that all the Members of Christs Church must obey the same, *whether they have a Sense thereof from the Measure of Truth in themselves or no*.

*Secondly*, R. B. quoting this Scripture of the Apostle Paul, viz. *In Christ Jesus I have begotten you, through the Gospel*; concludes, that Paul did mainly insist upon his *begetting them unto the Truth*, as an Argument to perswade them to obey his positive Charge to follow him; by this then, those who have *begotten any to the Truth*, are the fittest to rule over such whom they have begotten.

If this be worthy Observation at this Day, I then may well query, *Whether those who would Rule over such whom they have not gathered, are not Intruders, and Busy-Bodies, meddling with that which concerns others more than themselves?*

Moreover, I query, *Whether any of these fore-going Scriptures give the least Countenance for whole Assemblies to Minister by their Writings, that which may be Matter of Faith, and relative to the Conscience, and to be a Bond thereon, before their Understanding is illuminated; especially when what they do Minister first springs from the Gift either but of one, or at most but a very few of them?* For since every man ought to Minister according as he hath received the Gift; and that, if any speak, they ought to speak as the Oracles of God; and that if any Minister it ought to be done of the ability which God giveth, according to that of Peter, 1 Pet. 4. 10, 11. I cannot but again query, *Whether the endeavouring to obtain a Multitude of Hands to confirm and approve that which is given forth by one, or at least a very few, may not become a Temptation to many to run*

*run beyond their own Lines; and when they have so done, instead of waiting on their own Gift, make it their Business to stand by what they have done, though it may prove no better (in the best sence) than a standing by the Gifts of others, out of, and in the neglect of their own Gifts? And so such may become but little honour to the Brother, who Ministred in his own Gift, as the Oracle of God: and not only so, but little credit to the Truth, if such by meddling in things without their Line, bring forth Confusion and Disorder: For what can be the Offspring of such, who labour and travel in the things they understand not, but the Brats of Babylon?*

Besides, those who are of such forwardly spirits, as to *put their Faiths on other Mens Sleeves*, and say *Amen*, to what other Men say, before they have an Understanding opened to see the same, may oft times approve (notwithstanding this usual saying, *Can the Brethren Err?*) of such things which are not ministred as the Oracles of God, though pretended so to be: And if any whose Understandings God hath opened to discern this kind of weakness in such (who (boasting in other Mens Lines, of things made ready to their Hands) in very deed take too much upon them) do but of true Love endeavour to convince them, that so they might wait on their own Gifts. There are some ready to bring forth what befel *Corah, Dathan, and Abiram*, because they said to *Moses*, and *Aaron*, *Te take too much upon you*; and what befel *Miriam*, because she said, *Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?* and make such a use of these Scriptures as that they give occasion of Jealousy to some to conclude, That there are some do believe, *that God hath raised up some Outward Person to be amongst the Children of Light at this Day-like unto Moses, and as he was in that Day amongst the Children of Israel.*

Amongst the *Children of Light* in these our latter Dayes, I never understood of any deserving an higher Title, than an *Elder*, or *Ministring Friend*; But if such mean, *That God hath*  
*raised*



raised up any Outward Man or Men, from whose Lips Gods People must at this day receive the Law of Christ, and Record it in Books for Generations to come, as his Law : I know there are many of the Children of Light, who retain their First Love and Integrity for the Truth to this day, and Honour enough in their hearts for every Brother, both Younger and Elder, that keep faithful in their Place, and in very deed take not too much upon them, can receive no such Testimony; not only because they know it to be against the Nature of the Second Covenant, to expect such an appearance; but also, because they believe, that Christ is that Prophet, whom the Lord promised, *He would raise up like unto Moses*, whom we are to hear in all things; and that his appearance is, and will be in the heart, where his Voice, as a Law-giver, is to be heard, and accordingly to be obeyed.

Thirdly, Though I pretend not to know the Occasions whereon the Apostles writ, further than the Scripture manifests; yet I do know, how Truth was Preacht in the beginning amongst those, who (through the Power thereof being gathered) were called *Quakers*, and that many would have undoubtedly fallen, both on the right hand and on the left, should the antient Labourers, after they had been Instruments in the Lords hands to gather Thousands unto the Truth, have thus said :

*We are your Fathers, who in Christ Jesus have begotten you through the Gospel; and we have on that foot a certain Authority in the Power over you, and to command such things as are needful for Order and Unities sake; and that there lyes an Obligation on you to Reverence, Honour, and Obey us. : And though you are our Witnesses that we have often Declared, that our Commission from God was, to turn People from Darkness to Light, and from the Power of Satan to God, that so they might all come to be Ordered and Governed by the Appearance of that Power in themselves; Yet we did not mean, but that when we had gathered any unto the Truth, we should be those, who ought to have the Rule over them*

*them; and that such should observe our Traditions, or follow us, without giving them a Reason why: And though they might in truth be submitting themselves one unto another in the Lord, according to the Apostles Counsel, yet all of them must submit to us, and Reverence, Honour and Obey us, and not think it any Contradiction to the being led by the Measure of Gods Grace in themselves.*

Should our antient Brethren, Labourers in the Gospel, have thus said, I do not see that therein they would render themselves of another mind, than R. B. is of, if his Lines may be lookt upon as the product of his Mind: but should they have so done, doubtless, as I have said before, many would have fallen, and Jealousies have enter'd the breasts of Thousands, *That though these our travelling Brethren, exalted the Spirit of God in man, as the only sufficient Rule for man; and declared, that the Scriptures were not a sufficient Rule to man; yet instead of leaving us to that Rule, which they have declared to be sufficient, they strain that which they have declared not sufficient, to make it as much as in them lyes, a Rule for them to Rule over their Brethren.*

R. B. in his first Section, which treat of the Ground and Cause of the Controversy, speaks, Page 15. *“of a sort of Persons that would needs be Innovators, and given to change and introducing New Doctrines and Practices; not only differing, but contrary to what was delivered in the Beginning: and Page 17. speaks of such, “who with swelling words talk of, and Preach'd up a higher Dispensation.*

To which I say, This Language leaves the Reader still Ignorant of what sort of Persons they are he hints at; for that he tells not his Reader what was delivered in the Beginning, and what is introduced contrary thereunto; neither do I know how he well could, unless by report from others, since his Age would not admit him as a sufficient and sensible Witness thereof; I shall therefore take the pains to do it for him.

The Doctrines delivered in the Beginning were chiefly these, and such like, viz. [That a Measure of Christ's Light and  
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*Grace of God was given to every Man to profit withal, that this Grace was sufficient; that that which may be known of God, was manifested in us; that the Scriptures were not the Rule, but the Spirit; that that which was not of Faith was Sin; that we should draw Water out of our own Wells; let it be your own, and not anothers: that we should not boast in other Mens Lines of things made ready to our hands; but that since every one must give account for himself, we should see for our selves; believe for our selves, and savour for our selves and not pin our Faiths on the Sleeves of any, lest we should become Will-worshippers.]*

But now there are a sort of Innovators, given to change, who introduce such Sayings, and Doctrines as these are.

First, *That this Light will undo all, or at least, a Pretence to the Light; which I cannot account Sound Language, if Pauls Testimony, Phil. 1. 15, 18. was Sound; who said, Some Preach Christ of Envy and Strife; What then? Notwithstanding every Way, whether in Pretence, or in Truth Christ is Preached, and I therein Rejoyce, yea, and will rejoyce.*

Secondly, *That to pretend want of clearness in Sight, will not excuse any from Disobedience to God, who submit not to the Sentence of an Assembly (or some or other of them) which may in any tolerable Supposition be termed the Church of Christ; and so are ready to Judge their Brethren as Apostatized from the Truth, if they walk not according to the Lines and Measures of others, though they have no Faith therein; contrary to that of Paul, who to the Corinthians said, 1 Cor. 10. 15. Having Hope when your Faith is Increast, that we shall be enlarged by you, according to our Rule; And whether these are not of that number, who bring another Gospel than what we have already received, and so subject themselves to the Curse, whilst they are endeavouring to manifest others Accurst; Let Gods Witness in all Judge.*

There are at this Day, who seem to make no Distinction between such as would have no Iniquity reprov'd, and those who Conscientiously scruple to submit to the Dictate of o-  
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*thers, till their Understandings are Illuminated; these are of that number who divide not aright, and seem so void of Charity as not to distinguish between the Precious and the Vile: for though it was so, that Paul in Thes. 3. 6. (a Scripture quoted by R. B.) thus saith, Now we command you Brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selves from every Brother, that walketh disorderly; and not after the Traditions which he received of us (and then Comments upon it) " what more positive than this? and yet " the Apostle was not here an Imposer. ) To which I thus say, that this Scripture is no Warrant for any to follow the Commands, or Traditions of others at this day, until convinced of the Truth, and real Service of Obedience to such Commands, or Traditions; which is evident by the reason that Paul in the following Verse gives for the urging Obedience to his Precept, viz. for ye your selves KNOW how that ye ought to follow us: So the Knowledge of their Duty was the Bond, rather than Paul's Command, Vers. 14. of the same Chapter (being another Scripture quoted by the aforesaid Author, Page 27.) Paul saith, If any Man Obey not our word, by this Epistle, note that man, and have no Company with him, that he may be ashamed. This related to such of whom Paul Vers. 11, 12, 13, of the same Chapter, saith, we have heard that there were some among you that walked inordinately, and work not at all, but are Busi-Bodies; therefore them that are such, we command and Exhort by our Lord Jesus Christ, that they work with Quietness, and eat their own Bread; and ye Bretheren, be not weary in well doing; and then he exhorts, Vers. 14. If any man obey not our Saying, &c. which plainly relates that to so undoubted & necessary a Duty mentioned, Vers. 11. That such who were Busi-bodies, walking inordinately, might not in their busie inordinate Spirit, eat the Bread of others, but work, that they might eat their own Bread but whosoever they are, that shall bring such Scriptures as these, to manifest that we ought to submit to the Outward Forms, Prescriptions, Ceremonial Dictates, or decisive Sen-*



tences of others, when they are or may be Matters of Conscience, and that there lies an Obligation in point of Duty to Obey, in every or any of such Things, though we see it not, shews themselves a sort of Busie-bodies, wanting work.

*Paul, 1 Cor. 14. 37.* ( a Scripture quoted by the aforesaid Author ) thus saith, *If any man think himself to be a Prophet or Spiritual, let him acknowledge that the things that I write unto you are the Commandements of the Lord :* and *Verf. 34.* of the same Chapter, *Paul saith, Let your women keep silence in the Church, &c.* Here's a positive proof that women ought to be silent in the Church, and that by the Command of *Paul*, and therefore me thinks it should be a shame for such who plead for *Womens speaking in the Church*, and not only so, but for their Service with respect to Exercise in Discipline, to pin so much ( as to me appears the aforesaid Author doth in his Treatise ) on the word *Command* us'd by *Paul*, when according to the measure of Gods Grace, and Truth which the Children of Light have received, they have and do testify, and that according to Truth ( notwithstanding what *Paul* saith, and hath Commanded ) that

\* Note, I would not hereby be understood to justify All Women that have spoken in our Meetings, because many of them have of late been so rude in their Opposition to John Story, as that I take it to

\* *Women as well as Men, and Men as well as Women, may speak in the Church of God, according to their respective Measures, when the Spirit of the Lord moves.*

And since as the Apostle *Paul* himself

be a meer Scandal to Religion ; and am perswaded that by Pauls Command, the meaning of the Spirit was not positively according as his own words seem to intiate, not only because the Prophet (*Joel 2. 28.* ) prophesied that the Lord would pour out of his Spirit upon Sons and Daughters, and that they should Prophesy ; but also for that in the same Chapter ( *1 Cor. 14.* ) he exhorts the Church ( who doubtless consisted of Women as well as Men ) to Covet Spiritual Gifts, but rather that they might Prophesy, saying, Ye may all Prophesy one by one : all which considered ; tis rational to take the Mind of the Spirit to be, that there were some unruly, disorderly Women then in the Church ( as in these our Days are ) who then had need ( as some now have ) to be warned to keep silence, though others, that had received a Revelation from God, might declare the same in the Church when met together.

testifies, 1 Cor. 10. 8. *That his Authority was given him for Edification, and not for Destruction; I cannot but be more Charitable than to think, Paul ever used the Words Command, Ordain, Traditions, and such like, on any other account, but that the Churches should be followers of him, according as in their own Measures they had a Sense, or Savour, that he was a Follower of Christ, and not otherwise: which comparing Phil. 3. 17. with 2 Cor. 10. 13, 14, 15, 16. doth evidently appear. The fore-mentioned Scripture to the Philipians thus saith, Brethren, be Followers together of me; and mark them that walk so, as you have us for an Ensample: that to the Corinthians saith, But we will not boast of Things without our Measures, but according to the Measures of the Rule which God hath distributed to us; a Measure to reach even unto you; for we stretch not our selves beyond our Measure, &c. not boasting of things without our Measures, that is, other mens Labours; but having hope, when your Faith is Increased, that we shall be enlarged by you, according to our Rule, abundantly, not to boast in another mans Lines, of things made ready to our Hands.*

Hence tis evident, those who keep to their own Measures; follow Paul as they have him for an ensample; and that those who hope and desire their Brethrens Conformity to their Lines, before they have faith therein, are of another Hope than Paul was, who (as is above recited) thus said; *Having Hope when your faith is encreased; that we shall be enlarg'd by you, according to our Rule abundantly.* And so it plainly appears, that Paul did not desire the Corinthians to walk by his Line, until their faith was encreased, otherwise they might become Proud Boasters of other mens Lines, made ready to their Hands, as many, yea, too to many, at this day are.

I now come to consider of his 6th. Section, the Title whereof Page 47. is this. *viz.* "How far this Government doth extend in matters Spiritual and purely Conscientious, in which the great question (saith the afore-said Author) is  
"How

“How far in such Cases the Church may give positive Orders  
 “or Rules; How far her Authority reacheth *or may be sup-*  
*posed to be binding and ought to be submitted to.* For the better  
 “clearing and examination of which, he thus further saith,  
 “It will be fit to consider; *First*, whether the Church of  
 “Christ have Power in any Cases that are Matters of Con-  
 “science, to give a positive Sentence, or Decision, which may  
 “be *Obligatory upon believers.*

“*Secondly*, If so, in what Cases and respect she may so do.

“*Thirdly*, Wherein consisteth the Freedom, and Liberty  
 “of Conscience, which may be exercised by the Members of  
 “the true Church diversly, without Judging one another.

“*And lastly*, In whom the Power Decisive is, in Case of  
 “Controversy and Contention in such Matters.

“As to the first, *Whether the Church of Christ have Power in*  
 “*any Cases that are Matters of Conscience, to give Positive*  
 “*Sentence or Decision, which may be obligatory upon believers.*

“I answer, affirmatively, she hath. And shall prove it  
 “from divers instances both from Scripture and Reason. Thus  
 far the aforesaid Author.

∴ The force of R. B's. Reason I apprehend to be chiefly  
 comprehended in, or drawn from these his following words,  
 as by his writing Page 48, 49. more at Large, appears. *viz.*  
 “That we being gathered together into the Belief of certain  
 “Principles and Doctrines (through the force of Truth on  
 “our Understandings). and Practices necessarily depending  
 “upon them, these are as it were the Terms, that have  
 “drawn us together, and Bond by which we become cen-  
 “ter'd into one Body, and Fellowship. Yet saith he by a  
 Marginal Note, “Not so the Bond but that we have also a  
 “more inward, *viz. the Life of Righteousness.*

The Scripture proofs that he quotes are these, *Gal. 1: 8.*  
*1 Tim. 1: 19, 20, 22. John 10.* thus further adding, “These  
 “Scriptures are so plain and clear in themselves, that they  
 “need no greater Exposition to the unbiassed Reader.

My place now is, to detect the impertinency of R. B's reason, and to shew, that he hath quoted Scriptures, which are not to the purpose, yet I cannot but first observe, that since the main scop of his Treatise, relating to this Matter, both from Scripture and Reason; tends (as it were) chiefly, if not wholly, to evidence, that such Principles, Doctrines, and Practices necessarily depending thereon, are the Bond by which we became centered into one Body, and Fellowship; is it not to be doubted that these kind of Termes have the greatest room on his Heart, and the Marginal Description of a more *inward Bond*, viz, *the life of Righteousness*, is but like the entertainment of Christ in the Manger? But to proceed.

I do affirm, the Belief of certain Principles, and Doctrines (though believed thorough the force of Truth on the Understanding) and Practices necessarily depending upon them, are not the very terms and Bond, by which the *Church of Christ* at this day, is become center'd into one Body; though I do confess *that Certain Principles, Doctrines, and Practices, held and Practised in a pure Mind, are the Fruit and Off-spring of that which is the Bond; but the Very Bond they are not*: If they were, how comes it to passe, that to this day, the Members of Christs Body (which is his Church) have not declared and agreed, what and how many are those Principles, and Doctrines, and what are those Practices necessarily depending thereon, that ought to be believed, received, and Practised by every member of the *Church of Christ*, as that by which they are center'd into the Heavenly Fellowship of Christ's Body?

With confidence I may say, that I never heard or understood of any such thing yet extant amongst the *Church of Christ*, neither do I believe there is; and doubtless if there was, the aforesaid Author being a man (to speak after the manner of men) that is well read, and not of a Mean capacity, would have quoted it, to free himself from the censure of such, who  
may.



may justly say, *He hath left us in the dark, how to know these Members, who (to use his own Language, Page 49.) cut themselves off from being Members, by dissolving the very Bond, by which they were linked to the Body.*

Nay, I may truly say, *That in the primitive dayes, there were many believers; who were found in Opposite Faiths and Practices; witness those who Circumcised, kept a Day, abstain'd from flesh; and others there were, who believed and practised quite otherwise; and yet we do not find, that the Bond which Center'd them into the heavenly Fellowship of Christ's Body was broken: for doubtless many of them under those Differing Faiths and Practices, were of the number of such, who were sanctified in Christ Jesus, or at least in some measure sanctifying, which is the description of a Member of Christ's Body (according as the aforesaid Author himself doth in his Treatise signify) and this is answerable to the Truth it self; Read Rom. 14. 1 Cor. 8.*

For further Discovery of the Truth of what I have asserted 'tis necessary to query.

*What are the very Terms and Bond, by which the Church of Christ is become centered into one Body?*

The Answer is plain, *'Tis the Spirit, according to Pauls Testimony, 1 Cor. 12. 13. For by one Spirit are we all Baptized into one Body: Now the Baptism of the Spirit may be witnessed by such, whose Integrity might lead them to Die for Truth; but should they be Questioned by any one, What are those Principles, Doctrines and Practices you hold, which were the very Terms by which you came to be Centered into Christs Body, and which were the Cause that gathered you? (for so are his words, Page 47. relating to Principles and Doctrines) they would be ready thus to say, What blind Questions dost thou bring forth in thy Carnal Sensual reasoning? 'Twas Gods Power and Spirit gathered us from amongst such, as being out of the Life, gloried in their outward Fellowships, Principles, and Doctrines; and by his Power Circumcised our Hearts, and by his*  
*Spirit*

*Spirit we came to be baptized into one Body, and so are center'd into the heavenly Fellowship of Christ's Body: And as for thy saying, A Belief in Certain Principles, Doctrines, and Practices necessarily depending thereon, are the Terms and very Bond by which we became center'd into one Body, and the Cause that gathered us; this is not only wrong in it self (though as is said before, they may be the Fruit of the Bond) but exactly like the False Churches in the World.*

*Papists and Protestants of all sorts in the Apostacy, have Outward Marks and Tokens (as being either of such an Order, or having such a Commission, or as believing in such Principles, and submitting to such Practices, and the like). By which the Members of their Churches are described; and therefore is it that amongst those, there are outward Societies of Men, certainly known, as aforesaid, according to the various Manners, and Wayes which their Principles admit and allow of, which are termed the Church of Christ: and these have many Outward Orders, Rules, Prescriptions, Ordinances, Decrees, or Laws for the Establishment and Preservation of their outward Society, which being agreeable to the nature of their Constitutions, may become fit means for the Conservation thereof: but inasmuch as the Belief of certain Principles, Doctrines, and Practices necessarily depending thereon, are not the very Terms or Bond to unite any in outward Assemblies, whereby to assume unto themselves the Title of the Church of Christ (for that if held in a pure Mind (which is in the best Sense) they are but the Fruit of that Bond, and when held in an Impure Mind are no Indication that such are Members of Christ's Church) I cannot but say, it is against right Reason for any to Prescribe, and Establish Outward Indispensable Rules, and Orders, relating to the Conscience, and in order to be a Bond thereon, for the Conservation of Christ's Body, since 'tis evident, that the most certain and infallible Marks of Membership in the said Body, are Invisible to the Outward Man, though felt and known to the Inward Man of the*

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*Heart,*

Heart : for though Actions outwardly just, are many times the Fruit of the Spirit ; yet are not always certain Tokens, that those through whom they appear, are Members of Christs Body : but those who are Circumcised in Heart, and have the Answer of a Good Conscience towards God, are the very Members of *Christs Church* ; and therefore, the most proper Means for the preservation of such Members in the Unity of the Spirit, and as Members of one Body, is that whereby they came to be Circumcised in Heart, and gathered unto the Truth, which is no other but the Spirit, and Arm of Gods Power, which surrounds all those that wait upon him, and have a daily Dependence upon the Lord, with the Mind inwardly staid in the Measure of that Grace, which the Apostle saith *is sufficient for them* : and thus the *Baptism of the Spirit* will be witnessed continually, in which every Member of Christs Body comes to be centered into an Heavenly Fellowship and Communion each with other in the Life of Righteousness.

The next thing I shall examine, is, whether R. B's Affirmative Answer to this Question, *viz. Whether the Church of Christ hath Power in any Cases that are Matters of Conscience, to give positive Sentence and Decision, which may be Obligatory upon Believers, be agreeable to Truth and Sound Doctrine.*

My Observation hereon is, this, That he hath not here adjoyned Inward Conviction, whereby they might find *Clearness in themselves*, to the Sentence of the Church, as necessary to the Obligation he Intends ; and inasmuch as nothing without an Inward Clearness and Conviction, can become a real, and acceptable Bond upon a Believer to be at Unity with his Brethren, in the Belief and Practice of Things relating to Conscience, and that those who are found in the Practice of other Mens Lines, before they have Faith therein, may oft times run into the Sin of Hypocrisy, even as others may into the *Sin of Negligence*, who through Unwatchfulness to their own Measures, want Clearness of Sight, and Under-

Understanding to practise and joyn with those things, which others (waiting in their *Own Measures*) may by the Spirit be led into : Therefore I cannot but say, that the Scope and Bent of his Spirit, so far as from his words I can Savour, in relation to this Matter, are not agreeable to the Truth and Sound Doctrine.

And since it is so, as *R. B.* observes, Page 35. "That God hath not given us our Reasons to no purpose; I shall according to the Line of right Reason, a little further Observe.

*First*, I find *R. B.* treating in his 7th Section concerning the Power of *Decision* thus to say, Page 66. "The only proper Judge of Controversy in the Church is the Spirit of God; and the Power of Deciding solely lies in it, as having the only infallible Judgment belonging to it; which Infallibility is not necessarily annexed to any Persons, Person or Places whatsoever, by Vertue of any Office, Place or Station any one may have, or have had in the Body of Christ, that is to say, that any have Ground to reason thus, *"Because I am or have been such an Eminent Member, therefore my Judgment is Infallible; or because we are the greatest Number, or that we live in such a noted or famous Place, or the like;* though some of these Reasons may, and ought to have their true weight in Case of Contradictory Assertions. Thus the aforesaid Author.

From all which, two things are Observable :

*First*, That the afore-said Author accounts the Spirit the only Judge.

*Secondly*, That though he affirms, that the Church of Christ hath Power in Cases that are Matters of Conscience, to give positive Sentences and Decision, which may be Obligatory upon Believers, yet through his whole Treatise I find not that he hath described, *who are the Persons that are the Church, and where those Persons do usually Assemble, as the Church of Christ;* and therefore though my very soul abhors slightly to



esteem of the Elect of God, or to undervalue the Power the Church of God either stands in, or are indued with ; yet since I do know, how dangerous a thing it is, for any to burthen the Consciences of Gods People, though under ever so specious Pretences ; and that when we speak of the *Church of Christ*, we mean *Visible Persons*, distinguisht as outward Persons, by Names, that may be known to the Outward Man ( though as Members of Christ's Body distinguisht not by such Names, but by that Name which is written in Heaven, and known to the Inward Man ). I cannot but query, To what end doth the aforesaid Author assign the Decision of Cases of Conscience ( which are Matters certainly to be known ) so as to be binding on Believers, to Judges so describ'd, as that a greater Controversy may immediately arise, upon the asking of this question, *Who or where those men are ?* This, instead of removing *one Difference*, or clearing *one Doubt*, may beget more. And whereas it may be said, *We assign not to men, as Judges ; but to the Spirit of God in Men ;* yet this doth not wholly mend the Matter, whilst the Question remains unanswered *Who, or where are the Men, thorough whom the Spirit appears to Judge ;* or at least so unanswered, as not to remove the reasonable Objections of such as may gainsay : and so through these things the mind of the Weak may come to be entertain'd with doubtful Disputations, rather then those things which tend to Edification, contrary to the drift and bent of the Apostle's Spirit, *Rom. 14. 1. 1 Cor. 14. 26.*

Secondly, I cannot yet cease from a further Observation on the aforesaid Position, *viz. [ Which positive sentence and decision may become Obligatory on Believers. ]* 'Tis true, the aforesaid Author doth not here say, *it ought to become Obligatory upon Believers :* yet to me 'tis evident, that he intends, *that such a Sentence ought to become Obligatory on Believers*, seeing on one Instance, as Proof to his Affirmation, he thus saith, *And is not this Obligatory on all the Members, &c ?* Further saying, with

with relation thereto, *I cannot tell that any Man of Reason can well deny this.*

That which R. B. in these things seems to drive at, hath (as to me appears) a plain tendency to draw from the Measure of Truth in our selves (though I dare not be so uncharitable as to conclude he so intends; and if any Line hath dropt from my Pen which may seem to import so much, I declare that not to be my Meaning) or at least, to encourage the lending an Ear to the Sense and Judgment of others, more than to that Sense and Savour, which we have within our selves; For *first*, by *Believers*, I take the aforesaid Author plainly to intend, as well such Believers as are no way concerned in giving forth such Positive Sentence, or Decision, as those that are: else what's the meaning of these his words, *And is not this Obligatory on all the Members?* And so such unconcerned may have no better Ground to be at Unity therewith, than the saying of others. Now I cannot tell how any man of reason can make out, that this seems any better than this sort of Language. [*We must believe as the Church believes*] of which more anon, that I may not be understood to reflect on any thing that may in any measure favour of Truth.

*Thirdly*, It doth seem plainly to contradict this wholesome Testimony of and for the Truth, *viz. That the Sentence and Judgement of any Man or Men whatsoever, relating to Matters of Conscience, ought not at this day to be given forth, but by way of Recommendation to the Conscience;* (which to my knowledge hath been the Practice of the People called *Quakers*) and when the Conscience is sensible that Gods Witness therein answers, then the Conscience is or ought to be bound; other Bonds may make Hypocrites, and Busi-bodies, but not good Christians.

Paul, writing to the *Corinthians*, tells them, *We recommend our selves to every Mans Conscience in the Sight of God*, 2 Cor. 4. 2. Here Paul became not a Bond upon them, further than they

they had a Sense that Gods Witness in the Conscience answered.

The same *Paul* tells the *Corinthians*, as before is quoted, thus : *Having hope, that when your Faith is increased, we shall be enlarged by you, according to our Rule, abundantly.* This doth not manifest *Pauls* Desire was, that they should walk according to his Rule, until their Faith was increased.

Let us now examine how *R. B.* by Scripture proves, *that the Positive Sentence and Decision of the Church in Matters of Conscience, may be Obligatory upon Believers* :. for that he saith *I shall prove it from Divers Instances from Scripture* ; and in order thereto I find him to quote only three Scriptures.

The First, is *Gal. 1. 8.* *But though We, or an Angel from Heaven, Preach any other Doctrine unto you, than that which we have Preached unto you, let him be Accursed.*

If this Scripture be a proper Proof of the Matter, then by the Word [*we*] *Paul* must be understood to mean the Church, and that in the aforesaid Authors Sense; Now the aforesaid Authors Sense, as appears, Page 68. is, *That such Assemblies are the Church, which in any tolerable Supposition may be so termed* ; but doubtless *Paul* was so exact, as not to deliver any thing, as Doctrine, but what he had seen, and handled, according to this Testimony recorded in the Scriptures, *What we have seen and handled of the Word of Life, that declare we unto you* : Which being certain, and infallible Tokens, are more than tolerable Suppositions ; and therefore I cannot but conclude, *Paul* never intended, that such, who refused to be bound in Matters of Conscience ; by the Sentences of every such Assembly, which in any tolerable Supposition might be termed the Church of Christ, should be pronounced Accursed ; much less if they shall pretend *they see it not* ; and yet the aforesaid Author saith ( as hereafter is manifest ) to this purpose, *That that shall not excuse such from Disobedience*

*Disobedience to God, who submit not to the Sentences given forth by such Assemblies, or some or other of them.*

And likewise it ought to appear that a part of that Gospel, which the Church, and not only *Paul*. ( who as he was moved of the Lord, writ to the Churches by way of Exhortation and Doctrine ) Preached to the *Galatians*, was, *That the positive Sentence or Decision of the Church, either ought to be Obligatory on all the Members, or at least Obligatory on Believers ; or else that which by a natural Consequence might import the same : but no such Doctrine, nor the import thereof by any reasonable Consequence appears from the Church, nor yet from Paul to the Galatians, or any else.*

And since *Paul* is thus quoted, let us enquire how *Paul* did after it pleased God to reveal his Son in him ; for there were Apostles and Elders before him ; and yet he saith, *Gal. 1. 16, 17. I consulted not with Flesh and Blood, neither came I again to Jerusalem to the Apostles and Elders before me ; and though 'twas not in a Case of controversy touching Conscience, yet 'twas in a Case that to him was Matter of Conscience : And when he perceived that Peter and other of the Jews would have constrain'd the Gentiles to do like the Jews, he withstood Peter to the face, Gal. 2. 11, 13. Now Peter and those other Jews might have reason'd with Paul, and said, we are the Brethren, and the Church, and our Practice ought to be a Bond on thee ; and thou oughtest rather to submit to us, than we to thee : but had they so done, doubtless Paul, would still have withstood them, and have been Justified therein.*

The Second Scripture *R. B.* quotes is, *1 Tim. 1. 19, 20.* which thus saith. *Holding Faith and a Good Conscience which some having put away, concerning Faith have made Shipwreck, of whom is Hymeneus and Alexander, whom I have delivered to Satan, that they may learn not to Blaspheme.*

What's this to the purpose, to prove, *that the Positive Sentence, and decision of the Church in Matters of Conscience, may bind*

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*Believers?* 'Tis so remote from it, that it needs no explanation to shew it so. Nay I may reasonably query, Whether this Scripture be (to ordinary capacities) plain to the purpose that *Paul* himself intends? For if we consult the Light, it doth not tell us, that a *Delivery to Satan*, may be an Expedient whereby to learn not to Blaspheme; if by the word *Satan* is meant the *Devil*; as is usually understood.

The last Scripture he quotes for proof is, *Joh. 2. 10.* *If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him rejoyce, for so saith the aforelaid Author the Greek hath it.*

Here also no mention is made of any *positive Sentence*, or decision of the Church, nor yet the import thereof by any natural Consequence; and therefore we will consider, what the word *Doctrine* is relative to. The foregoing verse tells us thus, *whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God*: Its now necessary to consider what was *Christ's Doctrine*; 'tis well described by his Sermon in the Mount, *Mat. 5. 6.* Chapters, wherein there is not the least title to countenance this Sentence, *That the positive Sentence or decision of the Church, in Matters of Conscience, may be Obligatory on Believers*: Nay in that very case, *Mat. 18. 15, 16.* Where 'tis said, *If thy Brother Trespasse against thee, go tell him his faults; if he hear thee not, take with thee one or two; if he hear not them, tell it to the Church; if he refuse to hear the Church, let him be unto thee as an Heathen Man*. The Scripture doth not say, that Sentence ought to be Obligatory on all other Members of the Church of Christ, who might be no way concern'd either in the Admonition or Sentence, to look upon him as an Heathen Man; but it saith, *Let him be unto [thee] as an Heathen Man*.

Christ's Doctrine also was, that when he should depart hence the Father would send the Comforter, the Holy Ghost, which (saith he) shall teach you all things: he doth not say, the

Judg-

*Judgment of the Church must be Obligatory on all believers, nor yet that the Church shall teach them all things; for 'tis evident by the Apostles writings, that they themselves had need of teaching.* These things duely weighed, I do according to Truth conclude, that the three foregoing Scriptures, which he hath quoted, do no way import to prove the Matter he intends.

Besides, I remember only one Example of Decisive Judgment, or Sentence given in the Scriptures by the Apostles, and Elders (who did it not as assuming Authority so to do, saying, *We are the Church of Christ, and we have Power to Decide without your Assent* : but what they did was by assent of the Differing Parties (which assent is worthy to be noted by such who say (as R! B. hath) *we boldly aver, we have Power to decide*) and that speaks nothing in favour of what the afore-said Author seemed to drive at, when he said, *And is not this Obligatory on all the Members?* but rather the Contrary; and that is in the 15th. of the *Acts*, where a Dissention is Signified between Paul and Barnabas on the one hand, and certain of the *Seet of the Pharisees* (who Believed and Taught, Unless ye be Circumcised after the manner of Moses, ye cannot be saved) on the other hand.

In Answer to this Question the Apostles and Elders agree, that Circumcision was not fit to be laid on the Gentiles, which were Believers (who never were in the Practice, nor yet had any Faith touching the same) yet do not say, that their Sentence shall or ought to be *Obligatory on all the Members of the Church of Christ*; nor yet that those Jews, who practized Circumcision after they believed, should desist the same: for then it might have been lookt upon as *Obligatory* on such *Believing Jews*; and the reason of that Sentence doth plainly agree with the Testimony of Truth received amongst the People of the Lord called *Quakers* in the Beginning, viz. *To walk according to the Measure received*; For the Apostles and Elders well knew, that (according as Paul said to the *Romans*, Chap. 14. 5, 23.) *It was necessary for every one to be ful-*

ly persuaded in their own Minds; and that, *whatsoever was not of Faith, was Sin*; and so could not suffer their Sentence (had they had Power so to do) to be a Bond on those Jews who made Conscience of practising Circumcision, after they had believed, to forbear the same; and as to the *Gentiles*, it doth plainly appear, that the Decisive Judgment of the Apostles, &c. with respect to that Controversy, touching Circumcision, was not a Bond upon them, contrary, but according to their Faith; and therefore this Example can be no President, or Warrant for any to submit to the Sentence, or Decisive Judgment of any whatsoever, wherein there is no Faith, much less to conclude, that the Conscience ought to be bound. For it is no more in the Powers of Believers, or any else, to force an assent of their own Consciences, to the Sentences and Decisive Judgments of others, though pretending themselves the *Church of Christ*, without an Invisible Operation; and Conviction thereon (through which alone it's capable to be bound) than it is in our Powers so to alter the outward Shapes of our Faces, as to make them like unto other Mens, from whose they vary.

Moreover when I consider, how Innumerable Controversies have arisen touching the Authority of the Church, and the Decrees that have been brought forth touching Matters of Conscience; under the Notion of the *Church of Christ*, in Ages past; and that the like Controversies in probability may arise at this Day, should any number of Persons whatsoever Assemble, and not only say, we are the *Church of Christ*, but also thus, *we have Power to bind and loose*; and upon that foot give forth *Positive Sentences*, and *Decisive Judgments* in Cases that are Matters of Conscience, in order to be *Obligatory upon Believers*; I cannot but query (especially since the People of the Lord called *Quakers*, have not Preached up this Doctrine, (*ye must Believe as the Church Believes*) but have commended their Testimonies on the behalf of Truth to every Mans Conscience in the Sight of God, that therein

therein they might be manifested ) I say, I cannot but query, *Where lies the Service to God, and his Truth, for any to concern themselves to treat on such Subjects, as may give Occasion to receive the weak to Doubtful Disputations?* For though Christ said *What you bind in Earth, shall be bound in Heaven*, Yet we do not find in the Scriptures of Truth, that the Apostles, or any Assembly under the Notion of the *Church of Christ*, ever made use of that *Expression* to shew their Authority as *Christs Church*; but rather laboured to beget People unto God, that so they might become Members of Christs Body which is the Church, and be in Subjection to Christ the Head, to whom all Power is given in and over his Church, who are Fellow-Members and Fellow-Servants of and in his Body ; whose Power and Prevalency with the Lord is better demonstrated by cove-ting to *Wash each others Feet*, according to the Example of Christ their Lord and Master, than to be in the Exercise of Outward Jurisdiction, as *Lords and Masters over each other* : For that agrees not with the Testimony of Paul, Rom. 14. 10. who thus said; *Why dost thou Judge thy Brother? why dost thou despise thy Brother? for we shall all appear before the Judgment Seat of Christ; for it is written, saith the Lord, every Knee shall bow to me, and all Tongues shall Confess unto God; so then every one of us shall give an account of himself to God; let us not therefore Judge one another any more.*

The consideration of these things puts me in mind, that there are some, who in their buisy minds are apt to be considering, *What sort of Joyes Heaven, Tields to the Faithful after this life* ; whenas their time would undoubtedly be much better spent, in contemplating how to come thither: or if they have assurance thereof, to be demonstrating the Way to others, if call'd thereto. To this sort may such be likened, who will needs give themselves the trouble to treat how far *Christ's Government extends*, though [*of its encrease there is no end.*] and in what Cases, that are matters of Conscience, the Church hath Power to give forth Positive Sentences, that may



*oblige Believers*; though nothing can be an acceptable Bond upon the Conscience, until by the Light convinc'd; and that in such Cases, greater Controversies may arise, *whether such as give forth such Sentences, are the Church or no*, than were before concerning the Matters whereof they assume Jurisdiction: and therefore of such it may be truly said, That their Time might be much better spent in the *Exercise of their Minds unto God*, that if they are not Subjects of Christ's Kingdom, and under his Government, they may attain thereto, and be subject to his Power; to whom all Power both in Heaven and Earth is given, and that being thereunto attain'd, may be preserved therein unto the End, and be demonstrating unto others, how to attain the same, if call'd thereunto.

Concerning the Power of decision, R. B. Page 66. saith, as on another occasion is already quoted; "The only proper Judge of Controversy in the Church, is the Spirit of God, and is not necessarily annexed to any Persons, or Person, or Place whatsoever, &c. That is to say, that any have ground to reason thus, *Because I am or have been such an eminent Member, therefore my Judgment is infallible; or because we are the Greatest Number, or that we live in such a noted or famous Place*; though some of these reasons may and ought to have their true weight, in Case of Contradictory Assertions

Here I cannot but query, That if the Spirit of God be the only proper Judge of Controversy in the Church (as the aforesaid Author saith it is) how then can there be any weight in any other thing else beside the Spirit? And whether these his words, *viz. Some of these reasons ought to have their true weight, in Case of Contradictory Assertions*, (when relative to that which he himself concludes is unalterably seated in the Spirit of God.) seem not a contradiction in common sense? And whether under this very Notion, those who are but weak in the Faith, or of a Temporizing Spirit, may  
not

not have an eye to some *Eminent Member*, or the *Greatest Number*, or the Brethren in some *noted or famous place*, more than to the Spirit of God and measure of his Grace in themselves; I leave to the Judicious Reader to consider. Besides, why are not the *Meanest of the Flock*, the *Lesser Number*, and some *Inconsiderable Ignoble Place*, mentioned, and that some of these also may and ought to have their true weight, since the testimony of Truth hath been, that *God hath chosen the Foolish, Weak, and vile despised things of the World, to confound the Wise and Mighty?* R. B. Further saith, Page 68. “*First,*” “That there never will nor can be wanting in Case of Controversy, the Spirit of God to give Judgment thorough some or other in the Church of Christ so long as any Assembly can properly or in any tollerable supposition be so term’d.”

“*Secondly,* That God ordinarily hath imployed such whom he hath made use of in gathering his Church, though not excluding others.”

“*Thirdly,* That their, *de facto*, giving a positive Judgment in such Cases, will not import Tyranny and Usurpation; neither will the pretences of any Contradicting them, or refusing to submit on the account they see it not, excuse them of being guilty of Disobeying God.”

But of these three Assertions may be collected without the least abuse of the Authors words, this short ensuing sentence.

*That a person's not submitting to the positive Judgment, touching Controversy, given by any Assembly (or at least by some or other of them) which may in any tolerable supposition be term'd the Church of Christ, is Disobedience to God, though the persons refusing pretend, they refuse to submit on the account they see it not.*

By this sort of Language, every one must not only now believe, as the Church believes (of which that I may not be misunderstood, I refer the Reader to what shall be written thereon in what hereafter followes) but also must believe



as any Assembly ( or some or other of them ) doth, which in *any tolerable supposition* may be term'd the Church of Christ, or at least submit to such, *though the persons refusing shall pretend they see it not.*

He that runs, may read a body of darkness and confusion herein, what a long step at once is here, from under Christ's Government, that now *submission* must be to *any Assembly*, or some or other of them, that in *any tollerable supposition* may be term'd Christ's Church? Nay, if the want of sight being laid for an excuse, shall not excuse Submission, may I not farther say, *What a long step at once is this to magnify that Devotion, whereof Ignorance is the Mother, and that zeal which is without knowledge?* Is here any room left to see and favour for our selves? And if this be not an apparent mark of an *Imposing Usurping Spirit*, and an evident Abuse to the profession of Truth, and the antient Labourers therein, whose Testimonies were [ *We preach not our selves; nor yet that you should be Followers of us; otherwise than as you have an Inward Sense in your selves, that we are Followers of Christ* ] let God's Witness in all Judge. To the same witness I cannot but yet appeal, whether the submission, that seems to be aimed at, is not one of the greatest steps to an Apostacy, that hath appeared in our Age, or since the Truth hath in these latter years been publish't amongst us? for I do know, having been a witness of the primitive gathering, and testimonies amongst us in these latter ages, that one part of the Glory of that Administration, under which Thousands in these Nations were gathered unto God, did consist in this, that after they had been wandering from Mountain to Hill, from under one form and outward Church-fellowship into another, they came to be turned to the sure guide in themselves, Christ's Light, and warned not to look out, neither to be in the *Lo here's* and the *Lo there's*, but to be faithful to their Own Measures; for that according to *Pauls* Testimony, God's  
Grace

Grace was given to every one, according to the Measure of the Gift of Christ. But to return.

Let us examine how he proves his first Assertion, viz. *That there never will nor can be wanting in Case of Controversie, the Spirit of God to give Judgment, through some or other in the Church of God, so long as any Assembly can properly, or in any tolerable Supposition be so termed.* His Proof is on this wise.

For the first, saith he, "To those who believe the Scriptures, there will need no other Probation, than that of the 28th. of Matthew and the 20th. *And lo I am with you alway, unto the End of the World.* And Vers. 18. *And the Gates of Hell shall not prevail against it.*

How this proves the Matter to me, appears not; for these Scriptures do neither expressly, nor by any natural Consequence say, That any Assembly is the Church of Christ, which may in *any tolerable supposition* be so termed; nor yet speak any thing of Controversies arising amongst the Members of the Church of Christ. Had he brought the first Scripture to prove, that Christ would be with such whom he at this day makes use of to Teach all Nations (as he did his Disciples at that day) whilst they should teach to Observe the things that Christ (to whom all Power is given) commands (not the Commands of Assemblies, which may in any tolerable Supposition be termed the *Church of Christ*, but the things that Christ Commands) he had exactly hit the Mark: But as to the Matter, the aforesaid Author seems by his Words to drive at; 'tis far from being to the purpose.

And as to the *second* Scripture, had he brought it to prove, *That the Gates of Hell shall not prevail against that Church, which is built on the Rock Christ*, 'twould have answered the End; But alas! 'tis far remote from proving, that God's Spirit will appear to decide Controversies in every Assembly, that in *any tolerable supposition* can be termed *Christ's Church*. And so I cannot but conclude, that these and several



ral other Scriptures, which he hath quoted as Proof of his Assertions, *seem rather strain'd to Vindicate what he asserts, than that his Assertions are according to it* ; on which hand he saith in his Epistle to the Reader, *That both Papists and Protestants have greatly gone aside* ; which might have been a Caution to him, not to have Erred in the same Path, as now he hath done.

Let us a little further examine his Words, [ *Tolerable Supposition.* ]

When we are not certain of the Truth of any thing, and yet are apt to think it is or may be so, we commonly say, *My Supposition is, that it is or may be so* ; and though the afore-said Author adjoyns to the word Supposition [ *Tolerable* ] yet that ascertains nothing, it only imports such a Supposition may be sufferable, that is, may be suffered to be a *Supposition*, not a thing that's *Certain*.

There are Assemblies Obvious to every Eye, that knows any thing of *Christianity*, which cannot on any Terms be supposed the *Church of Christ*. There are other Assemblies which have several Marks and Tokens of the *Church of Christ*, so far as several things outward, profess and acted may be such; and yet notwithstanding, not owned by the Lord as the *Church of Christ* ; The present Age as well as Ages past yields many Presidents to prove the same ; for that 'tis Obvious there have been many Assemblies under various Forms, who profess Faith in Christ, Works of Righteousness, and divers Truths owned by the *true Church of Christ*.

Now whether such things profess and owned, may not be ground for a *tolerable supposition*, that such Assemblies are the *Church of Christ*, I leave to the Judgment of the impartial and Judicious reader, having this further Testimony to add, that the World hath too much been troubled with the Sentences, Decrees, and Decisive Judgments of too many Assemblies, *supposed to be the Church of Christ*, or that on *tolerable Supposition* have been so termed, who have rather increased than

than ended Controversies, as History doth at large manifest.

And since R. B. undertakes by Reason to evidence the same, I shall (according to the Line of Right Reason and Truth) take upon me further to discover the Fallacy of his so confident Assertion.

The Qualifications of a Member of Christ's Body, is *Sanctification through the Spirit*. Wheresoever any number of Persons, so qualified, are Assembled in Christs Name, there is the *Church of Christ*, though they are of that number, who are of the lowest Degree or Rank in the Body. Now, an Assembly of such Members may be as Insensible and void of Understanding in many Divine Matters, and Mysteries relating to the Kingdom of God, as the *Ear* of the natural Body may be Insensible of what the *Eye* doth see; and so may have Cases of Controversies brought before them, whereof they are no more competent Judges (not being Gifted thereunto by the Spirit) than the *Eye* of the natural Body is capable to distinguish between the *Diversities of Voices, and Sounds*, or the *Ear* of *Diversities of Colours*; and yet may be all Faithful in their Places, walking according to their respective Measures of Grace, which God hath given them; so that none can in Truth say, such an Assembly may not properly be called the *Church of Christ*, being built upon him their Rock, and having perfect Fellowship each with other in the Life of Righteousness.

Obj. And whereas some may be ready to Object and say, *Whodost thou seem to reflect on this Sort of Language, We must Believe as the Church Believes?*

\* *Is not the true Church in the true Faith? and must we not either Believe thus as the true Church Believes, or else do we not manifest both Folly and Hypocrisy to profess ourselves Members thereof?*

\* Note. This Question is stated in a Printed Book, and publish'd by one called a Quaker, whose name is omitted for the reason mentioned in the Preface to the First Part.

*Answer.* To this *Objection*, having in my foregoing Lines used such an Expression, I thus say, *The General Assembly and Church of the First Born are written in Heaven*, Heb. 12. 23. But I do not find that this General Assembly, set forth their *Creed*, recorded on Earth; by that I thus mean, I do not find any certain number of Articles of Faith written in the Scriptures of Truth, which every Member of this *General Assembly* did Believe, and which every one, who should come to be gathered into the Fellowship of Christs Body, ought to Believe; and though there have been so many Diversities of *Creeds* in the World, according to the various Apprehensions of divers Assemblies, assuming to themselves the Title of the *Church of Christ*, yet to this day I find not amongst the People of the Lord called *Quakers*, that any certain number of Articles of Faith, are given forth from any *General Assembly*, or *Particular Congregation*, under the Notion of the *Church of Christ*, as their *Creed*, and as a Measuring-Line, by which those, who are either in, or departed from the Faith, may be known: and the reason hereof is evident; because 'tis against the Fundamental Principle (*viz.* the *Light*) to exalt any other Measuring-Line, than that by which we were Baptized into the one Body of Christ (*viz.* the *Spirit*.) Having thus promised, as a more particular Answer to the Question, I thus say, I confess, the *true Church* is in the *true Faith*, and every Member thereof is in some measure (at least) of the same Faith, that all the Elect of God are of; so that it may in Truth be said, every Member of the Church doth *in some measure* Believe as the rest of the Members do; I say [*in some Measure*] because as there were diversities of Gifts and Operations, so also were there Differences in Measures of Faith; and therefore doth the Apostle wisely say, to this purpose, *Let him that Prophesieth, Prophesy according to the Proportion of Faith*, Rom. 12. 6.

But should any arise to say, 'tis Folly, and Hypocrisy to Profess ones self a Member of the true Church, & yet not Believe thus,

as the true Church Believes, without any further Explanation of the words, or of what is intended thereby, such may subject themselves to censure: for by the words [True Church] in this Sentence (*and yet not Believe thus as the true Church Believes*) will be understood the rest of the Members, from whom one or more differs in Faith: Now there may happen to be a weak Brother, whose Faith in some particular Matters may be otherwise than the rest of his Brethren's is; this Case happened amongst the Romans, to whom Paul thus writ, *Rom. 14. 3, 4, 22, 23. Let not him that eateth, despise him that eateth not; and let not him that eateth not, Judge him that eateth: for God hath received him. Who art thou that condemnest another Mans Servant? to his own Master he standeth or falleth. Hast thou Faith? have it to thy self. He that doubteth, is condemned if he eat, because he eateth not of Faith; and whatsoever is not of Faith, is Sin.*

Here a Diversity of Faith is Evident, and that between Brethren and Members of the Church, and yet neither appear to be Fools or Hypocrites: he that did eat, was not to be Judged, because he was received of God; and he that did not eat, was so far from being Judged, that the Apostle condemnes the very *Eating* whilst there was a *Doubt* (though the *Abstinence* was the Fruit of *Weakness*) These things considered I appeal to Gods Witness in all Consciences, whether Truth can be served at this Day, by asserting under the name of one called a *Quaker*, such Principles; as give occasion of Jealousie, that this Doctrine is promoting amongst us, *We must Believe thus as the Church Believes*, without removing those *Objections*, which for want of an Explanation, may necessarily follow.

'Tis a true saying, *That the Gates of Hell shall not prevail against the Church, that's built upon the Rock Christ*; and that *the Elect cannot be deceived*: but notwithstanding 'tis thus said, yet we know, that particular Members of the *Church of Christ* have erred.



*Note.* This Objection is so lay'd down in the same Book wherein the last answered Query is written.

*Objection.* Yet some may be ready to object and say \* *Though some particular Members may be liable to err, 'tis neither reasonable nor just to conclude, the whole Body or Church of Christ is liable to err.*

To this I say, God forbid that the whole Church of Christ should err; yet I say, neither the Light within us, nor the Scriptures of Truth without us, do evidence that any Member, one more than another, is by any peculiar Election exempted from being liable to err, no more than Particular Persons were from all Eternity Elected, and others Reprobated; and so it appears to me, *that the Promise was not with respect, that some should continue still Faithful, and not liable to err, though others, being liable thereto, should err; but with respect to every Member of the Church, whilst establish'd on the Rock Christ*: so that not only a part of the Church, but every Member thereof, whilst built on the Rock Christ, shall be so preserved, as that the Gates of Hell shall not prevail against any one of them; and this seems to me to be evident from the very Connection of the words of the Scripture, *Mat. 16. 18. And upon this Rock I will Build my Church, and the Gates of Hell shall not prevail against it*; that is, against the Church built (and whilst remaining) on the Rock Christ. But if any Assembly, through Unwatchfulness and Disobedience, depart from the Rock Christ, whereon they were built, then in that State they cannot properly be called *the Church built and remaining on the Rock Christ*; and so having been liable to be overcome, the Gates of Hell do prevail; and therefore, though 'tis impossible that any one Member of Christ's Church, whilst abiding in the Seed (in which the Election stands, and to which the Promise is) can be deceived; yet notwithstanding, I affirm, that every Member of Christ's Body (and if every Member; than the whole Church) is liable to err; if they wait not in; and keep not unto that, in which their Preservation stands.

Christ said, *Watch and Pray, that ye enter not into Temptation*: this was spoken not with respect to some particular Members in the *Church of Christ*, that were lyable to err, and as if there were others that were not. And therefore its reasonable to conclude, that all may thorough Temptation be in danger to err, if they watch not, but yet my Faith is, that a remnant will be preserved so watchful, as that, being built on the Rock Christ, the Gates of Hell shall never prevail against them.

These things being duely weighed, and considering what great Abuse hath been made of Scriptures that speak to this purpose, *That the Gates of Hell shall not prevaile against the Church of Christ; and that what they bind or loose on Earth, shall be bound or loos'd in Heaven*; and that also to maintain an Antichristian Yoak of Bondage, under the pretence of *Christ's Church*, saying, *That it cannot err*; it appears not much more like one call'd a *Quaker* (if we consult the Writings of some of those antient and Honourable Labourers, who were Instruments in the hands of the Lord to turn Thousands unto the Light within us, as the unerring Guide) to treat on such Scriptures (if applyed to outward and settled Assemblies, as such as are not lyable to err) than a treating on this Scripture, *Take, eat, this is my Body*; and apply it to *outward bread*, would. And though none amongst the People of the Lord called *Quakers* (as ever I yet heard) treated on the later Scripture in Approbation of the sense and application before recited; yet I find the aforesaid Author, treating on the former Scriptures, and that (as to me appears) with respect to settled Assemblies (who, if they watch not, may err) which is easily to be favour'd, if the whole scope of his Treatise be but duely weighed. The service for God and his Truth, in his so doing, at this day, is hard to be understood by many, who have an Honourable esteem for Truth, as preach't in the beginning: especially since it may occasion many to stumble and fall, through a Jealousy that those Scriptures in process

of

of time may be used to enforce Obedience to Outward Sentences, and Decrees relating to Conscience; whether the Understanding be so illuminated as to see the service of such Obedience for God and his Truth, yea or nay.

And since it is so, that of late much is spoken touching the Authority of the Church, and that the Church is not lyable to err, and that the Apostacy shall never enter the Generality more; it is at this time with me to treat a little further touching things of this nature; And though I would not be understood to say, that the Church of Christ is not invested with Power from on high (for every Member thereof according to measure stands in the Power) or that the Apostacy shall enter the Generality again; yet I have this certain sense, that in Asserting the Authority of the Church, and her infallibility, &c. time hath not been so well imployed, as might have been in an inward exercise, to be comprehended in the Power, thereby to be preserved out of all Apostacies and error; but to proceed.

We read that the Author to the Hebrews  
 \*Hep. 12. 13. tells them, *They were come to the \* General Assembly, and Church of the First-Born, which are written in Heaven, and to God the Judge of all*; we do not find that the Scripture speaks of the Authority of this General Assembly so that their Sentences and Decisive Judgments should be a Bond on Believers to obey, though they see it not: but saith, *God is Judge of all*. Neither do I find that the Scriptures make mention of any General Assembly of the Church of Christ, other than in this place: And since the word [Church] is mostly used in Scriptures with respect to particular Congregations, or Assemblies, what ground is there to exalt the Power of a General Assembly above any Particular one? especially since no such Assemblies (whether General or Particular) as Assemblies of men, have Power one above another, further than the Power of God appears more eminent in Degree in one, than another: for God by his Spirit alone is Sole Judge; which appearing (though but through an Handmaid, or meanest of the

the Flock in the least of Assemblies ) ought to be submitted to when God's Witness in the Conscience Answers, whether an Assembly esteemed a *General Assembly* approve thereof or no.

*Where two or three are gathered together in Christ's Name, there is the Church of Christ.*

\* Christ saith, *If two of such agree* \* *Matth. 18. 19, 20.* *on Earth, as touching any thing they shall ask the Father, it shall be done for them of my Father, which is in Heaven.* Can the Agreement of a *General Assembly* do more than this, viz. than Prevail with the Father? and therefore I may well query, Why the agreement of *Two* in any Case, who in Christ's Name agree, ought not to have as great a Prevalency amongst their Brethren, as the Agreement of an Assembly, esteemed a *General One*, ought? And why the People of God at this day may not have an Eye as well to *two Brethren*, who in Christ's Name agree, and are at Unity in the Truth, as unto an Assembly esteem'd a *General One*?

Though particular Societies of Men may constitute some Persons or Person to represent them, and so may confer a Power on them to negotiate Outward, Worldly Affairs, and by reason of such Constitutions there may be Assemblies, which in that respect may be called *General Assemblies*; yet I query, Whether any Assembly of the People of the Lord can in a proper Sense be called a *General Assembly of the Church of Christ*, unless such a one where every Member of Christ's Body is convinced, because as they pretend to the Exercise of no Power in their Assemblies ( when negotiating the Affairs of Truth, as Members of the *Church of Christ*, and not barely as men ) but Gods Power; so they do not profess, that as such they have Power to confer Gods Power and Spirit on any? for they account that only proper to Christ the Lord: and therefore if any particular Congregation should attempt to send Persons, as their Representatives, to any particular Place, in order to meet together, as a *General Assembly*



*Assembly of the Church of Christ, or that any part of the Church, without such particular Election or Mission, should Assemble together, and call themselves the General Assembly of the Church of Christ.*

I Query, Whether those so affirming, would not therein manifestly erre? Yet I would not hereby be understood to Judge it as an Evil, for any, whether Apostles or Elders, or any else, to meet together, when, where and as often as they in the Spirit shall find Freedom from the Lord so to do; nor yet, being met together, to judge them for giving forth any thing by way of Recommendation to the Consciences of their Brethren, when they find freedom from the Lord so to do. Yet in this Case every one had need to wait in their Own Gift, that so they may not exercise themselves in things beside their Gifts; and then, what such bring forth may have an Answer in the Consciences of their Fellow-Brethren. But should such Assemblies take upon them to give forth *Positive Sentences, Decrees, or Decisive Judgments* in Matters of Conscience, in order to become a Bond upon Believers to *Obeys though they see it not*; and in defect of Obedience to such their Sentences, pronounce all such their brethren, who may refuse to obey the same, *Rebellious against the Lord*, they would therein manifest themselves to be *laying another Foundation, than that which hath been already laid*; and so it might be Just with the Lord to withdraw his comforting Presence from them,

R. B. Page 63. treating of the *Liberty of Conscience* which may be exercised by the Members of the *True Church* diversly, without Judging one another, thus saith; "There is a certain Liberty and forbearance also, that is more perticular, and has a relation to the Circumstance of Times and Places, which will not hold universally; the first was in suffering *Circumcision* to the Jews; the second was, in *Observation of certain dayes*; the third *Abstaining from meats*."

To which I say; The aforesaid Author, as in other things,

so also in this, is mistaken (if he meanes that Circumstances of Times and places, are the Ground of Christian forbearance) which is manifest from what the Apostle saith, Rom. 14. 3, 4. *Let, not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth; Who art thou that judgest another man's Servant? To his own Master he standeth or falleth:* which evidently shews, that in as much as every one must answer for himself, 'tis fit every one should believe for himself, and so practise, without being imposed upon by others. And this is the Ground of all Christian Forbearance, and not Circumstances of Times and Places.

And though Page 65. R. B. saith, "That is accounted a doctrine of Devils, which in another respect was Christian forbearance; which I take him to assert from his observation on 1 Cor. 8. throughout, and 1 Tim. 4. 1, 2, 3." The latter Scripture tells us, *That commanding to abstain from Meats, is a Doctrine of Devils;* that to the Corinthians saith, *If Meats make my Brother to offend, I will eat no flesh while the World standeth;* This doth not in any wise shew, that a Command to abstain from Meats was at any time, or in any respect Justifiable: for if he would have this Assertion pass for Truth, he ought to have proved, not only that a Command to abstain from flesh, was a Doctrine of Devils, which that to Timothy doth, but also that such a Command was once Christian Forbearance: but nothing of this latter appears, nor yet can be proved from the Scriptures of Truth.

And as to the case of Circumcision, R. B. saith, "It was permitted to the Jewes for a time.

To this I say, we find, that many of the believing Jewes were not come from under it; and that those Jewes, who saw beyond it, did not condemn such their Brethren: but we do not find that the Apostles (as persons, that had power to permit or not permit such a practice in the Church) did approve of it in any of the Jewes, or condemn the same in such as practised it, until by Faith they saw beyond it: for

as on the one hand, 'twas not in their Commission to preach up Circumcision; so on the other, 'twas not in their Power to be a Bond on any to forbear, who through Faith were not first lead therefrom.

For though the Apostle saith, Gal. 5. 2. *I Paul say unto you, if ye be Circumcised, Christ shall profit you nothing, and Gal. 4. 9, 10, 11. But now after ye have known God, or rather are known of God, how turn ye again to the Weak and Beggerly Elements? To observed Daies, and Months, &c. I am afraid of you.* Yet this did not at that time condemn that *Christian Liberty*, and *Forbearance*, which the Apostle before approved, in and with respect unto such, as made *Conscience of Circumcision*, and the *Observing Daies*; for it plainly appears, he spoke to a People, who were redeemed out of those Beggerly Elements, and were come past those Rudiments which is evident by these his words, *how turn ye again?* And so he might well exhort such neither to *Circumcise*, nor yet be in the *Observation of Daies*; for that God doth not usually lead into those things, which he hath led out of; and this might well consist with the Truth, even at such a time and season, when others, thorough a Conscientious Scruple might in a plea for both, with respect to themselves, be uncondemned.

These things considered, and that also we find the Apostle exhorting the Churches, not to be Judging one another with respect to things relating to *Conscience*, there is great need for every one to watch against a Censorious Judging Spirit, lest whilst any are Judging their Brethren, they themselves become Castaways.

Having in some Measure cleared my Conscience, I have this further to add; That 'tis a blessed thing for Brethren to dwell together in Love, and Unity; yet this Love and Unity ought to consist in the Truth, else the blessing is not.

I doubt not but there are many who are ready to conclude,  
That

*That an Universal Unity ought to be establish'd in the Churches, by the Assistance of outward Instruments ; that as we are Members of one Body, so we may not only be one in Faith, one in Doctrine, but also one in Practice, with relation to Discipline, Order and Outward Formes of Government.*

My soul should rejoyce to see that Day, wherein we might all be so led by the appearance of *Christ's Spirit* in us, under *his Government*, which ought to be exalted over all, as that this Oneness might thereby be witnessed amongst all the Families of Gods People at this Day. But since it is so with the Church of God at this day, as it was with the Church in the Primitive Dayes, *viz.* that there are *diversities of Administrations*, and *diversities of Gifts & Operations* in the Body, and yet thorough the same Spirit ; it behoves every one dilligently to watch, that we Judge not one another by reason of these differing exercises ; as if these things consisted not with the Unity of the Body.

And since also it is so, that amongst the primitive Believers there were such as practiced Circumcision, some made Conscience of keeping a Day, and some that Absteyn'd from eating Flesh, and others that did not, and yet a Christian-Liberty and Forbearance was so exercised, as that they were not to be Judging one another about these things, and that we find not that these differing exercises in a Christian-Liberty, did subject any of those Believers exercised therein to the Censure of being out of the Unity of the Body ; I therefore do reasonably conclude, that the infallible Mark, whereby any Member of the Body is known to be in true Unity with the Body, doth not consist in Profession and Belief of certain Principles and Doctrines, and Practices depending thereon ; nor yet in Obedience to the Measures of others ; but in the Circumcision of the heart, and an Answer of a good Conscience towards God, and that every Member keeps his own order, Office and Place in the Body, thorough his Obedience to the Measure and Gift of Grace in himself, which he hath received from God to Profit withal. *The*  
L 2 *most*



most infallible mark and token then of a Member in the true Unity with the Body of Christ, is an inward invisible mark that cannot be stamp'd on any, but by the impression of Gods Power on the heart; and therefore is it, that the outward endeavours of all such Christian Professors, as have been and are in the Apostacy, instead of attaining to an *Heavenly Union in the Spirit*, have at most but arrived to an *Outward Unity*, consisting in their Outward Conformities and Uniformities, according to the Commands, Traditions, Decrees, or Examples of Men.

When in Ages and Generations past, the Apostacy first entered as a Flood, I am perswaded, that all who have known the Truth, and have had the Consideration and true Sense thereof upon their Spirits, do conclude, that the Cause thereof sprang through an *Inward Departure from the Anointing in themselves* (Obedience whereunto according to the respective Measures of Grace given of God, and received by each Member, was a manifestation of that wherein the Unity of the Body stands) and as the Apostacy entered, no doubt but the *Traditions and Rudiments of Men* came to be exalted; against which the Apostle Paul cautioned the *Colossians*, saying, *Col. 2. 8. Beware lest there be any that spoyle you through the Traditions of Men, according to the Rudiments of the World, and not after Christ*; but yet notwithstanding, I Question, whether any have been greater *Pretenders to Unity*, than those who have been *exalting the Traditions of Men*; and shall leave it to the Judicious Reader to consider, whether a

\* Note. \* Men of prejudiced Spirits, may conclude that I herein strike at the true Church; God forbid. I should so do, for the true Church

never exalted the Traditions and Rudiments of Men: for though the Apostle said, in 2 Thes. 2. 15. Hold the Traditions which ye have been taught; yet his very Prayer in the next verse, That the Lord would establish them in every good Word and Work, shews, that his Desire was not, that any should follow the Traditions of any further than the Lord might establish them therein; and this was far from following the Rudiments and Traditions of Men, or Imposing his Traditions, otherwise than according as they should be establish'd therein by the Lord.

and what is to be practised ; and yet doubtless as remote from the Unity, wherein the Fellowship of the Saints in Light doth consist, as the East is from the West, and so in their Unity ( being but Outward ) have found no more acceptance with the Lord, than the *Unworthy Eaters* did, whilst they *discerned not the Lords Body*

Many of Gods People yet in the Body are Witnesses that, *one part of that Testimony which accompanied the Servants of the Lord in those latter Days was against Outward Forms, Traditions, Prescriptions, Decrees, Ordinances of men, with relation to Matters Spiritual and Divine, and wherein the Consciences of Gods People might be concerned*, as being those Rudiments of the World, out of which he hath determined to gather his People ( for to the Children of Light they appeared more agreeable to the Nature, and Tenour of the *First-Covenant* than the *Second* ) and not only so, but to establish his Church on the Rock Christ, that so, as they received him, they might walk in him, according to their respective Measures of Grace given them of God to profit withal, and which, as the Apostle declared, *was sufficient for them.*

Now, Inasmuch as the Testimony of Truth hath been, that *what God leads out of, he usually leads not into again* ; I appeal to Gods Witness in all Consciences, whether an Indispensable *Establishment* of *Outward Orders, Prescriptions, and Decrees* for the Members of the Church of Christ to walk by, and submit unto, at this Day, and wherein the Liberty of their Consciences may be invaded ( of which my meaning is no other Liberty than what the Gospel allows ) doth not seem to exalt that sort of Unity, wherein the Fellowship of the Saints in Light doth not consist, and so consequently may become the means to draw the Minds of Gods People *outward*, and to cause them to look at *Outward things* ( under the notion of *Things establish't in the Church* ) more than to the Anointing in themselves ; let Gods Witness in every Conscience Judge.

*Objection.*

*Objection,* But perhaps some may object, and say, *May not a false Liberty get strength by a Plea for a Gospel-Liberty?*

I answer, nay ; For such a Plea being righteous, Sin and Iniquity ( which is a *false Liberty* ) cannot get strength thereby : And though I do confess, the Enemy of mans Soul may make use thereof, as the Devil did make use of Scripture, when he tempted Christ to throw himself down from the Pinnacle of the Temple, saying, *The Lord shall give his Angels charge concerning thee*, yet 'tis not reasonable to conclude, a just Plea can strengthen any in a fleshly *Liberty* ; but the Tempter may, if he prevail. However, I cannot see it yet to be my Duty, *to cease to do good, though another may pretend that thereby evil may abound* ; and since R. B. speaks, Page 28. of a *false Pretence of Liberty*, and that ( as I take his Lines to import ) with respect to Disobedience to certain things ordained, relating to *Order in the Church*, its with me to describe, *What that Liberty of Conscience is*, which is according to the Gospel. And in order thereunto, 'tis necessary to consider, that the Gospel is Glad-tidings of Salvation, which is not attained, but by witnessing the end for which Christ was manifest in the Flesh, and that was to save People from their Sins, hence I conclude, *a Plea for a Gospel Liberty of Conscience, is a Plea for a Freedom of the Conscience from Sin*, and so consequently, a Plea for a *false Liberty of Conscience* is that which pleads for Sin.

*Objection,* I am yet Sensible, that some may yet further thus object, *The difference lies not here : for we find many who contend for Liberty of Conscience to plead against all Sin ; and that many, who would not have it extend so large as thou seemest to plead for, do also plead against all Sin ; and therefore thy distinction doth not yet satisfy.*

To this then, I thus say, The true Professours of Religion say,  
Heaven

*Heaven is the Mark they aim at ; and that this is not attainable without Peace of Conscience ; and that every man must give an account of himself to God.*

Hence the Law of Divine Nature teacheth us, that since we must give account for our selves, we ought not to be imposed upon, but suffered to believe for our selves ; and whosoever on that score (and no Evil End) claimes a *Liberty of Conscience*, it ought to be granted him, and this is not contrary to that Liberty, which the Gospel allows : If then any, who deny all Pleas for Sin, rest dissatisfied in their Consciences touching certain Orders ordained by some for the Church to practise, and refuse the practise thereof on this score, that they have no Faith touching their Service in the Church: this cannot properly be called a Plea, under a false Pretence of Liberty ; but rather a just and righteous Plea, according to that *Liberty of Conscience* which the Gospel allows.

To conclude ; let us all watch against that Spirit that would insinuate a Belief, that we ought to follow the Commands, Traditions, and Examples of Men, when Gods Witness in our Consciences answers not, otherwise such Insinuations ( though none of the ancient Labourers in the primitive gathering may either stand by or own the same ) may make way for men principled as *R. B.* by his small Treatise seems to be, to assume Authority to Command and Rule, not only over such their Brethren, whom they have been Instrumental to gather ( though in *R. B.*'s Sense, as is before manifested, such are the fittest to rule over those whom they have begotten to the Truth ) but also over the Labours of others, and then stile themselves the *Church of Christ*, ( though not guided by the unerring Spirit so to do ) and then also pretend that they have Power in Cases that are matters of Conscience, to give positive Sentences, obliging Believers to Obey, Receive, and Own the same ; and that 'tis *Disobedience to God*, not to submit to the *Positive Sentences*, and *Decisive Judgements* of any Assembly, or some or other of them, which



in any *Tolerable Supposition*, may be termed the *Church of Christ*, though we see it not; and so by degrees may endeavour to divest Christ of his Government and Prerogative, who alone is Lord over the Conscience, and by his Spirit in us, is become our only Lawgiver, and who alone by the influencing Vertue of his own Spirit, is able to bring unto that Love and Unity, which through the Life of Righteousness finds exceptance with the Lord of Life.

William Rogers.

Having now done with the citation of what was writ in answer to the aforesaid *Book of Government*, and considering, that in the First Section thereof, the *Author* (as is already cited and Observed) writ of a sort of Persons, *that would needs be Innovators, and given to Change, and introducing new Doctrines and Practices, not only differing, but contrary to what were delivered in the beginning*; and in Page thirteen seems reflectingly to treat on such kind of language as this, *I must stay till I be convinc'd*, as if such language was knocked down in the beginning; and as may reasonably be taken from the scope of the said *Book*, to reflect on such among the People called *Quaker*, who are not so Zealously affected with the *Outward Formes of Government*, under the Notion of *Church-Government*, pretended to be establish't amongst them, as the Author or Approvers of his *Book* were: we think it necessary to cite a Testimony Publish't in Print by *Isaac Penington* the younger, in the year, *One Thousand six hundred and sixty*, Being a part of a Discourse, Entituled, *The Authority and Government which Christ excluded out of his Church*, &c. And as it lyes all together word for word, and not taken by parts and pieces here and there. Our end in citing this Testimony is, that the impartial Reader may consider, whether the said Testimony hath any Coherence with that part of the said *Book of Government*, which is Objected against, by us or doth contradict any subject matter that we have treated upon.

The

*The Testimony of the said Isaac Penington, the  
Younger, now followeth.*

“**T**He Apostles and Ministers of Christ came from Christ  
“ with a Message of Life and Salvation, with a Testi-  
“ mony concerning the Good Will of God, and his Love to  
“ Mankind, pointing out the Way from Death to Life, from  
“ Bondage to Liberty, from Wrath and Destruction to Peace  
“ and Salvation. What they have seen, what they have  
“ felt, what they have tasted, what they have handled,  
“ what they have found redeem and deliver them, that  
“ they declare abroad to others, as they are moved, as they  
“ are sent, as they are guided and assisted.  
“ Now that which they preach to, is *Mens Consciences in*  
“ *the Sight of God*. They open the Truth which they know,  
“ they give their Testimony in the Moving, Leading, and  
“ Power of the Spirit; and they leave it to the *same Spirit*,  
“ to demonstrate it to *Mens Consciences*, as it pleaseth. They  
“ are nothing; they can do nothing; they cannot convert a-  
“ ny Man to God; but the Power that speaketh by them,  
“ the same Power worketh in other *Mens Consciences*, at its  
“ Pleasure: And here is the beginning of the *Government*  
“ *of Christ in the Heart*, when his Truth carries Conviction  
“ with it to the Conscience, and the Conscience is drawn to  
“ yield it self up to him, then he lays his YoaK upon it; and  
“ takes upon *him* the *guiding of it*: he cherisheth it, he clean-  
“ seth it, he comforteth it, he ordereth it at his Pleasure;  
“ and he alone preserveth it pure, chaste, gentle, Meek, and  
“ pliable to the Impressions of his Spirit; and as the Con-  
“ science is kept single and tender to Christ, so his *Govern-*  
“ *ment* encreases therein: but as it becomes hard, or subject  
“ to Mens Wills, so *another Spirit* gets Dominion over it.

M

“ Therefore

“ Therefore the great work of the Minister of Christ, is  
 “ to keep the Conscience open to Christ, and to preserve  
 “ Men from receiving any Truths of Christ as from them, fur-  
 “ ther than the Spirit opens, or to imitate any of their Practices,  
 “ further than the Spirit leads, guides, and perswades them.  
 “ For Persons are exceeding prone to receive things as Truths,  
 “ from those whom they have an high Opinion of, and to I-  
 “ mitate their Practices; and so hurt their own growth, and  
 “ endanger their Souls. For if I receive a Truth, before the Lord  
 “ by his Spirit make it manifest to me, I lose my Guide, and  
 “ follow but the Counsel of the Flesh; which is exceeding  
 “ greedy of receiving Truths, and running into Religious Pra-  
 “ ctices without the Spirit. Therefore the main thing in Reli-  
 “ gion, is to keep the Conscience pure to the Lord, to know the  
 “ Guide, to follow the Guide, to receive from him that Light  
 “ whereby I am to walk, and not to take things for Truths,  
 “ because others see them to be Truths; but wait till the Spirit  
 “ make them manifest to me; nor to run into Worships, Du-  
 “ ties, Performances, or Practices, because others are led thi-  
 “ ther; but to wait till the Spirit leads me thither. He that  
 “ makes haste to be rich (even in Religion, running into Know-  
 “ ledge, and into Worships, and Performances, before he feel  
 “ a true and clear Guidance) shall not be Innocent: nor the  
 “ Lord will not hold him guiltless, when he comes to visit for  
 “ Spiritual Adultery, and Idolatry. The Apostles were ex-  
 “ ceeding tender in this point; for though they certainly  
 “ and infallibly knew what was to be believed, yet they were  
 “ not Lords over Mens Faith; but waited till he, who is  
 “ Lord of the Faith, would open the way into Mens Consci-  
 “ ences. They did not take upon them to be able to turn the  
 “ Key, to let in Truth and Conviction into Mens Spirits (as  
 “ men in these Days have been too apt to undertake) but  
 “ directed them to him who had the Key, there to wait  
 “ for the Conviction and Illumination of their Minds, and so  
 “ to receive in, as they found him give forth to them.

“ Let:

" *Let every man (saith the Apostle) be fully persuaded in his own*  
 " *Mind : take heed of receiving things too soon; take heed of*  
 " *running into Practices too soon, & doing what ye see others*  
 " *do ; but wait for your own particular Guidance, and a Full*  
 " *Perfwasion from God, what is his Will concerning you. Tho*  
 " *I know this to be a Truth, yet do not ye receive it, till God make*  
 " *it manifest to you ; receive Truth from his Hand, stay till He*  
 " *gives it You.* Indeed the main Matter in Religion, is to  
 " keep out the *wrong part, the forward part, the bastardly birth,*  
 " from running into Duties, catching of Openings, and lay-  
 " ing hold of Promises ; and to feel the Heir born of the Im-  
 " mortal Seed, to whom all belongs ; and the other Birth  
 " never afterwards get up above him, but be subdued and  
 " brought into Subjection.

" Again sayeth the Apostle, *Take heed of doing any thing*  
 " *doubtingly ; be not forward ; be not hasty ; wait for the lea-*  
 " *ding ; wait for the Manifestation of the Spirit.* Be sure  
 " thou receive what thou receives in the Faith, and Practise  
 " what thou practisest in the Faith : *For whatsoever is not of*  
 " *Faith is Sin,* being an Errour from the Principle of Life,  
 " which is to guide : and thereby thou lovest ground, and dis-  
 " honourest Christ, and comest under Condemnation.

" And so the Apostle warns Believers, *To take heed of draw-*  
 " *ing one another on too fast, or of judging one another in such*  
 " *things as some of them might have Light in, others not.* He  
 " that eateth, not to Judge him that did not eat ; and he that  
 " did not eat, not to Judge him that did eat ; yea in Mat-  
 " ters of Worship, he that observed a Day, and kept a Sab-  
 " bath, not to Judge him that observed not a Day, or kept  
 " not a Sabbath : For the *Jews,* which were truly converted,  
 " yet were hard to be drawn off from the Observation of their  
 " Sabbath, and could hardly bear with the Believing Gentiles,  
 " who were never taught to keep their Sabbath with them, but  
 " were taught to esteem every day, and sanctifie it to the Lord  
 " *Rom. 14. 5.* And those who esteemed every day, and dedi-  
 " cated it to the Lord ( ceasing from Sin, and resting to him ;  
 " for



“ for under the Gospel we are not to set up a new Type, but  
 “ to enter by Faith into the true Rest, which is the Sub-  
 “ stance of what the other signified ) could hardly bear with  
 “ them who observed a Day. Even in the Apostles Days,  
 “ *Christians* were too apt to strive after a *wrong Unity*, and  
 “ *Uniformity in Outward Practices and Observations*, and to  
 “ *judge one another Unrighteously in those things*. And mark,  
 “ it is not the *different Practice from one another*, that breaks  
 “ the Peace and the Unity ; but the *Judging of one another be-*  
 “ *cause of different Practices* ; he that *keeps not a Day*, may unite  
 “ in the same Spirit, in the same Life, in the same Love with  
 “ him that *keeps a Day* ; and he who *keeps a Day*, may unite  
 “ in Heart and Soul, with the same Spirit and Life in him  
 “ who *keeps not a Day* ; but he that Judgeth the other be-  
 “ cause of either of these, Errs from the Spirit, from the Love,  
 “ from the Life, and so breaks the Bond of Unity. And he  
 “ *that draws another to any Practice, before the Life in his own*  
 “ *Particular lead him, does as much as in him lies to destroy the*  
 “ *Soul of that Person*, Vers. 15. This was the Apostles Rule,  
 “ *for every one to perform singly to the Lord what he did*, and  
 “ *not for one to meddle with the Light or Conscience of another*  
 “ (undervaluing his Brother, or Judging him, because his  
 “ Light and Practices differed from his, Vers. 10. of that 14th  
 “ Chap.) but every one to keep close to their own Measure of  
 “ Light, even to that proportion of Faith and Knowledge  
 “ which God of his Mercy hath bestowed on them ; and here  
 “ is the true Unity in the Spirit, in the *Inward Life*, and not  
 “ in an *Outward Uniformity*, that was not necessary in the A-  
 “ postles Days, nor is it necessary now : and that Eye which  
 “ so dotes upon it, overlooks the *one Thing* which is necessary.  
 “ Men keeping close to God, the Lord will lead them on fast  
 “ enough, and give them Light fast enough ( for he taketh  
 “ care of such, and knoweth what Light, and what Practices  
 “ are most proper for them ) but for Men to walk on faster  
 “ than the Lord holds forth Light to them, this overturns  
 “ them

"them; raising up a wrong thing in them, and the true Birth  
 "hereby comes to suffer, to shrink, and be driven back.  
 "And Oh! how sweet and pleasant is it to the truly Spiritu-  
 "al Eye, to see *several sorts of Believers, several Forms of*  
 "*Christians in the School of Christ*, every one learning their  
 "own Lesson, performing their own peculiar Service, and  
 "knowing, owning, and loving one another in their *several*  
 "*Places, and different Performances* to their Master, to whom  
 "they are to give an Account, and not to quarrel with one  
 "another about their different Practices, *Rom. 14. 4.* For this  
 "is the true ground of Love and Unity; not that such a  
 "man walks and does just as I do; but because I feel the  
 "same Spirit of Life in him, and in that he walks in his  
 "Rank, in his own order, in his proper way and Place of  
 "Subjection to that; and this is far more pleasing to me,  
 "than if he walked just in that track wherein I walk: nay  
 "(so far as I am Spiritual) I cannot so much as desire that he  
 "should do so, *until he be particularly led thereto by the same*  
 "*Spirit which led me.* And he that knows what it is to re-  
 "ceive any Truths from the Spirit, and to be led into Practi-  
 "ces by the Spirit, and how prone the Fleshly Man is to make  
 "haste, and how dangerous that haste is, will not be forward  
 "to press his Knowledge or Practices upon others; but ra-  
 "ther wait patiently till the Lord fit them for the receiving there-  
 "of, and fear lest they should receive and practise too soon,  
 "even in that part which cannot serve the Lord. And this  
 "I can truly say concerning my self, *I never found my Spirit*  
 "*forward to draw any, either to any thing I believed to be true, or*  
 "*to any Practice or Way of Worship I observed or walked in,* but  
 "desired that the Power and leadings of Life might go before  
 "them; and was afraid, lest men should receive things from  
 "my hand, and not from the Lords. Yea, and this I very well  
 "remember, that when I walked in the way of *Independency*  
 "(as it hath been commonly called) I had more Unity with,  
 "more

“ more Love towards such as were single-Hearted in other  
 “ Ways and Practices of Worship ( whose Spirits I had some  
 “ feeling of in the true Simplicity and in the Life ) than with  
 “ divers of such who were very Knowing and Zealous in  
 “ that way of *Independency*, in whom a wrong thing in the  
 “ mean time had got up, which had caused them to swerve  
 “ from the Life, and from the Simplicity.

“ So that the true *Church Government* being in the Spirit,  
 “ and over the *Conscience*, as in the Sight of God, the great  
 “ Care must be to keep it within its Bounds, that *nothing else*  
 “ govern but the Spirit, and that the Government be extended  
 “ only unto that which is to be Governed.

“ First, Care must be had, that nothing Govern in the  
 “ Church of Christ, but the Spirit of Christ : that nothing else  
 “ teach, nothing else exhort, nothing else admonish, and re-  
 “ prove, nothing else cut off and cast out : Every Minister in  
 “ the Church is to watch over his own Spirit, that it intrude  
 “ not into the work of God, that it take not upon it to be the  
 “ Teacher the Exhorter, the Reprover, &c. And every Mem-  
 “ ber is to wait in that Measure of the Spirit which he hath recei-  
 “ ved, to feel the Goings forth of the Spirit in him that teacheth  
 “ and governeth ; and so to subject not to Man, but to the Lord,  
 “ to receive from the Lord, to Obey the Lord. Not to know  
 “ any Minister according to the Flesh, but to receive and  
 “ submit to what comes from the Spirit, in the Spirit. Not  
 “ to know Paul, or Apollo, or Cephas, but the Spirit ministering  
 “ in them. Paul may Err, Apollo may Err, Peter may Err  
 “ and did Err, when he Compelled the Gentiles to live as the  
 “ Jews, Gal. 2. 14. for which Paul withstood him to the  
 “ Face, Vers. 11 and Barnabas also did Err, Vers. 13. but the  
 “ Spirit cannot Err : and he that keeps to the Measure of  
 “ the Spirit in himself, cannot let in any of their Errors, if they  
 “ should Err, but is preserved ; for the least Measure of the  
 “ Spirit is true, and gives true Judgment : but he that recei-  
 “ veth never so great a Measure of the Spirit, yet if he keep not  
 “ Low

“Low therein, *but lifteth up himself because thereof above his Bre-*  
 “*thren, may easily Err himself, and draw aside others into his*  
 “*Error.*

“*Secondly, Care must be had that the Conscience be kept*  
 “*tender, that nothing be received but according to the Light*  
 “*in the Conscience; the Conscience is the seat of Faith;*  
 “*and if it be not kept close to the Light, which God Lighteth*  
 “*there, Faith is soon made shipwreck of. Christianity is begun*  
 “*in the Spirit, which keepeth out the Fleshly Part, with all*  
 “*its fleshly Wisdom, and Reasonings about Spiritual things:*  
 “*and as the beginning is in the anointing, so must the Progress*  
 “*be. As the Spirit begins in the Conscience, by convinc-*  
 “*ing that, by perswading that, by setting up his Light there,*  
 “*and leading the soul by that Light: so that Light must*  
 “*still be eyed, and according to its growth and manifestati-*  
 “*on in the Conscience, so must the Soul stand still, or go*  
 “*on.*

“*The great error of the Ages of the Apostacy hath been,*  
 “*to set up an Outward Order, and Uniformity, and to make*  
 “*Mens Consciences bend thereto, either by Arguments of Wis-*  
 “*dom, or by Force: but the Property of the true Church*  
 “*Government is, to leave the Conscience to its full liberty in the*  
 “*Lord, to preserve it single and entire for the Lord to exercise,*  
 “*and to seek Unity in the Light and in the Spirit, walking*  
 “*Sweetly and harmoniously together in the midst of Different*  
 “*Practices; yea, and he that hath Faith, and can see beyond a-*  
 “*nother, yet can have it to him-self, and not disturb his Brother*  
 “*with it, but can descend and walk with him according to his*  
 “*measure. And if his Brother have any heavy Burthen*  
 “*upon him, he can lend him his Shoulder, and bear part of*  
 “*his burthen with him. Oh how sweet and lovely is it to*  
 “*see Brethren dwell together in Unity! to see the true Im-*  
 “*age of God railed in Persons, and they knowing and Lo-*  
 “*ving one another in that Image, and bearing with one a-*  
 “*nother through Love, and helping one another under their*  
 “*Temptations*



"Temptations and Distresses of Spirit, which every one  
 "must expect to meet with.

"If thou art a *Christian* in Deed and in Truth, preserve thy  
 "Conscience pure and tender towards God; *do not defile it*  
 "*with such Religious Practices, Duties, Ordinances, &c. as thou*  
 "*dost not feel the Spirit leading thee into:* for all such are  
 "Idols, and exceedingly polute thee. And be tender also of  
 "thy Brothers Conscience, and *be not an Instrument to draw*  
 "*him unto any thing which the Lord leads him not into;* but  
 "*rejoyce if thou find him in Simplicity of Heart startling at any*  
 "*thing:* for if he abide here faithful, his Guide will in due  
 "season appear to him, and clear up his way before him;  
 "but if he be too hasty, he may follow a *Wrong Guide*, and  
 "that *Guide* will never lead him aright towards the King-  
 "dom, but entangle him further and further from it.

"Oh how many have run a Whoring from the Lord! how  
 "many have first lost the Guidance of his Spirit, and then  
 "drowned their Life in Religions Performances! How  
 "many have Drunk of the Cup of Fornication from the Life,  
 "at the Hands of the Fleshly Wisdom! How many have  
 "filled their Spirit with New-Testament Idols and Images!  
 "How many have even hardened their Hearts and Consci-  
 "ences, by following the Doctrines of Men, their imaginary  
 "Meanings of Scriptures, and the imaginations and Dreams  
 "of their own Hearts! Is it not time for men at length to  
 "turn back towards the Lord, to wait for the Visitation and  
 "Light of his Spirit, from whom they have gone a Whoring,  
 "and whom, in all these things they have grieved? And if  
 "ever any feel and enjoy the Guidance of God's Spirit, their  
 "Conscience must be kept tender to it, and ready to hear and  
 "follow his voice, who speaks in Spirit to that which is born  
 "of him, which infallibly knows his Voice, and (being  
 "kept clear) cannot doubt Concerning it. *My Sheep hear my*  
 "*voice* (saith Christ) they know it, and the voice of the  
 "strange Spirit they know not, so as to follow it, but turn  
 "from

"from it both in themselves and others. But, that which  
 "is not the Sheep, but hath only got the Sheeps Cloathing,  
 "cries out, *How shall we know the Voice of the Spirit? we may*  
 "*be deceived*; Nay, that which is born of God, that which is  
 "the Elect of God, cannot be deceived. Wait therefore for  
 "the Birth of the Spirit, to which the Spirit is given for a  
 "Guide, who infallibly guides it out of Deceit. All De-  
 "ceivers are out of this Birth, out of this Spirit; perhaps in  
 "some Birth or other framed from the Letter, and living in  
 "the Imitation of some Practices and Ordinances from the  
 "Letter (under which Cover they lie in wait to deceive)  
 "but Strangers to the Life and Power, and to that Wisdom  
 "which begets and bears to God. Thus the *Jews* Erred, and  
 "deceived their Profelites before the coming of Christ :  
 "Thus the *Christians* (in Name) have generally Erred all  
 "along the Apostacy, and indeed (for the Generality) have  
 "not been true *Christians*, but only a *persecuted Remnant*  
 "amongst them : whose Life hath been nourished and pre-  
 "served, *not by Doctrines and Observations, which they have*  
 "*been taught by the Precepts of Men, nor by the Knowledge*  
 "which they themselves have gathered; but by a little Bread,  
 "daily handed to them from the Father of Mercies, out of the  
 "Wilderness : that was the thing which nourished their  
 "Souls up to God, though many of them knew not di-  
 "stinctly what it was that nourished them, nor how they  
 "came by it.

"Object. *But is not Uniformity lovely? and doth not the*  
 "*Apostle exhort Christians to be of one Mind? and*  
 "*were it not a sweet thing if we were all of one Heart and one*  
 "*Way?*

"Answer. Yea; *Uniformity* is very lovely, and to be desired  
 "and waited for, as the Spirit of the Lord (which is one)  
 "leads and drays into one. But for the Fleebly Part (the  
 N Wife

"Wise Reasoning Part of Man) by *fleshly Ways and Means*  
 "to strive to bring about a *Fleshly Uniformity*, which in-  
 "snares and overbears the tender Conscience, this is not Lovely,  
 "nor Spiritual, nor Christian. And the Apostle, who Ex-  
 "horts *Christians* to one Mind, yet doth not bid them, force  
 "one another to one mind, but walk together sweetly, so far as they  
 "had attained; and wherein they were otherwise minded, God  
 "in his due time would reveal more to them, Phil. 3. 15, 16.  
 "He that hath, to him shall be given; and the Intent and  
 "Work of the Ministry (with the several Ministrations of  
 "it) is to bring into the Unity (Ephes. 4. 13) as Persons are  
 "able to follow, and not to force all Men into one Practice or  
 "Way; that's the way to destroy the Faith, and the true U-  
 "nity, and at best can introduce but a *Fleshly Appearance of*  
 "Unity into such a Form of Worship and Godliness, as eats out  
 "the Power. And for being of one Heart and one Way; Blessed  
 "be the Lord, this is in measure known and witnessed: The  
 "Way is one, Christ the Truth of God; and he that is in the  
 "Faith, and in the Obedience to the Light, which shines  
 "from his Spirit into the Heart of every Believer, hath a taste  
 "of the one Heart and of the one Way; and knoweth that  
 "no Variety of Practices (which is of God) can make a  
 "Breach in the true Unity. This is the one Way, for every one  
 "to be subject to the Light of Christs Spirit, which he hath  
 "received from Christ; and every one keeping here, there  
 "is also one Heart kept in the midst of all the Variety, and di-  
 "versity of Practices.

'Tis needfull to be observed, that in the City of London a  
 Free Meeting was held between R. Barclay and me, in the pre-  
 sence of G. F. and many others, wherein we treated on many  
 things contained in R. B's Book of Government, which I then  
 did, and ever since have accounted *Erroneous*: and on the  
 whole matter, one part of the Meeting, viz. Charles Marshal  
 with thirty six Persons more, advised R. B. (as anon by their  
 Paper

Paper cited will appear ) on this wise, "It is the desire of this  
 "Meeting, that the said R. B. ( as he feels in himself the  
 "Openings of Life thereunto ) will in *Christian-Condescension*  
 "to the Capacities of the Weak, write an *Explanatory Post-*  
 "*script* to the said Book, for the Sakes of all such as may be  
 "supposed to have misapprehended any Expression therein.  
 Now forasmuch as the said R. B. hath by way of *Epistle*  
*to Friends* written an *Explanatory Postscript* ( though not  
 Printed the same ) I thought meet to cite it together with  
 my Observations thereon, as followeth.

*Aberdene Prison the 6th. of the 1st. Month 1679.*

*Dear Friends and Brethren;*

**U**Nto all my Dear Friends and Brethren, unto whose  
 hands this Paper may come, or who may be any ways  
 more particularly concerned in the Contents hereof, is the  
 Salutation of my unfeigned Love in that unchangable Truth,  
 whereunto it hath pleased the Lord to call me, according to  
 his great Mercy, To as to be a Partaker in some Measure of  
 the Peace and Glory, which in this Day is revealed, where-  
 with my Heart hath been often filled, as I have waited in  
 Faithfulness, according to the Dispensation of Light mani-  
 fested in me, and to me ; And since it pleased God to make  
 me a Living Witness of the Precious Truth, and to com-  
 mit unto me my share of the Ministry thereof, my Consci-  
 ence bears me Witness in the Sight of God, that I have La-  
 boured according to my Knowledge, to follow Love and  
 Peace with all my Brethren, and to do those things which  
 might tend to Advance, Strengthen and Confirm Unity  
 and Brotherly-Love, as also to avoid what had a Tendency  
 to beget Strife, Jealousie, or Evil Surmises, like as I have  
 studied as well in my publick Testimony as in my Wri-



“things, to beware of any thing that to my Understanding  
 “might minister just Occasion of Stumbling, or Offence to  
 “the least of my Brethren, or the youngest and weakest  
 “Babe in the Truth, as such as are conversant with me in  
 “my own Country, as well as those elsewhere, where I have  
 “travelled, can bear Witness.

“Nevertheless, as I cannot shun any part of that Labour  
 “and Service which my Lord and Master Jesus Christ calls  
 “me to, so in Obedience to his Requirings, near five Years ago  
 “I wrote some Sheets concerning the *Lawfulness and Necessity*  
 “*of the Government and Order of the Truth*, having principally  
 “and only in my View therein to bear a Faithful Testimony  
 “against all *false Liberty* and *Disorder* on the one hand; and  
 “against *Imposition* and *Dominion* on the other; Intending  
 “no less to guard against the one, than the other; and this I  
 “did with particular Respect to some of my near Friends,  
 “whom I found liable to some Mistakes in that matter; And  
 “I do sincerely declare before God, who knows I speak the  
 “Truth and lie not, That in the writing thereof I had not the  
 “least Purpose nor Intention to meddle with, nor concern  
 “my self in any of those Debates, that have since fallen out  
 “amongst Friends in *Westmoreland*, or elsewhere, relative  
 “thereto: much of which, as it had not then a being, when  
 “I wrote that Book, so the Substance of that Matter was then  
 “unknown to me; so I can safely say, that I had not so much  
 “as one remote Thought, or any Remembrance of the  
 “least beginnings of that Affair, which I knew, during the  
 “time of my writing of it: so that nothing could be Intend-  
 “ed by me therein relative to that matter, which as it is  
 “sufficient to vindicate my Innocency, and Integrity to all,  
 “as to my Intentions; so I cannot forbear also to signifye,  
 “that as often as I have had Occasion, seriously and in the  
 “holy Fear and Dread of God to reflect upon those Papers,  
 “which I have often done, because of the Opposition they  
 “have

"have met with from some;  
 "[a] I have never found  
 "occasion to repent or re-  
 "tract any thing from the  
 "Matter or Principle there  
 "asserted by me, but have  
 "the Testimony and Appro-  
 "bation of Gods Light and  
 "Spirit in my Heart, for my  
 "Work and Service in that  
 "Matter. Moreover, albeit  
 "I laboured with all the Care  
 "and Circumspection I could  
 "so to express my self as not  
 "to offend in a word; yet  
 "had I known, or could have  
 "foreseen that any thing in  
 "the wording or expressing  
 "thereof would have Stum-  
 "bled, or hurt any, I have  
 "that tenderness and hope  
 "always to have to the least  
 "of the Household of Faith,  
 "that I would have rather  
 "omitted, or changed any such words or Expressions, than  
 "ministred them any Occasion of Dissatisfaction: And there-  
 "fore I was not a little surpris'd when I understood, that  
 "several Sheets of Paper were spread abroad in Opposition  
 "to that Book of mine, at a time when I was wholly a  
 "Stranger to these Proceedings, by reason of my Imprison-  
 "ment for the Truths Sake; especially W. R. a Person who  
 "not only to my self, but afterwards before many Wit-  
 "nesses professed a singular respect and friendship to me,  
 and

W. R.'s First Observation.

[a] This shews that R. B. doth not only  
 Justifie what he hath done, but also signifies,  
 that he laboured with all the Care and  
 Circumspection he could so to express  
 himself as not to offend in a word; and  
 therefore since I know he is well skil'd to word  
 his meaning, I might reasonably have expected,  
 that he would have cited out of his Book of  
 Government those Passages therein contain-  
 ed, which will Evidence that all his Explica-  
 tions by this his Postscript may be found in his  
 Book, which was needful to have been done  
 (if he so could) but I certainly know he can-  
 not) that his circumspection might appear;  
 especially since he hath affirmed, that the very  
 Explications of his words given in a Letter  
 hereafter cited (as his own Explications) are  
 to be found in his Book, as appears by the said  
 Letter sent abroad by himself, and that (as  
 may reasonably be taken) intended by him to be  
 in his Favour. But if the Impartial Under-  
 standing Reader, will be at the pains to com-  
 pare R. B.'s Book of Government, with this  
 his Postscript, and the Explications given of  
 his words in the aforesaid Letter, I may with-  
 boldness affirm, he cannot but then appear  
 guilty of great Confusion: a taste whereof  
 the Reader may have by duely weighing my  
 6th. and 9th. Observations annexed to  
 this his Postscript.

## W. R's Second Observation.

[ b ] The Reasons of spreading my Answer to a part of his Book of Government before 'twas sent to him were these. First, I was concerned in Conscience to detect the Errours as expeditiously as I could. Secondly, I did not know where to send unto him, supposing that at that time he was beyond the Seas; and though 'tis said in a Letter, which is pretended to be mine, though never signed nor publish't by me (of which more anon) that my publishing thereof before I gave R. B. notice of my Objections and Intentions therein, was not according to Gospel Order; yet I disown that Expression, because it cannot be contrary to Gospel Order to detect by writing, Errours (relating to Doctrine and Discipline) that are in print.

" was said to be, did for the most part signifie to me their  
 " Satisfaction; I forbore hitherto to meddle any more in that  
 " matter, hoping it might have dyed of it self, and being Con-  
 " scientiously gathered in that Spirit wherein I desired rather  
 " to bear, than by seeking too earnestly to vindicate my self;  
 " any ways advance or foment Controversies among Friends;  
 " by multiplying Papers, having some hope, he might (accor-  
 " ding to the advice of the Brethren) have called in his Papers.

## W. R's Third Observation.

[ c ] If that pretended Letter of mine expresseth my Satisfaction, as to the Soundness of his principles; and his sense of things scrupled, yet there is not a word in the said Letter signifying, that I mistook his book, and is upon the debate of that matter R. B. in words declared himself otherwise principled, than his book taught, yet I cannot but now say he hath given me just Occasion to impeach him for a man of a stretch'd Conscience; in saying as aforesaid thus, " I have never found Occasion to  
 " repent or retract any thing from the  
 " Matter or Principles there asserted by  
 " me.

" [ b ] and yet without once  
 " acquainting me. Now  
 " what followed upon my  
 " meeting with that Person  
 " at London near two Years  
 " ago will appear by a Co-  
 " py of W. R's own Letter  
 " annexed hereto, and the  
 " Sense of those Brethren,  
 " who were Witnesses to that  
 " Transaction: So that rest-  
 " ing thereupon in my own  
 " Innocency, especially since  
 " those in such places, where  
 " the greatest Dissatisfaction  
 " And as to what related to  
 " me [ c ] his Letter suffi-  
 " cing, wherein he expresseth  
 " my Sense of the things scrup-  
 " pled by him to his own Sa-  
 " tisfaction, and his Belief of  
 " the Soundness of my Prin-  
 " ciples; and truly, I have  
 " been so willing to starve  
 " that Spirit that hath any  
 " life in Divisions or Contro-  
 " versies of this kind, either  
 " in

“in my self or others, that since I read those Papers of  
 “*W. R.* at *London* (now near two Years ago) I have  
 “not so much as once looked out upon them until now. And  
 “albeit I might have mentioned that Transaction without  
 “any disadvantage to my self, but otherwise, as most, if not  
 “all at present can testify, yea *W. R.*’s own *Letter* doth  
 “import.

*W. R.*’s Fourth Observation.

[d] Yet I do not remem-  
 “ber, that I did ever so much  
 “as once mention it to any,  
 “unless their Inquiry occasion-  
 “ed it: yea, I have wholly  
 “concealed it to this day from  
 “divers Friends, in whom I  
 “am nearly concerned, and  
 “whom I know would be  
 “very apt to justify and com-  
 “mend my whole proceed-  
 “ure in that Matter; so un-  
 “willing was I to fill the  
 “Minds of any with such  
 “things, being otherways weightily concerned, as well with  
 “the Inward Work of the Lord in my own Soul, as in those  
 “Concerns of Truths Prosperity, both abroad, where I had a  
 “Service, and at home, with respect to the present continu-  
 “ed Suffering Friends lie under here. But since he hath so  
 “far walked in another Method, as to labour to keep up the  
 “Remembrance of those things, and busie the Minds of  
 “Friends with them, having, as I am informed, made a fur-  
 “ther mention of these Papers to my Disadvantage, I am  
 “constrained to say something in my own Defence, and of  
 “the Truths asserted by me, wherein, as the Lord knows the  
 “Integrity of my Intentions, and the Tenderneſs of my Heart,  
 “so I hope my way herein will commend it self to that of  
 “God in the Conſciences of all the tender-Hearted.

[d] *R. B.* now seems to proclaim his  
 own Vertue, in not mentioning, unless  
 on Enquiry, the matter between us, in-  
 sinuating, that he might have mentioned  
 it without any Disadvantage to himself,  
 and that in my own Letter I imported so  
 much. *This I affirm, is but a further Confir-*  
*mation to me of his stretch’d Conscience, taking*  
*Liberty to vindicate himself from that which*  
*forever will lie upon him to his Just Defama-*  
*tion, until he repent, as cannot but appear to*  
*every impartial and understanding Reader, who*  
*will be at the pains to peruse his Book of Go-*  
*vernment, my Answer and his Explanato-*  
*ry Postscript, with the Observations*  
*thereon.*



## W. R's Fifth Observation.

[ e ] Here a Letter, pretended to be mine, is again brought, as Evidence, though nothing to the purpose, as before in the third Observation appears, and not only so, but seems to insinuate, as if what is declared in that pretended Letter to be his meaning, he will now give under his own hand which is a meer Fallacy in several respects, as anon will be made appear, for that his Post-script doth not manifest himself principled as that Letter expresseth. Witness the 6th, and 9th. Observations.

“ [ e. ] And albeit, these  
 “ things, which were chiefly  
 “ scrupled at by any, be sufficiently cleared by W. R's  
 “ own Letter, yet that all may  
 “ be satisfied in having them  
 “ from my own hand, I am  
 “ free to signifie this as to  
 “ them, only I will permise  
 “ this to the serious Consideration of not a few, who  
 “ seemed to be startled at that

“ Book, who retain that Tenderneſs to God, and regard to  
 “ the hurt of their own Souls; as to make Conſcience unjust-  
 “ ly to accuſe the Innocent, that ſince it was aſſerted by ſome,  
 “ and entertained as a Truth by divers, that that Book was  
 “ writ upon deſign, and with a particular reſpect of preju-  
 “ dice to ſome Perſons, whom I did not ſo much as once think  
 “ on in writing of it, with ſomewhat worſe, which I am not  
 “ willing to remember, far leſs to mention, whether thoſe  
 “ that propagated and entertained ſo falſe and groundleſs a  
 “ Jealouſie, to the Prejudice of the Innocent, have not reaſon  
 “ narrowly to examine what Spirit they were influenced by  
 “ in ſo doing, which certainly could not be of God, and whe-  
 “ ther they ought not thence to take Occaſion juſtly to ſuſ-  
 “ pect the Effect and Fruits of the ſame Spirit in them, even  
 “ when it hath appeared in things, for which they may have  
 “ ſomewhat more to ſay: ſurely with men of Inward Ten-  
 “ derneſs, this cannot but have great weight. And albeit,  
 “ that my Intentions were ſo clear in this Matter, yet I will  
 “ not ſay but the Lord, whoſe Ways are unſearchable, and  
 “ paſt finding, out may have purpoſed by thoſe Papers ſeaſo-  
 “ nably to reprove and ſmite at a wrong Spirit. And there-  
 “ fore all concerned had need in true Tenderneſs, and godly  
 “ Fear, to beware how they ſhut out and turn by the warn-  
 “ ings

“ings and Admonitions of the Lord, seeking to carp at, and  
 “find fault with the Innocent Instruments, lest they be  
 “found Foolishly like those Dogs, *that run after and seek to*  
*“bite the Stone, because they cannot reach the Hand that threw it.*  
 “I have known this by manifold Experience to have been a  
 “Snare to many, and therefore without the least Prejudice  
 “or Reflection upon any (God knows) out of true Tender-  
 “ness and Love do desire, it may be seriously weighed in the  
 “true Light by all that may feel themselves concerned in this  
 “Matter.

“[f] But now as to the  
 “things scrupled at, whereas  
 “some did suppose, that I did  
 “ascribe to Friends an *abso-*  
*“lute Jurisdiction over mens*  
*“Property in outward things;*  
 “therein I have been greatly  
 “mistaken, for I never in-  
 “tended any such thing, but  
 “simply to hold forth that  
 “which by the Apostle to the  
 “Corinthians, 1 Cor. 6. is  
 “urged, that whereas there  
 “would a manifest Scandal  
 “arise from Friends going to  
 “Law together, that there-  
 “fore such as will rather go  
 “to Law than seek to come  
 “to Agreement by the Inter-  
 “posing of Friends, ought  
 “with a respect to their  
 “bringing such a Scandal be  
 “censured, since it cannot be  
 “supposed that any such Dif-

## W. R's Sixth Observation.

[f] Since R. B. (as before is signified in  
 his Lines, touching which I made my first Obser-  
 vation on his Explanatory Postscript) af-  
 firms, that he hath never found Occasion  
 to repent or retract any thing from the  
 Matters or Principles asserted by  
 him; and that he laboured with all the  
 Care and Circumspection he could, so to  
 express himself, as not to offend in a  
 word; I may now with Confidence affirm  
 that his words therein (since he well under-  
 stands the Propriety of Words and Sentences)  
 may be justly taken to be the meaning of his Mind  
 That now his Fallaciousness may appear, I shall  
 in order thereto cite his very words, relating to  
 the Matter in hand, touching Jurisdiction  
 over Mens Property.

R. B. in his Sixth Section, treating  
 how far this Government extends, Pag.  
 39. thus sayeth, This Order reacheth and  
 taketh up the Composing of Difference.  
 as to outward things; and further sayeth  
 We do boldly averr, as a People gather-  
 ed together by the Lord, unto the same  
 Faith, &c. that we have Power and Au-  
 thority to decide and remove these  
 things amongst our selves. From which  
 positive Sentence it naturally follows, that the  
 Church (touching whose Authority in Go-  
 vernment he treats) hath Power to decide  
 and remove in Cases of Differences touching

“ference

outward things; and since in the same Section he useth the words *Meum* and *Tuum* with respect to outward things, touching which Differences may arise, it naturally follows, that the Power claimed is in that Case a Power over Property. I now desire that the Reader may observe, that in this his Explanatory Postscript he sayeth not one word of the Assent of the Parties Dissering, which clearly shews that though (as in the Fifth Observation is signified) he intended to give under his own hand, that he is principled as the aforesaid pretended Letter sayeth he is, yet he therein deales fallaciously,

“ference as to outward things  
 “can fall out amongst Friends  
 “but some or other may be  
 “found, who either by their  
 “own knowledge, or by Advice & Information of such  
 “as may be known in the  
 “Matter Controverted, may  
 “bring it to an End.

“Secondly, that whereas I  
 “say, *there will not be wanting*

“in case of Controversy, the Spirit of God to give Judgment,  
 “through one or other in the Church of Christ, so long as any Assembly can properly or in any tolerable Sense be so called; some  
 “have supposed, that by these last words I did insinuate, as  
 “if any Assembly, assuming to themselves the Name of the  
 “Church of Christ, and having some shew of it, may of right  
 “claim the Power of such Decision, and ought accordingly  
 “to be submitted unto: such a thing never entred me,  
 “but was far from my Intention: for albeit that I Judge,  
 “that an Assembly may sometimes deserve the Name of the  
 “Church of Christ, or not to have lost that claim, albeit not  
 “altogether so fresh and lively at least in the Generality of  
 “its Members, and so under some languishing, and hazard to  
 “decay; if Life do not again come up more abundantly, as  
 “may be seen in the Example of the seven Churches of Asia,  
 “whom notwithstanding of the several weaknesses divers of  
 “them were under, yet the Apostle, or rather the Spirit of  
 “Christ by the Apostle, Dignifies with the name of the  
 “Churches of Christ: Neither did I intend to make this  
 “Judgement necessarily to attend every particular Church, or  
 “Assembly; but by the Church there I understood it in a more  
 “universal Sense, that is, some or other among all the  
 “Churches of Christ, who being spoken of in the Complex  
 “may

“ may be rightly termed the Church of Christ : And this  
 “ is manifest in the same Example of the Churches of *Asia*,  
 “ for albeit we might suppose there might have been wanting  
 “ in each of them some to give forth this true Judgement  
 “ concerning them, yet in respect they were such, as in some  
 “ tolerable Supposition might be termed the Churches of Christ  
 “ ( \* albeit some of them had lost their first  
 “ Love, and were neer to have their Can. \* Rev 2. 4, 5, 14,  
 “ dlestick removed ; and some had the 15, 20. Chap. 3. 16.  
 “ Doctrine of Balaam, and of the *Nicholaitans*, and some suffer-  
 “ ed the Woman *Jezabel*, and some were *Luke-warm*, and  
 “ ready to be spued out ) we see God would not suffer them  
 “ to be without a certain Judgment, but gave forth one  
 “ through the Apostle *John*, who was a Member of the  
 “ Church ; but to esteem that any Assembly may be tolerably  
 “ supposed to be the Church of Christ, where either the true  
 “ Doctrines and Principles are wanting, or the true Life and  
 “ Power in some good measure is not felt and known, is far  
 “ from my Thoughts : Yea, how far I am contrary-minded  
 “ may be seen at large in my *Apology* upon the 10th Proposi-  
 “ tion now published in English, Page 194, 195, 196, 200,  
 “ 201, 202, &c.

“ [ g ] Thirdly, Whereas it  
 “ was thought strange, that I  
 “ should call *Doctrines and*  
 “ *Principles the Bond, and*  
 “ *Terms of our being together* ; I  
 “ understood it only of an Out-  
 “ ward Bond, and that I laid  
 “ the stress upon it no further,  
 “ appears in that I affirm  
 “ these Principles and Do-  
 “ctrines to be the Product of  
 “ Truths Power and Virtue  
 “ upon the Heart, which ap-

W. R.'s Seventh Observation.

[ g ] R. B.'s Discourse now shews, that he holds forth TWO BONDS by which the People of the Lord are centered into one Body. But the Apostle's Doctrine was, that by one Spirit we are baptized into one Body, and so the Bond but one. And though R. B. terms my Comparison a Scornful Reflection, yet I affirm 'twas Christian-like enough so to say, if the Reason given in my Answer be but duly considered, which was, That the main Scope of his Treatise relating to that Matter, both from Scripture and Reason tended, as it were chiefly ( if not wholly ) to evidence, that Principles, Doctrines and Practices ( necessarily depending thereon )



are the Bond by which we became Centered into one Body and Fellowship, though he nameth not what those Principles, Doctrines and Practices are : For a further Manifestation of his weakness on this Subject, I referre unto my Answer.

“ Manger, shews too little of *Christian-Sobriety*, and too much  
 “ of a *Scornful Reflection*, for which I will rather choose to  
 “ forgive him, than therein to contend with him. For how  
 “ much I value that *Inward Bond* ( to wit, the *Life of Righte-*  
 “ *ousness* ) beyond the *Outward*, and that I esteem the *Outward*  
 “ not at all to be valued, but as it comes from the *Inward*;  
 “ may be seen thorow out all I have written in my *Apology*

W. R.'s Eighth Observation.

[ h ] If this be his meaning, yet his Book  
 d. th not so declare.

“ *Principles and Doctrines*, is a ground of disowning ; was  
 “ only in respect, that who do so, do manifestly thence make  
 “ it appear, they have broken the *Inward Bond* first, from

W. R.'s Ninth Observation.

[ i ] Experience tells me, that the great  
 Difference among Friends in the Nation is  
 about Outward Orders pretended to be  
 Establish't by G. F. and by the aforesaid Let-  
 ter ( which R. B. accounts a clearing of him-  
 self ) 'tis signified, that R. B. declared his  
 meaning to be, not only with respect to  
 all the Outward Orders and Forms of  
 Discipline in Government amongst us,  
 but also with respect to the Power of  
 God ; which, being Compared with his now  
 declared Meaning on the same Subject, shews  
 again that he doth not by this confirm ( notwith-  
 standing his pretence so to do ) what is signifi-  
 ed in the aforesaid Letter, because here is no  
 mention made of any Outward Orders  
 ( Establish't and Practized by the People called  
 Quakers ) and that he pretends his Meaning  
 to be an Establishment on the Spirit only,

“ pears by what is Printed  
 “ upon the Margent, and W.  
 “ R. saying in his Papers, that  
 “ this was but like the Enter-  
 “ tainment of Christ in the  
 “ upon the 10th Proposition,  
 “ and elsewhere. [ b ] And  
 “ my affirming, that any de-  
 “ nying of any of *Truths*  
 “ a ground of disowning ; was  
 “ which that *Outward* did na-  
 “ turally spring and arise.  
 “ [ i ] Fourthly, If any did sup-  
 “ pose that by my asserting,  
 “ the Ancient Apostolick Or-  
 “ der was Established among  
 “ us upon the Right Basis and  
 “ Foundation, I intended that  
 “ these particular Orders re-  
 “ lating to Outward Things,  
 “ that were among the Apo-  
 “ stles either were, or were to  
 “ be Established among us,  
 “ they did much mistake me,  
 “ for I never purposed any  
 “ such thing, but only to sig-  
 nific

“ nifie that by Establiſhing  
 “ the Government and Au-  
 “ thority in and upon the Spi-  
 “ rit only, and ſuch as are led  
 “ by it, we did Eſtabliſh it  
 “ upon the ſame Baſis, and  
 “ Foundation whereupon that  
 “ Exerciſe in the Church in  
 “ the Days of the Apoſtles  
 “ was built : for I am far  
 “ from Believing, that the  
 “ moſt exact Conformity to  
 “ the Order and Method of  
 “ the Church in the Apoſtles  
 “ Days, or even to what may  
 “ be now appointed by the  
 “ ſame Spirit, without the  
 “ Inward Life and Virtue go  
 “ along, ſignifies any thing ;  
 “ for I know that nothing  
 “ done by meer Imitation will  
 “ any thing avail in the Wor-  
 “ ſhip and Service of God :  
 “ and therefore that no Act  
 “ done without Conviction  
 “ will any ways be profitable  
 “ to the Doer ; yet that hin-  
 “ dereth not, but that ſuch as  
 “ forbear to do what by the  
 “ Teſtimony of God in his  
 “ Servants is commanded to  
 “ be performed in the Church  
 “ are juſtly to be blamed,  
 “ and be Judge ; therefore in  
 “ reſpect that through Diſ-

and ſuch as are led by it ; which is a clear  
 diſcovery of his Fallaciousneſs and will ſo ap-  
 pear to ſuch as may peruſe his words, whereon  
 the Fifth Obſervation is made : for therein  
 he pretends to give the ſame Satisfaction  
 as is ſignified in the ſame Letter. Reſid's,  
 'tis worthy our Obſervation, that from R. B's  
 words, ſome Perſons are intended Eſta-  
 bliſhers of the Government upon the Spi-  
 rit only ( but yet with this Addition ( notwith-  
 ſtanding his word only ) and ſuch as are led  
 by it : which to me ſeems a two-fac'd kind  
 of Expression ; for if the heart of a man be the  
 place wherein the Laws of Chriſt are writ-  
 ten, and his Government is to be  
 exalted, and that we have no ground  
 to expect any other Government, or Go-  
 vernours to be like unto Moſes, ſave  
 Chriſt Jeſus by the Manifeſtation of his  
 Spirit in us ; why could not he have been  
 contented to have ſtop't his Pen at the  
 words [ SPIRIT ONLY ? ] but for-  
 aſmuch as he makes this Addition, and ſuch  
 as are led by it, I muſt confeſs I am in ſome  
 meaſure at a ſtand, touching his meaning  
 thereby, and have a Godly Jealouſie, that  
 notwithstanding his pretence to the Spi-  
 rit, and that nothing done by meer Imi-  
 tation will any thing avail ; yet when it  
 may ſerve his turn, he may from his own  
 Lines bring forth another Concluſion,  
 and infer a Subjection to others, under the  
 Notion of Governours over the reſt, and  
 that the Dictates of the Spirit in us, muſt  
 give way to the pretended Dictates of  
 the Spirit in others ; by which means at  
 length it may ſo happen, that the Profeſſion  
 of the very Principles of Truth ( as held  
 forth amongſt us in the Beginning ) may be  
 Irradicated : for if once the Day come,  
 wherein the Faith of any is, that certain  
 Perſons ( abſolute or diſtinct from any others )  
 are the Men who are led by the Spirit,  
 and that the Government of Chriſt is  
 Eſtabliſh'd on them, then in probability it  
 will naturally follow, that inſtead of Em-  
 bracing this Primitive Exhortation,  
 [ turn in your Minds unto the Light that  
 ſhines in your own Conſciences ] many  
 will be turning their Minds out into

obedience

unto the Dictates of others; and were it so, that what R. B. aims at should be granted viz. the Establishment of Christ's Government, on men led by the Spirit; this then might be objected, that many might pretend thereto who were not led by the Spirit, and where the Spirit of Discerning is wanting in such as are to be Governed, they may be in a ready and open way to Destruction. But on the contrary, let this undoubted Truth be held forth, viz. Let every one be obedient to his measure of Grace and Light received from God, and that the Light and Grace is a Reprover of all Sin, then there will be no Stumbling nor By-Path walked in. Moreover, his Language in another respect seems to me inconsistent with the Truth; because the Government treated upon to be Establish'd is pretended to be Christ's Government, that the Establishers, are certain Persons signified by these R. B's words, We did Establish it, that the Object wherein it is Establish'd is the Spirit: all which considered I may truly say, that 'tis a work not fit for poor Mortals to pretend to, especially if we consider that 'tis already Establish'd by God himself on Christ's Shoulders. But if instead of that which occasions this Observation R. B. had signified, that those who are led by the Spirit, are subjects under Christ's Government, I know that such Language would have reached the Consciences of many.

I now come to take notice of these R. B's words, And yet 'tis strange that W. R. in his Papers should labour so much against this, affirming very positively that nothing ought to be given forth in the Church of Christ but by way of Recommendation, and not of Command.

On this I observe, First, the said sentence is made up of a Part of one sentence of mine, and with the addition to that sentence of these R. B's own Words [and not of Command] and all this (as by his discourse to me appears) 'tis insinuate a belief, that I hold a Principle so large, as that the very Murderers of

obedience and unwatchfulness they have blinded themselves from the sight and knowledge of their duty; for if it should be said, no man were to be condemned for not doing that which he yet sees not to be his duty, then no man were to be condemned who had by Iniquity and Unwatchfulness brought hardness and blindness upon himself, for all the Iniquities he commits afterwards; and how would this tend to Establish Rantism, the Substance of which is to bring their Consciences to that pass, as not to be sensible of any Checks? then the Nations are not to be blamed for all their Idolatry, Wickedness, and Superstition, for that they are not sensible of the Evil of it: whereas Truth teaches us to believe, that had they been Faithfull to the small measure of Light in things more obvious, it would have further opened and manifested other things. Then should not the Jews have

"have been condemned for  
 "crucifying Christ, since  
 "*Perer* says, they did it igno-  
 "rantly, and *Paul* testifies,  
 "that if they had known they  
 "would not have crucified the  
 "Lord of Glory. Yea then  
 "all those that persecuted  
 "and burned the Protestant-  
 "Martyrs were not to be  
 "Judged for it, because they  
 "supposed they did well in  
 "it, even according to  
 "Christ's Testimony, who  
 "says, that in killing you they  
 "shall think they do God  
 "good Service; shall men then  
 "never be condemned for  
 "doing evil or omitting their  
 "Duty, because they see it not?  
 "what absurdity would fol-  
 "thereupon, may easily ap-  
 "pear; and yet it is strange  
 "that *W. R.* in his Papers  
 "should labour so much a-  
 "gainst this, affirming very  
 "positively, that nothing  
 "ought to be given forth in  
 "the Church of Christ, but by  
 "way of recommendation &  
 "not of command; wherein  
 "he doth either greatly mis-  
 "take the matter as affirmed  
 "by me, or otherways run

Christ, those that persecuted and burn-  
 ed the protestant Martyrs, and all Idolo-  
 try, wickedness and superstition were  
 to be thereby Justified, *which my Soul*  
*abhors*; and blessed be the Lord he hath  
 given me a better Understanding than  
 to assert any thing from which such  
 horrid conclusions may be drawn; and in-  
 deed his language seems to savour of that Spirit  
 which opposed the Children of Light in the  
 beginning, saying The Jews acted from the  
 Light in them, when they crucified Christ.  
*And since R. B. is so disingenuous, as not to*  
*lay down all my words, nor yet the occasion*  
*(which if he had, his present discourse hereon*  
*would have seemed more impertinent) I shall there-*  
*fore on this subject further add; R. B. in his book*  
*of Government asketh this question, Whe-*  
*ther the Church of Christ hath Power*  
*in any cases that are matters of Con-*  
*science, to give positive sentence and*  
*decision, which may be Obligatory up-*  
*on believers, and then proceeds to Answer the*  
*said Question thus; I Answer, affirmative-*  
*ly, she hath, on this occasion<sup>3</sup> treating*  
*amongst other things). I say, that it doth*  
*seem plainly to contradict this wholesome*  
*Testimony of and for the Truth, viz. That*  
*the sentence and Judgment of any man*  
*or men whatsoever relating to matters*  
*of Conscience ought not at this day to*  
*be given forth but by way of recom-*  
*mendation to the Conscience, which to*  
*my knowledge hath been the Practice*  
*of the People called Quakers, and when*  
*the Conscience is sensible that Gods*  
*Witness therein Answers, then the*  
*Conscience is or ought to be bound,*  
*other bonds may make Hypocrites,*  
*and busy-Bodies but not good Christi-*  
*ans. 'Tis now to be Considered how from*  
*these my aforesaid words, spoken on the afore-*  
*said, occasion with respect to a dislike of*  
*Believer, or Disciple of Christ, his imposi-*  
*ng upon another, Contrary to his Conscience*  
*R. B. can draw a conclusion, that my*



my Language in that Sentence, hath a Tendency to Justifie the Jews in crucifying Christ, and those that persecuted and burned the protestant Martyrs; and not only so, but Idolatry, Wickedness and Superstition, &c. And whereas after he hath made his aforesaid insinuation he freely agrees to my words, if (as R. B. saith) his meaning be, that no man of or from himself only or by Vertue of any office &c. Ought to command any thing to be performed in the Church; but (saith R. B.) if he will say that no man, albeit really moved by the Spirit, &c. ought to go further than a recommendation, it is a most insolent limiting of God Under a false pretence of Liberty. These foregoing words of R. B. gives me occasion thus to Answer, that since my words would admit of a Construction allowable by himself for Truth, his secret Evil Insinuations fall to the Ground; and as to the latter part of his Construction thereon I thus say, That what God moves to, ought to be Obeyed, that his power is unlimitable, that all his actions motions and commands are just, because they are his. But yet, though I so grant I do Affirm, that there is not the least Ground in the Scripture of Truth, nor yet from the Light of Christ, to believe, that in this our day God hath, or by his Spirit will move any member of the Church of Christ, to give forth certain Orders, and Prescriptions, with respect to the rest of the members, as that which (though relating to their Consciences) they ought to Perform, and Practice, whether they see if their duty or whether they are or no free so to do; for if the Blind was not to be accepted for a sacrifice under the First Covenant, much less can it be acceptable under the Second, unless God should so command, which we have no Ground to suppose; and so as much as this Subject is largely treated on in the 7th. Section of the First Part of the Christian Quaker which is given forth by me on the behalfe of my selfe and others concerned, I shall referre the Reader thereto, for the further Manifestation of the Truth, relating to this

“ into a far greater incon-  
 “ veniency than he is aware;  
 “ for if he mean, that no man  
 “ of or from himself only, or  
 “ by vertue of any office or  
 “ place he either hath or hath  
 “ born in the Church of  
 “ Christ, ought to Command  
 “ any things to be performed  
 “ in the Church, I freely a-  
 “ gree to it; and have assert-  
 “ ed the same in very full and  
 “ ample termes. But if he  
 “ will say that no man, albeit  
 “ really moved by the Spirit  
 “ of God, ought to go further  
 “ than a meer recommendation, it  
 “ is a most insolent limiting of  
 “ God under a false pretence  
 “ of Liberty, & will necessari-  
 “ ly conclude, that God hath  
 “ not Power to command a-  
 “ ny thing unless men be con-  
 “ tent to agree to it. For the  
 “ Controversy is here drawn  
 “ to a narrow Compass; for  
 “ he that will allow, that God  
 “ hath Power to command  
 “ things to be practised in  
 “ the Church, and that those  
 “ Commands must be con-  
 “ veyed by immediate Reve-  
 “ lation, through some of the  
 “ Members of the Church,

and

“and that it may fall out that  
 “some of the Members of the  
 “Church may thorough  
 “weakness or unwatchful-  
 “ness not be sensible they  
 “must either acknowledge  
 “that such are to be condem-  
 “ned, or say that God hath  
 “not Power to Command,

“or that there is no such Revelations now a Days (as do  
 “the Priests and Truths Enemies ) or that Man is not Con-  
 “demnable for Disobeying God, if he believe it not to be his  
 “Duty, which is as much as to say, that Unbelief is no Sin.  
 “Now let these things be seriously considered, how this is  
 “or can be avoided without granting the things affirmed by  
 “me; for what way the Truth can be asserted, the Honour  
 “and just Authority of God acknowledged, the necessity and  
 “continuance of immediate Revelation affirmed, and the Ini-  
 “quity of Unbelief not justified, and the just Judgement of  
 “God upon the Rebellious and Disobedient vindicated, with-  
 “out affirming what I have done.

“And if any can do this in words more wary than I  
 “have done, I shall very readily agree to it.

“For that things may be proposed to the Church by way  
 “of Command, and further than a meer Recommendation,  
 “the whole Current of the Scriptures shews, not only to  
 “the Church among the *Jeivs*, where *Moses* and the Pro-  
 “phets do propose the Will of God to be performed very  
 “positively and peremptorily; but even under the New-  
 “Covenant, as appears in the 15<sup>th</sup>. of the *Acts*, and in many  
 “places of *Pauls* Epistles, particularly, that on 2 *Thef.*  
 “3. 14. *If any Man obey not our Word by this Epistle, note that*  
 “*Man, and have no Company with him that he may be ashamed.*  
 “This then being manifested with respect to those times, I  
 “would know of *W. R.* whether Christ has now lost any

*this matter. And whereas R. B. saith, that things may be proposed to the Church by way of Command, I shall refer the Reader to the seventh Section of the First Part of the Christian-Quaker, and also to my Answer to his Book of Government contain'd in this Treatise, in both which the Scriptures urged by him, relating to the w. rd Command, and such like, are treated on and the meaning thereof according to the Truth discovered.*

“ of his Authority, or has left off to rule his church immediate-  
 “ ly by his Spirit? whether so to affirm, be not grossely to con-  
 “ tradict the Ancient and Primitive Doctrine of Friends?

W. R's Tenth Observation.

[ k ] *This is not my Concern, having given  
 no Occasion in my Answer for this his Defence  
 and therefore do make no reply thereto.*

“ [ k ]. *Fifthly*, Whereas  
 “ some did suppose that I did  
 “ make the Difference in the  
 “ End but very small betwixt  
 “ Decisive Judgement a-  
 “ mong Friends and among *Papists* and other Persons, be-  
 “ cause I say, they place the Decisive Judgement in the Plu-  
 “ rality of an Assembly, made up of their chief Teachers  
 “ and Ministers; and albeit I limit it not to that; yet  
 “ I seem to affirm, That it most usually is so conveyed, and so  
 “ the difference only is, that they make it always so, and I most  
 “ usually. To this I answer, that if in Charity I may suppose this  
 “ insinuation comes not from malice, at least, it proceeds from  
 “ great Ignorance of the Popish Principles; and it were bet-  
 “ ter for such to be silent, than to Judge of things they do  
 “ not understand, for the Difference here is very Great and  
 “ Fundamental, in respect both *Papists* and others do affirm,  
 “ that men by vertue of an Outward succession or vocation  
 “ may have true Right to sit and give Judgment in such  
 “ Assemblies, albeit they be void of true Holiness, and have  
 “ not the Grace of God, which they say, is no necessary qua-  
 “ lification to the being of a Minister; so that they Place the  
 “ Power of Judgment not onely in the plurality of Votes  
 “ absolutely ( in which we differ from them ) but also in the  
 “ Judgment of such as may without any absurdity by their  
 “ own Principles be supposed to be all and each of them  
 “ void of the true Grace of God; and whom ( even suppos-  
 “ ing them to be Gracious, they Affirm not at all to be led by  
 “ the immediate Spirit of Christ, which they say is now cea-  
 “ sed: now, can there be a greater difference than is betwixt  
 “ these two, to wit, to affirm, that the Power of decision is in an  
 “ Assembly of men ( to being Members of which assembly  
 the

“the Grace of God is no necessary qualification) and who  
 “deny any such thing, as to be immediately led by the Spirit  
 “of Christ, as a thing not attainable in these Dayes, and  
 “yet that all Christians must be Subject to what the Plu-  
 “rality of such an Assembly so Constitute do determin.

“And to Affirm that the Power of Decision is onely and  
 “alone in the Spirit, not necessarily tied to a general as-  
 “sembly, but if it please God to make use of such an assem-  
 “bly, yet neither to the Plurality of them, but in and thorough  
 “such of his Servants, as he sees meet, and that none are  
 “capable, or can be supposed to be Members of such an as-  
 “sembly, or esteemed such from whom such a Judgment  
 “can be expected, or ought to be received, unless they be  
 “men in whom the Grace of God, not onely is, but  
 “has truly wrought to mortify and regenerate them in  
 “a good Measure, in whom the Judgment of Truth really  
 “proceeding from the Spirit will be manifest, to all who  
 “are Truly Faithful, who will accordingly submit there-  
 “unto, not with respect to the Men, but the Authority of  
 “God manifested in and thorough them; so that such as  
 “see not this Judgment aright will be Justly Condemnable  
 “of God for their not submitting: Not as if they should  
 “be accepted of God if they did obey, before conviction,  
 “but because they brought this Blindness upon themselves  
 “thorough the unfaithfulness and unwatchfulness, which  
 “renders them both guilty of the Blindness, and of the  
 “Disobedience occasioned by it.

“Now the vastness of the Difference that is here manifest  
 “cannot but be obvious to any that will read and consider this  
 “Impartially without prejudice. Thus I have passed thorough  
 “all the things that I have understood any to scruple at, there  
 “being nothing else that I remember which is not either  
 “Relative to some of the Particulars before mentioned or  
 “included in them; but if any Wonder why I have closed  
 “this method and not rather made a formal Reply to W. R.’s



“ Papers, I hope these following reasons will satisfy all sober,  
 “ and truly Peaccable-minded Friends, who Love *Truth's Pro-*  
 “ *sperity* more than *Jangling*, as a sufficient reason for my so  
 “ doing. *First*, forasmuch as the greater part of what *W.*  
 “ *R.* has writ, is wholly built upon the Particulars heretofore

*W. R.'s Eleventh Obsevation.*

[1] To signify, that I wrest his Words, or  
 put a Disadvantageous meaning contrary to the  
 signification of his words, is a false insinuation;  
 neither did I mistake, nor yet so signify  
 by letter as anon from the Observations on that  
 letter termed mine, will be made appear: for  
 I put no meaning on his lines, but what the  
 very Express Grammatical sense thereof  
 (Compared one with the other) would bear,  
 as will sufficiently appear to such as will be  
 at the Paines to compare my answer to his  
 Booke of Government with the Matters I  
 pretend to answer; and though he pretends to  
 leave his case herein to the Readers Judgement,  
 yet he Impatiently records his own  
 unjust Judgment; first on this wise, surely  
 it is not Answerable to that candor  
 and Justice that *W. R.* lays claim to,  
 meaning as his Express Words import, because  
 I doubted that from the words of the Apostle,  
*Rule, Command, Ordain, &c.* *R. B.'s*  
 meaning was, that, some things others  
 ought to obey whether they see it their  
 Duty yea or nay. Alas! had *R. B.* but  
 considered that in this his very Postscript he  
 Renders it absurd to conclude that  
 men should not be Condemned for  
 committing their Duty, because they see  
 it not, and that in his Booke of Government he  
 saith, neither will the pretences of  
 any contradicting them, or refusing to  
 submit, on the account they see it not,  
 excuse them of being guilty of disobey-  
 ing God. Me thinks then he would have  
 forbore to Judge me as aforesaid: and though  
 he signifies that I make a Digression, con-  
 cerning the Second Daies Meetings in  
 London, I say it cannot Properly be called  
 a Digression, since 'tis Matter of Observation

“ mentioned, which *Particu-*  
 “ *lars* being cleared and \* his  
 “ *Mistakes* therein removed,  
 “ as his own Letter signifies,  
 “ the Superstructure falls of  
 “ it self, as not touching my  
 “ Intention, nor yet reaching  
 “ me; but onely that *Appre-*  
 “ *hension* he supposed to be  
 “ my meaning, and to follow  
 “ from my words, for which  
 “ end he oftentimes is so  
 “ wary of as to affirm in his  
 “ Papers, that to his Un-  
 “ derstanding my words seem-  
 “ ed to import, and my mean-  
 “ ing seems to be so, in which  
 “ things since himself saw,  
 “ and I have manifested his  
 “ *Mistake*: I am not so great  
 “ a *Lover of Centention*, as to  
 “ busy either my self, or mind  
 “ of others with the *Men of*  
 “ *Straw of his Making*; but  
 “ yet he was not so modest,  
 “ nor kind to his Old Friend,  
 “ but that sometimes he does  
 “ seek to render my words  
 “ *Odious*, albeit the *Mistake*  
 “ be his own, by reiterate re-  
 petition

“petition, repeating that of  
 “the tolerable Supposition of a  
 “Church at every turn above  
 “twenty times, but also  
 “he very obviously wrests  
 “my Words, and seeks to  
 “impose upon me a *Disad-*  
 “*vantagious Meaning*, that  
 “he may furnish himself on  
 “Occasion there-after the  
 “more liberally to smite at  
 “me; as where from the  
 “Apostles Words, saying,  
 “*And we have Confidence, ye*  
 “*will do the things we Com-*  
 “*mand you, &c.* And in ano-  
 “ther place, where he desires  
 “those to whom he writes,  
 “to submit themselves to  
 “*such as Rule over them,*  
 “did infer that some did ap-  
 “point and ordain some things,  
 “and that there lay an Obliga-  
 “tion in point of Duty on  
 “others to obey; upon which  
 “W.R. very unfairly observes, *It is to be doubted his meaning is,*  
 “*others ought to obey, whether they see it their Duty, yea or nay.*  
 “I leave such Dealing to the Readers Judgment: surely  
 “it is not answerable to that Candor and Justice that W.  
 “R. lays claim to. Secondly, Because W. R. in these Pa-  
 “pers hath taken Occasion to extend himself in long Di-  
 “gressions upon other Matters, not treated upon in that  
 “Book, and takes oft occasion to insinuate his *Jealousies of*  
 “*Persons and Things*, that I meddled not with; as where  
 “he makes a large Digression, which takes up several Pages,  
 concerning

on such as were concerned in the Approbation of  
 R. R.'s Book of Government: besides Robert  
 Barclays Disingenuity is apparent in signify-  
 ing, that I Judge the Apostle Paul, and yet  
 sayeth not wherein: I shall therefore cite the  
 Matter occasioned him falsly to affirm that  
 I Judge the Apostle, my words are these:  
 The Scripture R. B. quotes, is 1 Tim. 1. 19,  
 20. which thus sayeth, Holding Faith and a  
 good Conscience which some having put  
 away; concerning Faith have made Ship-  
 wrack, of whom is Hymeneus and Alexan-  
 der, whom I have delivered to Satan,  
 that they may learn not to Blaspheme.  
 Having thus repeated Pauls words, I then pro-  
 ceeded in these words. What's this to the  
 Purpose to prove that the Positive Sen-  
 tence and Decision of the Church in Mat-  
 ters of Conscience, may bind Believers;  
 'tis so remote from it, that it needs no  
 Explanation to shew it so; nay, I may  
 reasonably query, whether this Scrip-  
 ture be (to ordinary Capacities) plaine  
 to the purpose that Paul himself intends,  
 for if we consult the Light, it doth not  
 tell us, that a Delivery to Satan may be  
 an Expedient whereby to learn not to Blas-  
 phem if by the Word Satan is meant  
 the Devil, as is usually understood.  
 I now query of R. B. whether the Delivery of a  
 Transgressor to the Devil be according to  
 his Light, the way to learn not to Blaspheme?  
 if not, his Reflection on me, that I Judge  
 the Apostle, is unjust and absurd.

“ concerning the *Constitution of the Second-Days Meeting at*  
 “ *London*, endeavouring what he can to represent the *hurt*  
 “ and *abuse* of it ; and where he divers times insinuates,  
 “ *that some are usurping, or seeking to usurp a Jurisdiction*  
 “ *over the Consciences of the Brethren ; and that some do believe,*  
 “ *that God hath raised up some outward Person to be amongst the*  
 “ *Children of Light at this day, as Moles was of old among the*  
 “ *Children of Israel, &c. And that some do lead many into a*  
 “ *temptation to run beyond their Line, by procuring a multitude of*  
 “ *hands to confirm what is given forth by one, or at least by a*  
 “ *very few*, with divers other things of this kind, which  
 “ takes up no small part of his Papers : Now these things  
 “ are not pertinently brought in against me, nor would I judge  
 “ my self less impertinent to enlarge in a Contest concern-  
 “ ing these things, which do not immediately concern the  
 “ thing under Debate ; since the Person or Persons aimed  
 “ at by him in these Reflections, may take Occasion, as  
 “ they find it their Place to Answer, and perhaps may have  
 “ had Opportunity to have discoursed with him divers  
 “ of these things ere this time upon other occasions.  
 “ *Thindly*, since a considerable part of *W. R's* Papers is ta-  
 “ ken up to Evidence, as he pretends, impertinent Applicati-  
 “ on I make of the several Passages of the Apostles, which he  
 “ thinks I have been too curious to collect, that make men-  
 “ tion of these words, *Order, Rule, Command and Government*,  
 “ how he evinces that, I leave to the serious Reader, being  
 “ the more willing to bear his Reflections in that respect,  
 “ that he is so bold, when he cannot Compass his matter  
 “ otherwise, not only to censure me, but the Apostle *Paul*,  
 “ saying of *1 Tim. 1. 19, 20.* mentioned by me, that it is not  
 “ only to the Purpose intended by me but that it is not plain  
 “ to the purpose *Paul* himself intended ( at least to ordinary  
 “ Capacities ) adding, *that the Method there proposed by the*  
 “ *Apostle answers not that which the Light within tells us*, since  
 then

"since then the Light he follows is such as finds fault with  
 "the Apostles Assertions, I may the more patiently bear his  
 "affirming mine to be Erronious ; and whereas *W. R.* la-  
 "bours to make it appear that the Scriptures brought by  
 "me to prove a Power of Decision in the Church, do not  
 "affirm any such thing, because in these Scriptures there is no  
 "mention made of the Churches Division, yet if he consider  
 "that those places do speak ( of the *Separating from and Cut-*  
 "*ting off of Divers Persons Forsaking their Fellowship*) to the  
 "Saints, who make up the Church of Christ, it necessarily  
 "presupposes a Judgement of the Church, or Saints con-  
 "cerning these Persons for which they are so cut off, from  
 "the Fellowship of the Body of Christ, which is his  
 "Church.

"Fourthly, a great Part  
 "of *W. R.*'s work, is but a  
 "building up, and then a pul-  
 "ling down, wherein he ap-  
 "parently contradicts him-  
 "self, yea the whole scope  
 "of his Book implies a ma-  
 "nifest *Contradiction* ; for  
 "whereas he plainly declares  
 "his writing to be a *Plea for*  
 "*Christian Liberty* against judg-  
 "ing and Censuring one ano-  
 "ther holding forth the diver-  
 "sity of *Opinions* or *Judgement*  
 "in matters of Conscience  
 "but especially in such mat-  
 "ters as relate to *Discipline*  
 "and *Government*, is not, nor  
 "ought not to be a *Breach*  
 "of *Unity*, which he under-  
 "stands may be supposed to.

#### *W. R.*'s Twelfth Observation.

[m] *R. P.* now seems very confident  
 that a great part of my work is a Building up  
 and then a Pulling down, but gives no Sub-  
 stantial Reason to prove his Assertion. For  
 'tis one thing to discover for the Sakes of o-  
 thers the Weakness, or Errour both in  
 Principle and Practice of one professing  
 Christianity ; 'tis another thing to make  
 ones self a Judge over the Consciences of  
 such, so as to Condemn them for not  
 walking according to anothers perswas-  
 ion, though contrary to their own. This  
 First is Commendable and the only  
 thing aimed at and performed by me in that  
 Part of my Work which he pretends is a  
 Building up, and then a pulling down.

The other I Affirm *R. B.* is not Capa-  
 ble to render me guilty of, if he were,  
 Doubtless he would have done it, and  
 then I should have Readily acknowledged  
 my Errour therein. For Examples sake I  
 shall cite one Instance. I positively affirm,  
 that this Judgment touching the Au-  
 thority of the Church, in relation to the settle-  
 ment of Differences Touching Outward



things is erroneous, and have writen somewhat large to manifest it so. This I did for the clearing of Truth. And Perhaps he may terme it as an evidence that I therein built that which I destroyed, when I said, we find the Apostles Exhorting the Churches not to be Judging one another, with respect to things relating to Conscience. But an Inference will not hold, unless I had also declared, that if he, or any Believer like minded with him, should Practise according to such a Judgment they were then to be condemned: but that I have not done, for should I so have done, his construction of my Building up and Pulling Down might have held; but I am so far from being of such a Censorious Spirit, as that I think 'tis rather his Duty (whilest so principled) to reserve any such Difference arising between him, and another Friend unto the Decision of the Church. This I hope will suffice to shew the Fallaciousness of his Inference and the abuse and Perversion not only of my Intent but my Words themselves. And if his Inference to my Words be good, than 'tis Plain that Paul might Justly be blamed when he withstood Peter (Gal. 2. 11.) to the face, Because Peters was to be blamed.

sayth, These things Considered, and that also we find the Apostle Exhorting the Churches, Not to be Judging one another with respect to things relating to Conscience, there is great need to watch against this Censorious Judging Spirit, lest while any are Judging their Brethren, themselves become cast-aways: He hath many more Expressions of this kind. Now since this is the whole Scope of W. R's. Papers, and that he did, yea hath since he wrote those Papers acknowledged me to be his Christian Brother, and many more, at least then he did repute such, whom he Censures Judges and Condemns, through his whole Treatise, yea since his whole Papers are a Judging Censuring and Condemning of me, and my Judgment in things Pertaining to Conscience and to my Judgment in Matters of Government, and Outward Discipline does not

be the Diversities of Gifts and Administrations, mentioned in Scriptures which he Expresses in these words upon Paul, in Rom. 14. So then every one of us shall give an account of himself unto God, let us not therefore Judge one another any more. And again he sayth upon Chap. 14. 34. which evidently shewes, that inasmuch as every one must Answer for himself, it is fit every one should believe for himself, and so Practise, without being imposed upon by others: and this is the Ground of all Christians forbearance. And again in another Place he

"not the Work it self imply a manifest Contradiction, so  
 "his very Writing Contradicts the matters that he writes  
 "of, and pleads for, especially since he not onely makes some  
 "General Censure of me, and many others Professing the  
 "same fundamental Truths with him, but is very particular  
 "and Peremptory, yea insinuating accusations, as if I in Par-  
 "ticular intended to make way for an Authority to Rule  
 "over at least some of my Brethren, as his very Conclusion  
 "intimates, and in Divers other Places may be observed; and  
 "it will aggravate this Injury done by him the more, that  
 "the Reader may Observe as well in his own Letter, as in  
 "what is above mentioned, that this his censure was Built  
 "upon his own mistakes.

"So that I hope al who consider these things, will acknow-  
 "ledge a sufficient Answer is hereby returned; and albeit I  
 "my self be fully satisfied, yet I should not have churled the  
 "Paines of a Perticular disquisition of every thing in Order  
 "as Asserted by him (albeit he has not done that to mine, if  
 "I had not an aversion from multiplying Controversies of  
 "this kind, for the desire I have to avoid that sort of Work,  
 "and not for any strength of argumentation I Observe in  
 "W. R's. Papers, hath stoped me from so doing) but if  
 "any do apprehend that strength of Reason in his Papers, as  
 "to Judge I was unable to Answer, or that this is not satis-  
 "factory, it will but evidence the Weakness of their own  
 "Understanding to the more Judicious, and I shall not think  
 "much to bear their Censure; for I value more my own  
 "Inward Peace, and that of my Brethren, than to Obtain an  
 "Applause of my natural Capacity, wherein if any Judge  
 "W. R. do surpass me, I shall not therewith be troubled  
 "for I more and more see the excellency of the simplicity that  
 "is in Truth, and of that Unity that it Leades to, and thence  
 "do more earnestly than ever desire, to Witness all that is of  
 "and from self, Crucified in me and brought into True  
 "Subjection to the Cross of Christ, that there alone may  
 Q be

“be my Rejoycing, wherein I am at Unity with all those, who  
 “make self of no Reputation, for the Seed Sake, that the  
 “Prosperity of Truth may be advanced and the Peace of  
 “Israel Preserved.

Robert Barclay.

**T**He Reader may now take notice that Robert Barclay did not only spread abroad an Explanatory Postscript to his *Book of Government*, but also therewith two other Papers, adding thereto this Title.

*Here now follows William Rogers his own Letter concerning this Matter, and the Judgement of the Brethren, who were Witnesses to what past between him and me.*

On which I observe, *First*, That the Brethren giving the Judgement, were but a part of the Meeting.

*Secondly*, That the said Letter is pretended to be mine; though I never signed any Letter or Paper, whereof what he hath given forth is Copy. Yet must confess, that when at that Meeting he declared himself by the words of his mouth to be otherwise principled than I know his Book doth teach, I did intend the best I could (with a clear Conscience) to send forth amongst Friends of my own accord, the most Favourable account of him and that Meeting as I could, that so (if possible) breaches, then broken forth amongst Friends, might be healed: but of this more anon, when I come to make my Observations on the aforesaid Letter, and Judgement: yet at present I think it proper, before I cite the said Letter and Judgement to notify the Reader, that by the little added thereto it appears that R. B. hath sent it abroad; and forasmuch as in the said Letter 'tis signified in these words, *Although Robert Barclay hath given these Explications of his meaning, yet the very Explications (as he sayeth) are to be found in his Book*; 'tis rational to conclude, that Robert Barclay (if he was then to be believed) was then principled as the said Let-

ter declared him to be; and how his Postscript will now be-  
 speak his Credit, I know not, since he therein doth not de-  
 clare himself principled according to the Explanations, given in  
 the said Letter of his words; notwithstanding in the said Post-  
 script he thus declares, "*And albeit these things, which were*  
*"chiefly scrupled at by any, be sufficiently cleared by W. R's own*  
*"Letter, yet that all may be satisfied in having them from my*  
*"own hand, I am free to signify thus as to them.* From these  
 words what rational man could have expected less than a  
 Confirmation of the Sense given in the said Letter; but how  
 remote he is from that, I doubt not but will be sufficiently ob-  
 vious to every impartial understanding Reader, that on Per-  
 usal of the said Letter ( hereafter-cited ) his Postscript, and  
 the annexed Observations will give them all but their due  
 weight : and if thereto they add a due consideration of his  
*Book of Government*, no Question but he will then appear like  
 a man with three Faces, having on the Sheeps Clothing in  
 the midst of a briery Thicket, who wilest striving to get  
 out thereof, is the more and more entangled. And though by  
 one part of the Conclusion of his Postscript, R. B. seems desi-  
 tious of Unity with such, as rejoicing in the Cross of Christ, make  
 self of no Reputation; and that he values more his Inward Peace;  
 than to obtain an applause of his natural Capacity, wherein ( as  
 his own words are ) if any Judge W. R. do surpass me, I shall  
 not therewith be troubled; yet in his Apology for his not making  
 a particular Disquisition of every thing in order as asserted  
 by me, he thus sayeth, *but if any do apprehend that strength of*  
*Reason in his Papers, as to Judge I was unable to answer, or that*  
*this is not satisfactory; it will but evidence the weakness of their*  
*own Understandings to the more Judicious;* which is no great  
 Sign, that he is one who desires to make self of no Repu-  
 tation, especially if compared with this his Expression ( which  
 my first Observation hath related to ) and that to maintain  
 Principles obviously Erroneous, viz. *I have never found Occasion*  
*to repent, or retract any thing from the matter, or Principle there*  
 asserted

*asserted by me ; (meaning his Book of Government) but have the Testimony and Approbation of Gods Light and Spirit in my Heart, for my Work and Service in that Matter.* For my own part I am perswaded that the Law of Charity is accompanied with no such Rules, as to prompt any rational Christian and Conscientious man to conclude, that R. B. (considering his Capacity) is free from offering a wilful Violation to his own Knowledge, Reason, and Understanding, both as a Man and Christian; and that to keep up his Name and Repute: or else for some other (more sinister) end, for which may the Lord in his due time give him Repentance to the Acknowledgement of the Truth, and then I cannot but Believe, that the Lord will lay a Constraint upon him to bear Testimony in plain against the Erroneous Principles which he hath been found an Asserter and Promotor of.

The Copy of the aforesaid Letter, termed to be my Letter, together also with the Paper containing (according to R. B's Title thereon given as aforesaid) the Judgement of the Brethren, who were Witnesses to what past Between him, and me, doth now follow; to which is added my Observations on both, manifesting the Errour of those who subscribed the Judgement, and concerned themselves as the first Publishers.

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The copy of a Letter pretended to be given forth  
by W. R.

Friends,

**I** T was upon me for several weeks past, if any occasion would in any wise permit, to come up to the City of London, to be present among Friends from divers parts of the Nation at this time, that so I might have Opportunity to confer with Friends, who were dissatisfied with me, touching what I had written in Answer to Robert Barclays Book of Government. And a few dayes before my coming up, Robert Barclay (being in London) writ unto me to come up that we might have a Conference at large touching the same. This his Request had the greater Obligation upon me to be present in London at this Time. On Conference had with him, we agreed, that a Free-Meeting might be had with Friends, in whose Presence Robert Barclay and my self, might in all Coolness and Moderation conferr together, that so all Mis-understandings might be removed, and the Trnth be evidenced to the Consciences of the Brethren then present.

The Meeting for this End was this day had, and a very Christian and fair Debate was had, to the Satisfaction of both of us, as far as I can understand, and the matters chiefly objected by me were fairly and Brother-like, and in much Love discoursed, and upon the whole Matter I am satisfied, that Robert Barclay is not Principled, so as I and others have taken his Book to import.

In particular, he doth declare That his Book teacheth not, that the Church of Christ hath Jurisdiction over the Outward Concerns of Friends, in case of Difference, without the Assent of the Differing Parties, and that it was far from his Intention.

For his Intention, as he declares, was only to manifest, that Friends ought to submit their Cases of Difference to the Decision of the Church, and in Case of Refractoriness, that

that Such Persons Ought to be Disowned.

*That though* Robert Barclay *in one Place affirms to this purpose.* That there never will or can be wanting in case of Controversy the Spirit of God, to give Judgement through some or other in the Church of Christ, so long as any Assembly can properly, or in any tolerable Supposition, be so term'd. *He declares,* that the words were Sound, *and further sayeth,* that thereby he intends no other, but such Assemblies as in reality, and Truth may be termed the Church of Christ. *And whereas he sayeth to this purpose,* That 'tis Disobedience to God, not to submit to the Sentence of such Assemblies, though the Persons refusing to submit, pretend they see it not; *yet he declares,* that his meaning thereby is not, that if they submit before Conviction of Conscience, they therein find Acceptance with the Lord; but rather to shew that their want of Sight is through Disobedience, or unwatchfulness to the Grace of God in themselves, which if they did take heed thereunto, would shew it their Duty to obey.

*We also had Discourse touching his Assertion,* that Principles and Doctrines, &c. believed through the Force of Truth on the Understanding, are as it were the Terms ( *and in another Place, the Book produced, it appeared that he asserted,* there was a more Inward Bond, *viz.* the Life of Righteousness; *and that the Book declareth,* that we are gathered into the Belief of the Principles and Doctrines by the Truth, and its Power and Influence upon our Hearts ) and the very Bond by which we became Centered into one Body, and Fellowship, &c. *and on a Debate thereof he acknowledged,* that his meaning was not they were the Original Bond, but rather as Fruits and Branches of that Bond, and so in that respect might be as an Outward Bond whereby we are United in an Heavenly Society.

*We had also some Discourse touching his Title Page, wherein he asserts,* that the Ancient Apostolick Order of the Church of Christ is Re-establish't on its right Basis and Foundation:  
*touching*

*touching which he declareth, That his meaning is not only with respect to all the Outward Orders and Forms of Discipline in Government amongst us, but also with respect to the Power of God, which in the Primitive Dayes was, and now is the great Order of the Gospel. And though Robert Barclay hath given these Explications of his meaning; yet the very Explication (as he sayeth) are to be found in his Book, if duely weighed.*

*Having given you an account in short of what was discoursed this day amongst Friends, this further lies upon me to signifie unto you, on the behalf of R. Barclay I am satisfied that he is not Principled as I and many, by some Passages in his Book, took him to be; and since it is so, that many have taken an offence against him for that Cause (as may be doubted) even so far as to Reject his Testimony, and Service for the Truth, it lyeth upon me as my Duty even for his and the Truths sake to warn all, that they take heed not to entertain Prejudice against his Testimony, or Jealousies that may enter, on the score of any apprehensions, or mistakes of his Book and that Answer that I have given thereto, but rather in an unprejudiced Spirit to wait on the Lord, to feel and Savour his Testimony, even as if the occasion taken had never been.*

*And I do Freely confess, that inasmuch as I Publisht my Book, before I gave Robert Barclay notice, of my Objections and Intentions therein, I acted (in that Respect) not according to Gospel Order, but am Justly worthy of blame therein. It is with me also to signifie to you that I am abundantly satisfied, that Robert Barclays Book of Government was Written at or before the time of its Date, for that he Solemnly Affirms it was so.*

William Rogers.

*The Coppy of a Paper given forth by Charles Marshall  
and Thirty six Persons more.*

**F**orasmuch as *William Rogers* of *Bristol*, hath lately written a Manuscript against a Book of *Robert Barclays*, Entituled, *The Anarchy of the Ranters*, and approved at the Second days Meeting at *London*, and hath disperfed his Manuscript in Several Patts of this Nation, without so much as first giving either to the said *Robert Barclay* in Particular, or the Second Days Meeting in General, any account of his Scruples, or Dissatisfaction concerning the said Book of *Robert Barclay*, contrary to all Rules of Brotherly Love, Christian-Fellowship, Gospel-Order, and the Exemplary Practice of the Church of Christ, to the Defamation of the said *Robert Barclay*, the great Derogation from the Christian Authority, of the said Meeting, and the general Dis-service to Truth, especially being sent unto Persons, who at present are Disaffected to the present Unity of the Body of Friends. And whereason the Seventh Day of the Fourth Moneth 77. We whose Names are Under Written were met together in the City of *London*, in the pure Fear and Holy Dread of the Lord God Almighty, to hear what the said *William Rogers* had Objected against the said Book of *Robert Barclay*, it appeared to us, upon a Deliberate, Serious and Impartial Hearing of the Matter in controversy, that the Objections of the said *William Rogers*, lay not so much against the Matter and Substance of the said *Robert Barclays* Book, as against his way of Expressing some Passages therein: and that upon *Robert Barclays* Defence and Explanation, the said *William Rogers* did Declare, that he was Satisfied with *Robert Barclay* as to his Principles; but that he thought some Passages in his Book might have been better worded, Confessing that he did not Brotherly in Publishing his Book, before he had communicated his Exception to the  
said

said *Robert Barclay*, and the Brethren of the Second Days Morning-Meeting in *London*; it is therefore the Inward sense, Advice and Judgment of the Meeting, that the said *William Rogers* forthwith do Deliver up into the hands of *James Claypoole*, the Copy of his said Book, which he hath here with him, and as speedily as may be Recal all such other Copies of his said Book, as he knows to be Dispersed in the Nation, or elsewhere, and that he also ought speedily to Write a Letter to Friends, in all those Places where he doth or shall know the said Book to be Dispersed, and therein to clear both the said *Robert Barclay*, and the Friends of the Second Days Meeting in *London*, from all such Aspersions as by means of his said Book may be cast upon him, or them. And though it doth not appear to this Meeting, by any thing that the said *William Rogers* hath Objected, or Offered, that there is any Errour or Unsoundness of Doctrine in the said *Robert Barclay's* Book, yet forasmuch as there are some Terms or Expressions therein, which some conceive might be made yet more plain, easie and familiar, it is the Desire of this Meeting, that the said *Robert Barclay* (as he feels in himself the Openings of Life thereunto) will in Christian condescension to the Capacities of the Weak, write an Explanatory Postscript to the said Book, for the Sake of all such, as may be supposed to have misapprehended any Expression therein.

*Charles Marshall*, and thirty six more.

R

*William*



William Rogers his Observations, on a Letter given forth and pretended to be his, together with his Answer to a Paper given forth by Charles Marshall and thirty six Persons more, on the hearing of a Debate between W. R. and R. B.

**K** Nowing that of late there hath been spread abroad amongst Friends a Paper subscribed by *Charles Marshall* and 36 Persons more, together with another, to which my Name is only inserted, both relating to *Robert Barclay* and my self, and that on Occasion of a Free Meeting had in the City of *London*, wherein some Particulars contained in *Robert Barclay's* Book of Government (to part whereof I writ an Answer) were discoursed between *Robert Barclay* and other Persons on the one part, and my self on the other part: and that many false and wrong Constructions are made thereof, whereby I perceive the Simple may be ensnared, I am now on the behalf of Truth concerned thus to Inform the Reader.

That *Robert Barclay* and my self did agree, That twelve Persons nominated between us should have a hearing of the Matter, with this Exception made by *Robert Barclay*, That he would not so limit, as not to have Liberty to add two or three others, giving this reason, that he expected some Friends to the City, &c. I told him to this purpose, 'twas probable I would not deny the addition of two or three Friends, if he should request it of me; accordingly he did request it of me, and I granted it: but notwithstanding many others came at the appointed time, who were not chosen by us, nor yet was there any Assent of mine (or Desire of R. B's as I know of) that they should be present: whereupon I refused to meet with them that Day.

After Friends perceived that I would not meet with them, not chosen, \* an Eminent Preacher, who stood by R. B's Book, told me in words to this effect,

\* Note For the Reasons in the Preface annexed to the First-part, his Name is omitted.

that they would not assent to a Meeting limited to *Robert Barclay's* nor my Choice; but as a Church would keep their Authority; and not only so, but would vindicate every word in *Robert Barclay's* Book: Considering the Station the said Person is in, and how much he is esteemed by *George Fox*; and that he seems to be the right hand man for that Government contended for by *Robert Barclay*, I easily perceived my Cause was already Judged, and that 'twas in vain to expect a Meeting whereof I might have the choice of one half; but yet notwithstanding, lest they should reflect upon me, as a Person afraid to stand to that Cause I was engaged in, and having Faith in God I should be preserved, I the next Day freely and of my own accord, gave notice to *Robert Barclay*, *George Fox*, and others of my readiness to meet with any Friends, and so a free Meeting was had between *R. B.* and my self in the presence of *George Fox*, *Charles Marshall* and Divers others.

When the debate between us was over, *Robert Barclay* proposes to this purpose, to have some Satisfaction for the wrong I did him. I told him to this effect, I wronged him not, and that neither my self, or any other was capable in this Case to do him so much right, as he was capable to do himself, by writing a Postscript to his Book; this being a reasonable Proposal of mine, the Meeting did approve of his writing a Postscript, and withall counselled me to call in my Manuscript in Answer; which I neither did, have, or can assent unto; but told *George Fox* and many more publick Friends, that if I should in that respect take their Counsel, before I saw it my Duty, I should manifest my self a notorious Hypocrite.

The Reader may also take notice, that in much haste I drew up a few Lines, with intent to have sent it of my own free will to some Friends, by way of Epistle, and to have given it under my own Hand: these two following Considerations were the motives thereto.

*First*, Charity obliged me to have a Regard to *Robert Barclay's* Testimony, as a Publick Person, since he hath publicly declared himself otherwise principled, than I say, his Book doth plainly teach.

*Secondly*, Since there hath been some Debate between us, I thought it necessary to insert some of those things whereof we debated, that so those who had heard the Fame of his Book, and my Answer, might take Occasion from thence to examine, whether *Robert Barclay's* Sense and Explications by word of mouth were agreeable to his Book, or no : and also to insert so much therein, as to manifest that *Robert Barclay's Cause* was not right, which to every discerning Eye cannot but appear from the said Paper, though such who espouse *Robert Barclay's Cause*, may by their smooth Glosses deceive the Simple thereby.

And when I had written what was in my mind, the aforesaid, eminent Preacher being alone with me urges Divers Alterations and Additions, and after I was on Horse-back, departing the City, desired me to give him that so rased and interlined Paper (but not manifested his intent to Publish the same) to whom I Answered, I would not, unless he would promise me to send it me without the least Alteration, or Addition of a Title, which he then Solemnly promised, but is not yet performed, and so the spreading of that Paper or any Paper under the notion of Copy thereof in my Name, without my Privy or Assent, was very Abusive, and I can account it little better than forgery. For *my Memory is so good as to know, that my Hand was never to any Paper, whereof this given forth in my Name is Copy.* And forasmuch as the said Pretended Letter declares nothing of Error contained in my Answer; therefore the force of the said Answer is nothing abated thereby.

And now if that very Paper which is sent abroad under my Name, without my Assent, were sent by me : for the  
sakes.

sakes of such who may misconstrue the same, I thus Observe.

'Tis therein thus said ; *I am satisfied that Robert Barclay is not Principled so as I and others have taken his Book to Import. And in another place, as I, and many, by some Passages in his Book, took him to be.*

The words spoken by Robert Barclay himself unto me before Friends, manifested that he is not principled as his Book teacheth, and therefore I hope none will abuse my Charity, in believing the words of Robert Barclays mouth rather than what his former Writing saith, *my so doing doth not import that I mistook his Book; for I Affirm, that his Book is Erronious, and shew-ed him otherwise Principled than the words of his mouth import-ed.* Again in the said Paper 'tis thus said.

*In Particular he doth declare, That his Book teacheth not that the Church of Christ hath Jurisdiction over the Outward Concernes of Friends in case of Difference, without assent of the Differing Parties, and that it was far from his Intentions.*

As to this I thus say, I hope none will read so carlessly as to conclude, that *because I say, He doth Declare, &c. therefore they will conclude that I do so declare.* If I should have so said, I should have egregiously wronged my Conscience because I knew not where to find such an Explication of his words, this Sentence was inserted to tell Friends what he saith, and not what I say. And so every one hath liberty to search his Book that they may see whether he speaketh Truth, or no, for I now positively Affirm, having since searched his Book again, that there is not any one Word or Sentence to be found thorough all his Book, that doth in the least measure import that his Book doth so teach as he saith it doth, and yet since my departure from London he had the Confidence (or rather I may say the Impudence) to Affirm that Forty Brethren had given it as their sense, that it did so teach: whenas it appeared that many of the Meeting who also had put their hands to the account given of the Meeting as aforesaid, were not Principled that it ought so to teach, as R. B. saith it doth.

doth, and being for the satisfaction of many desired to shew the Sentence that so imported, he refused so to do; and doubtless the real Reason of his so doing was guilt upon his Conscience, for that he could not tell where to find it.

I also find in the said Paper, that Robert Barclay in one place Affirms to this purpose, *That there never will, nor can be wanting, in case of Controversy the Spirit of God to give Judgment thorough some or other in the Church of Christ, so long as any assembly can properly, or in any tolerable supposition be so termed; and that he Declares the Words are sound, and so he hath concluded as the said Paper imports, That 'tis disobedience to God, not to submit to the sentence of such Assemblies, though the Persons refusing to submit pretend they see it not.* Here also I cannot but Observe, That 'tis unreasonable for any to conclude, that I Judge the Sentence sound; for I testifie, 'tis Erroneous, and never assented or thought it otherwise, and that there is no consistency in Truth between that which he declares to be his further meaning thereon, and the words in his Book. Which cannot but appear by comparing his further meaning in the said Letter, and his Book together.

The said Paper doth further manifest, that Robert Barclay thus in his Book asserted, *viz. That the Antient Apostolick Order of the Church of Christ is re-stablished on its Right Basis and Foundation, and that his meaning therein was not onely with respect to all the Outward Orders and Forms of Discipline in Government amongst the People called Quakers, but with Respect to the Power of God, which is the Great Order of the Gospel, and that though Robert Barclay hath given these Explications of his meaning, yet the very Explications, as he saith, are to be Found in his Book.*

Let the Judicious Reader Consider, whether this can any way credit Robert Barclay, or the Second Dayes Meeting, that approved his Book; as evidence that it cannot, I say, that all the Outward Orders and Forms of Discipline in Government amongst the People called *Quakers* do not appear to be the Antient Apostolick Order of the Church of Christ, and that



that I have sufficiently evidenced in my Answer, and if so, how can his Meaning be according to truth.

*Secondly,* 'Tis true that the Power of God is the great Order of the Gospel, and is of ability to Establish us, but we not of ability to Establish it; and therefore whatever Robert Barclay may say, 'tis not rational to conclude, that according to his Meaning (when he writ that Sentence) it had Relation to any thing but Outward Orders, and Forms of Discipline in Government; and as to his saying that the very Explications are to be found in his Book, I Affirm, on a further Diligent Search, that there is no such Explications to be found therein; and I hope those who have a concern on their Spirit for Truth, will do me so much Right, as to Examine his Book, since the Case by the spreading of the said Paper under my Name is brought to a narrow issue, for now 'tis easily to be manifested, whether herein I have wronged Robert Barclay, or whether Robert Barclay is not wrong, and the Second Dayes Meeting too, whil't they Justify and own his Book.

In the said Paper 'tis thus further said, *viz.* *This further lies upon me to signify unto you, on behalf of Robert Barclay, I am satisfied that he is not Principled, as I and many by some passages in his Book took him to be; and since it is so that many have taken an offence against him for that cause, and as may be doubted even so far, as to reject his Testimony and Service for the Truth, it lies upon me as my Duty even for his and the Truths Sake to warn all, that they take heed not to entertain a prejudice against his Testimony on Jealousies that may enter on the score of any apprehensions or mistakes of his Book, and that Answer that I have given thereto; but rather in an unprejudiced Spirit to wait on the Lord, to feel and Savour his Testimony, even as if the occasion taken had never been.*

This Caution plainly appears to be written on this Charitable foot, that would be unjust to measure his present Testimony.

mony in publick, by his Errours in his Book, or from Jealousyes or mistakes of any kind whatsoever. And as to these words, any apprehensions or mistakes of his Book, and that Answer I have given thereto, it doth not follow that I mistook or Misapprehended his Book: for had I so done, I would plainly have confest the same.

The said Paper, as I am Informed, is termed my Paper of Condemnation; this I suppose is taken from these words that I find written therein, viz. *I do freely confess that inasmuch as I Publisht my Book, before I gave Robert Barclay notice of my Objections, and Intentions therein, I acted in that respect not according to Gospel Order, but am Justly worthy of Blame therein; as to this I have this to say, that though I confess my self Blame worthy, & not acting so civil as became me to my acquaintance, for that I writ not to him that I Intended to Answer his Book, yet I in no respect took Blame to my self more than so; and to speak the Naked Truth, I, rather took more Blame to my self than the Case did require, being no way inclined to Extenuate that which I thought was not so Civil as became me, I dare not say evil, for I really thought that he was in Holland, and so knew not where to write to him when I intended to Answer some Passages in his Book, but yet alwaies did and still do Justific the spreading abroad of my Answer, and that I had no Obligations to send him a Copy thereof, since all the Copies I had Leisure to write were little enough to clear my Conscience, by endeavouring to undeceive those, who either were or might be deceived by his Book. And if by that eminent Preacher's aforesaid earnest Pressing to alterations (at a time when I gave not my self up to discourse with any) there be any such Word as not according to Gospel Order, I must say, that Word is rather the Word of that other Persons, than any thing freely coming from me. For I must say again, I am not conscious of any Blame, unless my not writing a few Lines to Robert Barclay to signify my Intentions, may be termed blame worthy,*

worthy for his Endeavours (if he should have been so minded) to call in his Book, would not have Obstructed my writing that Answer I did, because his Book was so spread that 'twas out of his Power to call them in: and inasmuch as this Book could not be so Properly called a Particular Trespas against me as a Reproach to the Truth in General and the Profession thereof: I cannot account my spreading an Answer to detect the Errours a breach of Gospel Orders, though not sent to him first. Besides, 'tis Observable, that the aforesaid account, given by *Charles Marshall* and *Thirty six Persons* upon this occasion, signifies nothing of my acknowledg-ment to have acted contrary to Gospel-Order.

And as to the Paper given forth by *Charles Marshall* and *Thirty Six* other Persons, I have this to say, that 'tis hereby manifest that the *Second Days Meeting* in *London* approved *Robert Barclay's* Book of Government, and so consequently are Approvers of the Errour and False Doctrine therein contained.

That his Book is *Erroneous* and doth contain *False Doctrine*, I sufficiently manifested, and is more largely treated on in my Answer; and if it appeared not to the Meeting, as they say it did not, I am sorry it should be so: but I know it did appear to several of the Meeting: and yet I must confess, I wonder not at such a Testimony, since I certainly know some of the Subscribers of the said Paper, have been exercised so much to preach *False Doctrine* for *Sound*, as that I account such improper Judges of what is *False Doctrine*, and what *Sound*: and as to the rest not so accustomed, I hope 'tis no worse than the Fruit of their dull hearing, or want of Memory. However my great Satisfaction is, that every unprejudiced Person hath Opportunity to inform himself by a serious Perusal of *Robert Barclay's* Book, without either giving Credit to them or me, barely because we so affirm.

And whereas they thus say, *And hath dispersed his Manuscript*

*script in several parts of this Nation, without so much as first giving either to the said Robert Barclay, or the Second Days Meeting, any Account of his Scruples, contrary to all Rules of Brotherly-Love, Christian-Fellowship, Gospel-Order, and the Exemplary Practice of the Church of Christ; to the Defamation of the said Robert Barclay, the great Derogation from the Christian Authority of the said Meeting, and the General Disservice of Truth. If by this they mean, that my sending abroad my Manuscript was contrary to the Rules of Brotherly-Love, &c. I utterly disown that Testimony, as Erroneous; for I have sufficiently proved, both by Word and my Manuscript, that Robert Barclay's Book is Erroneous, containing false Doctrine, and inasmuch as 'twas Publickly spread abroad; to the Dishonour of God and Truth, a Concern for the Truth came upon me to discover that Error, that the Souls of the Simple might not be deceived; and Inasmuch as I knew, that had he been willing to call in his Book, yet it could not take off the Obligation on me (for 'twas out of his Power to call them all in, being so publickly dispersed) I thought it not my Duty to give him, or the Second-Days Meeting Copy thereof first: yet as soon as my leisure permitted, I sent Copy to London, directed to Steven Crisp and another publick Person, that so when I came to London (as after wards I did) they might (if I had committed any Error therein) have treated me according to the merit thereof: but when I came to London no one accused my Answer as erroneous in any Respect, and if there was any neglect to peruse it, 'twas their Fault, and not mine, since there was Opportunity for the said Subscribers to view it; for I manifested, that I had it with me at the Meeting held as aforesaid, and though I desired the Priviledge to make use of it, before the Meeting, to help my Memory, even as Robert Barclay made use of his, yet being then desired to forbear, I made no use thereof at the Meeting. However, if they have this to say, it was their Duty to have perused it before they*

had given a Judgement that my dispersing the said Manuscript, &c. is to the Defamation of the said *Robert Barclay*, the great Derogation of the Christian Authority of the said Meeting, and General Disservice of Truth, &c. but I certainly know all that gave that Judgment, had not then perused it.

And as to their saying, '*I was to the great Derogation of the Christian Authority of the said Meeting (meaning the Second Daies Meeting)*' I have this to say.

That I never understood, that Friends owned any Authority, in any of our Meetings, as a *Christian Authority*, but the Power of God, which is Invisible, and cannot be diminished; and therefore I may well query, whether 'tis not Great *Weakness* in any to conclude, that, I am capable to do any Action, which can either lessen, diminish, or take from that *Authority*: and I hope none of the said *Subscribers* are so remote from Truth, and a good Understanding as to conclude, that the *Second Daies Meeting* hath any Authority given them by Man; but if any should be so Weak, I must tell such, that as I never gave it any, so am wholly incapable by writing to lessen it, if they have any.

And whereas 'tis said, *that the Objections of the said William Rogers lay not so much against the Matter and Substance of the said Robert Barclay's Book, as against the way of Expressing some Passages therein.* This I say is untrue, my Objections were against the *very Matter and Substance* of some things contained in his Book.

On the whole matter I have this to say, I could not obtain a Meeting of Friends to be chosen by *Robert Barclay* and myself, though the Person immediately concerned; which agrees not with the Examples of the Scriptures of Truth, Read *Acts 15. 1, 2.* And that the aforesaid Eminent Preacher, as the Mouth of others, under the Notion of the Church, Obstructed; and though in the Meeting held, Friends Deportment was grave, orderly, and inoffensive, as to me ward whilst the debate



on my Objections held, yet I am greatly satisfied, that by the Publication of the said two Papers, every Impartial Reader, that will be at the paines seriously to weigh the said Papers, this Answer, and *Robert Barclay's Book* and Postscript, may easily discern the *Error* of *Robert Barclay* and *Charles Marshall*, with the Thirty Six subscribers, but those who will have an Eye to Papers and Bookes for the Writers Sakes, more then for the matters Contained therein, may in time come to have their Understanding so Vailed, as to be brought to worship Images,

• See George Fox his *Book of Womens Meetings* wherein he queries, and was not Micah's Mother a virtuous Woman. Read Judges 17th. and then a few Lines of these and such like Women were recorded for their Wisdom and their Virtue.

and to esteem \**Micah's* Mother a virtuous Woman in *Israel*, though she caused a *Molt. en Image* and, a *Graven Image* to be made, and put in the House of her Son, *Judges*, 17. If any should be offended at these Lines, let such Exhort *Charles Marshall* and the other Thirty Six Subscribers concerned, to make, better Use for time to come, of so much

Condescension as appeared in me, (for the sake of *Robert Barclay*, whom I once accounted my Brother) when I perceived from the Words of *Robert Barclay's* Mouth, that he appeared a better Principled Man than his Lines import-  
ed.

*William Rogers.*

The FOURTH PART  
OF THE  
**Christian-Quaker**

Distinguished from the  
**Apostate & Innovator,**

WHEREIN

A RELATION is given of several Proceedings, (since **George Fox's** Wife caused a Paper, dated the 21<sup>th</sup>. of the 11<sup>th</sup>. Mon. 1672. to be Read against **John Storz**, in a Quarterly-Meeting in *Westmoreland*: Therein signifying, that he judged the Power of God, as it broke forth in Hymns, or Spiritual Songs.)

And is chiefly to discover, That

**George Fox** hath Erroneously concerned himself in the Divisions amongst the People called **Quakers**.

Which therefore may serve for

**A WARNING**  
TO THE

**Children of Light**, that their Dependency may not be on **G. F.** (a mis-led, fallible Man) nor yet on any Mortal Man, Men, or Name whatsoever, save the Name of **JESUS**; who is given of the Father, to be Salvation unto the Ends of the Earth.

By **William Rogers**.

*Hosea 9. 7. The Dayes of Vistation are come, the Dayes of Recompence are come; Israel shall know it; the Prophet is a Fool, the Spiritual Man is Mad, for the Abundance of thine Iniquity, and great Hatred.*

Printed in the YEAR, 1680.

# The FOURTH PART OF THE Christian-Quaker

Distinguished from the  
*Apostate and Innovator, &c.*

**T**His small *Treatise* is chiefly designed to be Communicated unto those, who profess the Appearance of *Christ Jesus*, the Son of the Eternal God, by his Light in the Consciences of the Sons and Daughters of Men, to be a sufficient Guide unto the Father of Life: The Faith of such is, That those who receive this Appearance, (or Gift of God) so as to Live and Walk according to the Divine Motions and Dictates thereof, shall come to know the Salvation of God, through *Christ Jesus*, their Law-giver, Lord, and Saviour.

'Tis publickly known, that this Principle of Truth hath been held forth, and owned by those, who (in Derision) have been called *QUAKERS*; of whom it may be now said, (to the great Grief, and Exercise of the Spirit of the Faithful Followers of *Christ* amongst them) That though the Principle, in which such of them, who have received from God a Divine and Spiritual Knowledge, have believed, is Unchangeable; yet the Enemy hath so prevailed,

as that the Seeds of Dissention and Discord sown amongst them, have taken so deep Root, as that their Publick Meetings for Worship, in several Parts of this Nation, have become the Stages of Contention, to the Dishonour of God, his Truth and People. And in divers Parts of this Nation, 'tis reputed, that *George Fox* is (at least) one of the Chief Abettors of one Party, and *John Story* of another: But how far that Report may (with respect to *G. F.*) have Credit with others, besides my self, I shall leave to the Sense and Savour of the understanding, impartial Reader, when he hath thoroughly perused this *Treatise*.

And though, from their Names mentioned in the *Title-Page*, some may be in Expectation, that the Difference between the People called *QUAKERS*, with respect to the present Separation, in some Parts of this Nation, may be Treated on at large; yet that's not my present Design, or Purpose: Though I must confess, that Matter is at large Collected, and impartially Stated, and lies ready by me for the Press; and in Probability, may come forth, or (at least) a Part thereof, more than what is in this *Fourth Part* contained, in its proper Time and Season; unless the Lord shall be pleased to change the Hearts of the Persecuting Opposers of *John Wilkinson*, and *John Story*, and other Servants of the Lord, unto whom the Truth is as dear as ever; and that the Door may be opened again, in our Publick Assemblies, for Worship of God; whereby those who have the Word of the Lord to Publish in the Demonstration of his Power and Spirit, may not be so frequently obstructed by the airy, imaginary, and empty Discourses of such, as have pretended to have the Word of the Lord to declare, when it hath evidently appeared, *The Lord hath not spoken by them*, if so be the Tree may at this Day be known by its Fruit, as well as in  
Dayes

Dayes past: But rather, that the Words of the Prophet are fulfilling, if not fulfilled in them, when he said; *The Prophet is a Fool, the Spiritual Man is Mad, for the Multitude of thine Iniquity, and great Hatred*, Hos. 9. 7.

For I am a living Witness, that Imagination hath so possessed the Heads and Hearts of many, that Travel under the Notion of *Ministring Friends*, as that instead of manifesting a Divine Understanding in the Things of God, or speaking the Word of Truth in season, they have brought forth the Fruits of an unsound Mind; shewing forth no better Resemblance, or Evidence of being Ministers of the Gospel of Christ, (that divide the Word aright) than the Confused *Chaos*, before the Creation of God, was of the Beauty and Order that now is in it. And for my own part, I am well satisfied, (and that on sufficient Ground, too large to insert) that either the *Multitude of Iniquity*, or *Great Hatred*, through the Influence of G. F. possessing the Hearts of such, is the Occasion thereof.

But notwithstanding, my Design is not (as I said before) to Treat at large on the present Difference, between the People called *QUAKERS*, with respect to the present Separation, in some Parts of this Nation; yet since I am also satisfied, (and that on sufficient Ground) that G. F. hath been one of those very Persons, occasioning the Differences to arise unto the Height they now are, or (at least) a Countenancer thereof, at a large Rate; I purpose to Treat a little thereon, and partly as relating to G. F. that so the Impartial Reader may consider, *whether if G. F. had contented himself (in Reality and Truth) with the Place of a Servant of Christ, that sought not Dominion over his Brethren's Faith, and Consciences; nor yet to expect Submission to his outward Precepts, Prescriptions, or Orders, further than every Friend to Truth was, or might be, by the Light of Christ in the Conscience, led, and guided there-*  
*in;*



*in; The Differences now amongst Friends, touching which some seem ready to bite and devour others, might never have been.*

For my own part, I in no wise question, but that G. F. is one chief Instrument, that a destroying and devouring Spirit hath entred into some amongst the Flock; and that many a Simple, Honest-hearted Friend to Truth and Righteousness, have received and believed Lyes, and slanderous, false Reports against many Brethren undeservedly; to the betraying of their Simplicity, and Love to the Truth, and filling their Hearts with Hatred, Enmity, and Prejudice. And of this am I as well satisfied, as I am that there is a God in Heaven, before whom both He, and all the Sons of Men, must come to Judgment; and that the Blood of many such, if they perish (before true Repentance) will be laid at G. F.'s Door: Otherwise, I should not have appeared to discover the said G. F. as in Conscience I am now constrain'd to do.

And therefore, a Warning is now proclaimed unto all such, That they Redeem their Time, because the Dayes are Evil; and proceed no further to receive and believe Lies, and Scandalous Reports against such, (whom they have once accounted Honourable) on the Credit of G. F. as a Man that for several Years past, hath not Erred: For many are this day Witnesses, that his Actions have rendered him an Erroneous Man. And for as much as he hath refused to give that Satisfaction for his Errours, as in the like Cases he hath prescribed for others, it hath encreas'd the Concern of my Conscience to discover the same, and that also for the sakes of the Simple, and Honest-hearted; and that those Innocent, and Tender Children, that are growing up from the Loynes of Believing Parents, &c. may, in their tender Years, be awakened and warned, that they may not be Captivated in the like Snare; and so bred up in a meer Form, and affected with Airy Imagi-

Imaginations, which have no Tendency to open their Understandings; thereby to give unto them the Knowledge of those Principles of Truth, which the Faithful, by the Spirit, have been led to own, and hold forth; nor yet the Way of the Kingdom of God, that so their Foot-steps may be directed into the Path of Peace, and they come to know a lively Feeling and Sense of that Immortal Power and Spirit, by which the Everlasting God, (whose VVayes are Unchangeable) reached unto many in the Beginning, when the very Thoughts of being Embondaged again with the Beggery Elements and Kludgments of this world, or of having our Eye or Dependency on any Mortal Man, was loathsome.

I shall now proceed to lay down a few of those things, which are, in some Measure, an Evidence to me, That my afore-said Sense touching G. F. is true; referring the Reader for further Satisfaction, to the First and Fifth Parts of *The Christian-Quaker distinguish't from the Apostate and Innovator*.

First, I take notice of Seven Questions, which were sent unto John Wilkinfon, by Robert Barrow and others; who said, They were desired by G. F. so to do.

The Queries are as followeth, together with the Substance of the Answers thereunto.

Query. 1. Whether didst thou say, concerning that Paper sent down to the Quarterly-Meeting at Kendal, That it came from the Female?

Ans. I Remember no such Words; yet was greatly troubled at a \* Paper from the Female, Read with grievous Accusations against our Faithful Brother John Story; which (as I said) greatly troubled me, and many besides me, know-

\* Note, This is that Paper mentioned in the Title-Page, that G. F.'s wife caused to be Read in a Quarterly-Meeting, and was given forth in her Name.

ing.

iny his Clearness from such Things, and knowing his Vessel filled with the Power of God, in abiding in his House.

*Qu. 2. whether didst thou say at the Quarterly-Meeting at Kendal, to Margaret Fox; what Ground or Foundation have Friends, to practise things which are imposed by Man, or in the will of Man, which the Scripture gives no Authority, or Warrant for; or Words to that Effect?*

*Ans. The Words, as stated in this Question, I did not speak to M. F. yet the Substance I own for the Truth in it.*

*Qu. 3. whether didst thou Read, or consent to be Read, in the latter-End of a Quarterly-Meeting at Kendal, a Paper of Anthony Pearsons, or others, that directed or advised, That the way of Truth should be as the way of a Ship in the Sea; or such like?*

*Ans. Nay: But if they mean no Impression of Form left behind, I like it well,*

*Qu. 4. whether didst thou advise, That Papers of Condemnation should not be Recorded?*

*Ans. Nay; I had no Occasion to Advise: But my Advice was, and is, That Condemnations should not stand on our Deacons Books to Posterity, according as the Meeting agreed unto; because Failings in the Holy Scripture, have proved Weapons for the Man of Sin to fight with against Perfection: This is one Reason of many, that was given. Neither would I have them go further, than the Offence is known; nor continue longer, than the Memory of the Offence abideth; that we may walk in the Foot-steps of the holy Flock of Christ, and not Retain, when God Remitteth; but Measure, as we would be Meeted unto; and Judge,*

Judge, as we would be Judged; considering our selves, lest we also be Tempted.

*Qu. 5. Whether thou opposed bringing in Friends Testimonies in Writing, concerning their Faithfulness, or Unfaithfulness, in the Case of Tythes?*

*Answ. Nay; for I brought in One my self, as a Testimony against Tythes. I never gain-sayed or hindred, neither would I force any one to write such Testimonies. One ought not (in my Judgment) to use Force against another, in bringing Testimonies for God, beyond the Force of the Word of Life.*

*Qu. 6. Whether didst thou approve, or consent, or wer't present at the rating or tearing out of the Book H. G's Paper of Condemnation, for being Married by a Priest?*

*Answ. Nay; but Friends agreed, that Papers of Condemnations should be taken out of the Book.*

*Qu. 7. whether thou didst not say, as touching Tythes, That thou wouldst have all Friends left to their Freedom, to pay them, or not to pay them?*

*Answ. I remember no such Words spoken by me, as to put such an Indifferency concerning Testimonies for God, against the grand Oppression of Tythes; but I would have no other Force amongst Friends used, but the Word of Life, to stir them up with Testimonies for God, against the Grand Oppression of Tythes; which I have suffered the spoyling of my Goods for denying this many Years.*

*Here followeth Sixteen Queries delivered to John Story by R. W. and T. L. (it being pretended, that G. F's desire was, that John Story should Answer them) and the Substance of John Story's Answers thereto.*

*The Fourth Part of the*

*Qu. 1. whether didst thou say, concerning the Paper sent down to the Quarterly-Meeting at Kendal from G. F. That it came from the Female?*

*Answ.* It was never so said by me, to the utmost of my Remembrance.

*Qu. 2. whether thou preached, or said, That Tythes in themselves was Not Unlawful?*

*Answ.* I never so preach't and said, to the utmost of my Remembrance, at any time, That Tythes, as they are now first paid and received by the Generality in England, were not Anti-christian.

*Qu. 3. And, whether didst thou preach in the Meeting, when they of Preston met with you, That Paul was let down in a Basket; and that when they Persecuted you in one City, you should Flee unto another; and that Christ sometimes preach't upon the Mountains, and by the Sea-side; and the like?*

*Answ.* I do not remember, that ever I preach't of Paul's being let down in a Basket; nor yet of those Scriptures, *If they Persecute you in one City, Flee unto another*; but may do, when God puts them in my Mouth: But have used the Scriptures of Christ's Preaching in Mountains, and by the Sea-side. If any have accused me for abusing those Scriptures, let them Exhibit their Accusations, with their Names to it, and send it to me; and if I cannot defend my Innocency therein, they may have their desired End.

*Qu. 4. whether there was not a Boy, or some other set up on an Hill, as a Mark for some to know where the Meeting was, when they met without Doors?*

*Answ*



*Answ.* I Remember no such thing.

*Qu. 5.* And, whether there was not One or Two appointed to come to Kendal every Seventh Day, to receive from thee, or others, Instructions where the Meeting should be the First Day after?

*Answ.* I know none so appointed.

*Qu. 6.* Whether the Persons or Person were not then, or at some other time, ordered privately to communicate it to some Friends; who were to discover the Place and Marks by which the Meeting might be known, where it was; which some, for want of the Knowledge of, wandered a great part of the Day to find it, but could not?

*Answ.* I Remember no such thing.

*Qu. 7.* Whether their Houses, which were offered to meet in, were not refused, when they met as afore-said?

*Answ.* I know no House offered to Meet in, refused; and William Chambers's Faithfulness, in offering his House, was kindly Accepted by Friends; though we did not Meet there, being too far for the greatest Part of the Meeting to go; and other Places much nearer, with which we were well satisfied.

*Qu. 8.* And, whether didst thou say, That to make a Distinct Assembly of Women, was a Monster, and Ridiculous?

*Answ.* I never said the Things that are Cited in this Query, neither as to the Matter nor End for which they are so peevishly stated: For I believe, if a Congregation of Women be together, they may Worship God, and Edify one another, though there be no Man amongst them. Yet I have said to this purpose, That to set up a Meeting

ing of Women by themselves, (a Select Meeting separate from the Men) once a Month, or Quarterly, only about the Practice of God's Worship, and to give that Practice as the Reason, Cause, and End for which they separate themselves in so Meeting together, would seem to be *Monstrous* and *Ridiculous* amongst *Christians*. And as for Meeting of Women by themselves, about outward Business; when there is an Absolute Occasion for their so meeting about Business, most proper for them to inspect into, I neither am, nor ever was against. But yet I would not have them carry it so high to us, as to threaten us with the Gain-saying of *Core*, and such horrid Offences, for simply asking, or discoursing about the Reason, or Necessity of their so Meeting.

Qu. 9. *whether didst thou say at a Meeting, at William Chambers's, when Margaret Fox was at Prayer, Friend, Keep Order?*

Ans. I did not: Yet being grieved in Spirit, that I could not distinguish *M. F's* Words, when at Prayer, because of the Noise of Deceit, I spoke Three low Words to my self only.

Qu. 10. *And, whether didst thou say, That Margaret Fox had been a Hearer of Lies and Stories these Fifteen Years, and cared not what she said of any; but would not hear the Truth spoken from none?*

Ans. To the best of my Knowledge and Remembrance, such things were never said by me: Yet I am sure, she hath asserted many grievous Lyes under her Hand of me.

Qu. 11. *whether didst thou say, That whosoever did Sing or Sound, whilst another was Breaching or Praying, it was Confusion*

fusion and Disorder, and a Spirit of Delusion that led them to it?

Ans. I never said these Words, as set down in the Query; neither did I ever deny any Singings, Soundings, Breathings, that had their Rise from the Spirit of God: But all Images my Soul abhors.

Qu. 12. whether didst thou term or compare such Singing or Soundings, to a Cat, or Cattermouling, or like unto an Horse, or Belching of a Catfish, or some other such vulgar and profane Jest? I never did so compare it; but I gave a Relation of another that did.

Qu. 13. whether didst thou Read, or cause to be Read, or consent to the Reading of, in the latter End of the Quarterly Meeting, a Paper of Anthony Pearson's, that directed, That the Way of Truth should be as the Way of a Ship in the Sea, and such like?

Ans. I consented to a Paper that had some such Words; but know not it was Anthony Pearson's.

Qu. 14. whether didst thou advise, That Papers of Condemnation should not be Recorded, or gain-sayed it; and the bringing in Friends Testimonies concerning Friends Faithfulness, or Unfaithfulness, in the Case of Tyndal?

Ans. To this Fourteenth Query, John Story answered much to the same purpose as John Wilkinon did to the same Questions, signified in the Fourth and Fifth Queries to John Wilkinon, already Cited.

Qu. 15. whether didst thou consent to, approve of, or ver<sup>y</sup> present at the rapping or tearing out of the Book H. G's Paper of Condemnation, for his being Married by a Priest?

Ans. No.

*Qu. 16. And, whether didst thou say, Thou wouldst have all Friends left to their Freedom to pay Tythes, or not to pay Tythes?*

*Ans. To this Sixteenth Query, John Story answered much to the same purpose as John Wilkinſon did to the ſame Queſtion; which was the Seventh propoſed to John Wilkinſon.*

Though before the giving forth of theſe *Queries*, there might be ſome ſmall Differences amongſt Friends in the North, which were aggravated by G. F.'s Wife, partly by her cauſing to be Read in the *Quarterly-Meeting* in *Veſtmoreland*, a Paper dated the 21<sup>ſt</sup>. of the 11<sup>th</sup>. Mon. 1672. given forth by her againſt John Story; and therein ſignifying, that he judged the || Power of God, *Note, John Story denies, that he ever Judged the Power of God.* as it broke forth in Hymns, or Spiritual Songs: Yet many were not ſo well ſatified, that G. F. was one of the chief Per-

ſons that occasioned, or at leaſt encouraged the keeping alive of thoſe Differences, until theſe *Queries* were ſent to John Wilkinſon, and John Story. But then Jealouſies entred many, that occaſion was ſought againſt them; and meerly becauſe they could not gratify that Spirit in G. F. which (as was alſo Jealouſed) had Accepted of ſuch Submiſſion from ſome, as many Faithful Friends have abhorred.

*I now come to make ſome Obſervations on the afore-ſaid Queries; wherein I ſhall conſider the Matter of them, and the Manner of Negotiating that Matter.*

'Tis plain to me, that if John Wilkinſon, and John Story had answered to each *Query* propoſed to them reſpectively, [Pea;] then (ſince G. F. received the Information,

tion, and prosecuted the same) the Informer against them to G. F. would have had his End; which doubtless was, To render them guilty of Evil Principles or Practices, and have G. F.'s imaginary Authority to prosecute them for the same.

The Consideration whereof, leads me thus further to observe, That if any one of the Matters therein contained, could not render the Person therein concerned by his Answer [*Yea*] guilty of Unsoundness in Principle, or of any Evil Practice; then 'twould follow, That G. F. (as well as the Informer) endeavoured to make the Person so concerned, an Offender in that Particular, which is no Offence.

The Reader may now weigh the Matter in the Ballance of the Sanctuary; which, if he doth, he will doubtless perceive, that the Answer (*Yea*) to several of the *Queries*, will not render either of them, either Unsound in Principle, or Blame-worthy, as to Matter of Fact.

From the *Nineth Query* to J. S. and his Answer, 'tis observable, That if J. S. had said, *Keep Order*, by way of Reproof to the Noise of *Deceit*, by one Person, (though pretending to sing for Joy, whilst another was Praying) 'tis no Matter of Evil Fact; but a Shame to any one so to Esteem it, since God is a God of Order, and not of Confusion, in the Church.

And indeed, to me there is one thing above many others, that seems worthy of Observation; and that is the *Second Query* to John Wilkinson, when an Answer [*Yea*], could not render him an Offender, unless 'tis sound Doctrine, That the People called Quakers, ought to practise Things that are Imposed by Man, or in the Will of Man, which the Scripture gives no Authority or Warrant for. If G. F. would be so plain, as positively to assert that, which seems to be implied in that *Query*, (if from a *Query* any thing may



may properly be implied) (then 'twould put an End to the Controversie with many: For then it must be asserted, That there is either One, or more, that have Power to Impose in the Will of Man; that which the Scripture gives no Authority, or Warrant for.

But notwithstanding, I will suppose, in favour to G. F. that as Answer to this he may thus say, I did not put that Question with an intent to justify Imposition in the will of man; but rather to find out, whether what Robert Barrow, and others, have endeavoured to impose, (having a persuasion, that my Papers have been given forth in the Motion of God,) was accounted Things imposed in the Will of Man; and that if it should so appear, John Wilkinon, unto whom the Question was proposed, might condemn the same; since I affirm, that I have given forth nothing to be imposed, but what I have been Moved by the Spirit of God to give forth, and therefore ought to be submitted to. The Consideration of this supposition puts me in remembrance of an Objection raised in the seventh Section of the First Part of the Manuscript, wherein the Differences amongst Friends are collected, as before is hinted; which with the Answer thereto, may be proper to Cite on this Occasion. — The Objection and Answer followeth.

“ Object. The Spirit of God, which is but One in All, hath  
 “ moved in our Brethren to give forth certain Orders,  
 “ Commands, and Prescriptions, and therefore we  
 “ ought accordingly to obey; and this cannot be called the  
 “ Dictates of fallible Man; but of the Spirit, given forth  
 “ through man: and wast thou (that pretendest, Thou seest  
 “ it not thy duty to obey) but obedient to thy own mea-  
 “ sure, thou wouldst then see it so, and be one with the  
 “ Brethren, and therefore we cannot but tell thee, 'tis  
 “ Thy Duty to obey, since the Reason thou seest it not  
 “ thy

“ *thy Duty, is thy want of Diligence, and not waiting in*  
 “ *thy own Measure. Besides, we find, that G. F. hath lately*  
 “ *given forth a Paper; the Import whereof is, to justify*  
 “ *Prescriptions.*

“ To this we say, That if the Spirit of God moves in  
 “ any Member of the Body of *Christ*, to give forth cer-  
 “ tain Orders, and Prescriptions, with respect to the rest  
 “ of the Members; as that which (though relating to  
 “ their Consciences) they ought to perform, and practise,  
 “ whether they see it their Duty or no, or whether they  
 “ are free so to do or no; then no doubt, but they ought  
 “ so to Act, and Do, because the Spirit of Truth hath so  
 “ moved. But this is to suppose that, which under the  
 “ Dispensation of the *Second-Covenant*, we have not the  
 “ least Ground from the Scriptures of Truth, or Light of  
 “ *Christ*, to suppose; and so we do not believe, that we  
 “ ought to expect, that any such Motion from the Spirit  
 “ of God, should appear through any one or more Mem-  
 “ bers of the Body of *Christ*, with respect to other Mem-  
 “ bers of the same Body. And our Faith is, *That all those*  
 “ *who are Heirs of that Kingdom which is Everlasting, are*  
 “ *entitled to a like Freedom; not to be imposed upon each*  
 “ *by other, contrary to that Divine Sense and Heavenly Un-*  
 “ *derstanding, which as Co-heirs and Co-workers together,*  
 “ *they are made Partakers of:* And this in the ensuing Dis-  
 “ course, will evincingly be manifested from the Scrip-  
 “ tures of Truth. However, we must confess, he that is  
 “ not diligent to wait upon God in the Exercise of his  
 “ own Measure of Grace received, is by the Light of  
 “ *Christ* Condemnable; not for refusing to perform that  
 “ which he sees not to be his Duty, with respect to the  
 “ Observation of Other Mens Lines made ready to his  
 “ Hand, wherein he is not satisfied; but for his Neg-  
 “ lecting

"lecting to wait upon God, because 'tis manifest in  
 "every one, that hath been convinced of the Truth; that  
 " 'tis our Duty to wait upon God. And this our Sense  
 "and Reason answers to the Testimony of the Scriptures  
 "of Truth; where 'tis said, *Rom. i. 18, 19. The wrath*  
 "*of God is revealed from Heaven against all Ungodliness; and*  
 "*Unrighteousness of Men, who hold the Truth in Unrighte-*  
 "*ousness; because that which may be known of God, is ma-*  
 "*nifest in them; for God hath shewed it unto them.* So 'tis  
 "clear to us from the Scriptures of Truth without us, as  
 "well as from the Light of Christ within us, that the  
 "Wrath and Condemnation of God goes forth against  
 "such, as live not answerable to what God hath ma-  
 "nifested in them: But 'tis neither agreeable to the Scrip-  
 "tures of Truth, or Light within, for any to pour forth  
 "their Judgments against any, for not following, or gi-  
 "ving heed unto this, or to other Outward Prescription,  
 "or Observation; wherein the Conscience is concerned;  
 "when such are *Not* convinced thereof to be their Du-  
 "ty from the Manifestation of God's Spirit in  
 "them.

"The next thing to be considered is this, That in all  
 "the last mentioned Objection, there is no Plea for Obe-  
 "dience unto, or following any thing, but the Spirit in  
 "its Appearance, whether through the Brethren, or thy-  
 "self.—From whence we observe:

"First, That there is no certain Description, who are  
 "meant by the word Brethren.

"Secondly, That 'tis the Appearance of the Spirit, that  
 "we ought to follow. Now, should this Question be  
 "asked of such, who may so object, as afore-said, *would*  
 "*you have us follow we know not what?* We are ready to  
 "believe, that they would say, *Nay*, if they answered a-  
 "ny thing to the Question: And if so, then the Force of  
 "the

“ the *Objection* falls ; for that we account it our Duty to  
 “ follow the Appearance of the Spirit of God, through  
 “ the meanest Member, when our Consciences are con-  
 “ vinced, that 'tis the Appearance of that Spirit. But  
 “ before we cannot say in Truth, though we should do  
 “ as such an one would have us, That we are Follow-  
 “ ers of, and led by the Spirit of God, *No*  
 “ more than Jesus can in Truth be called LORD, and 1 Cor. 12.  
 “ not by the Holy-Ghost. 13.

“ Besides, we cannot on this Occasion but testify, *That*  
 “ as that Obedience which is of Faith in Christ, finds Ac-  
 “ ceptance with the Lord ; so that Obedience which is not  
 “ of Faith, being Sin, is but a Dead Performance, & not  
 “ the Fruit of a Living Member ; who through the Rom. 14.  
 “ Obedience of Faith unto Righteousness, is made a- 23.  
 “ live unto God. And therefore, it cannot be the Duty  
 “ of any Member of Christ's Body, to run before his in-  
 “ ward Guide ; but to wait upon the Lord, that all his  
 “ Actions may be regulated according to the Manifesta-  
 “ tion, and Revelation of the Spirit of God in himself ;  
 “ Which seems clearly agreeable to the Testimony of the  
 “ Apostle, where he saith ; *If in any thing ye be*  
 “ otherwise-minded, God shall reveal even this un- Phil. 3. 15,  
 “ to you : Nevertheless, whereunto we have alrea- 16.  
 “ dy attained, let us walk by the same Rule.

“ He that favours the Things of God, may easily per-  
 “ ceive, that the Meaning of the Spirit through Paul, unto  
 “ those *Philippians*, was, That those who were come to a  
 “ State of Perfection, should walk by that Rule where-  
 “ unto they had attained ; but those who had not attain-  
 “ ed so far, and were otherwise-minded, were to wait for  
 “ the Revelation of the Son.

And now, to conclude as to this *Objection* ; We have  
 this

this further to add, That we do know, many of our Opposers, or at least, such who are not at Unity with us, have very confidently made use of such Discourse, as is contained in the last recited *Objection*, to induce us to follow *Outward Prescriptions*, and *Orders*, though not convinced of its Service; which occasions us to be jealous, That in Process of Time, the Enemy may so enter in at this Door, as that Darkness may more generally over-shadow again, than it yet doth; though our Hope in God is, That he will lay such a Constraint on many of those, whose Eyes are open, beholding the *Approached Apostacy*, as that they may be raised in a Sense of God's Indignation, and appear as *Lyons on the Behalf of the Lyon of the Tribe of Judah*, to oppose every Appearance of that Spirit, which would be exalting Self, or any *Outward Form, Observation, Prescription, or Order*, to be as a Bond on the Members of *Christ's Body*; when by the Light of *Christ*, (their alone Law-giver) they are not fully persuaded thereof in their own Consciences; which undoubtedly was the Meaning of the Spirit through *Paul*, when he writ unto the *Romans*, Chap. 14. Ver. 5, 23. *Let every Man be fully persuaded in his own Mind; for whatsoever is not of Faith, is Sin.*

And to come a little closer to the Matter in hand, 'Tis too too evident, That *Non-conformity to Outward Prescriptions*, is taken as a Mark of *Apostacy*, even amongst those who have been under the Profession of Truth; of which many Instances (too too large here to insert) might be produced out of the Second Part of this \* *Treatise*; unto which we refer the Reader. However, that the Impartial Reader may here have one Instance, that this our Sense is not wholly groundless, we say, *John Wilkin*son, and *William Rogers* testify, That

\* Meaning an Historical Manuscript, made mention of in the Preface to The First Part of the *Christian-Quaker*.



a Friend at the Meeting at Dravell (which Meeting is spoken of in the Second Part of this *Treatise*) signified, that G. F. should say to this Effect, *Be that is not for Womens Meetings*, (meaning (as was understood) *Womens distinct Meetings*, as exercised amongst *Friends*) *was not fit to sit in Mens Meetings*: By which Sentence, 'tis evident, (if the End wherefore *Womens-Meetings* were by many first assented to, be considered) that if the Form of *Relieving the Poor* prescribed by G. F. should not be Assented to by any Elder in the Truth; those who refuse so to Assent, may be subject to an *Excommunication* by G. F. and his Adherents, from the Meetings of the Men.

|| Meaning the afore-said Historical Manuscript.

Besides, it hath been an Observation of late, That these *Questions*, or *Questions* to the like Import, have been frequently ask't, by such with whom we cannot be at Unity in all things: *viz.*

*Are you for Womens-Meetings?* Meaning distinct *Womens-Meetings* from Men: Amongst whom; under Pretence of Taking Care of the Poor, another thing seems to be more chiefly aimed at, as anon will be made appear.

*Are you for Recording Condemnations?* Meaning thereby, whether the Parties, who have Condemned their Failings, (and through the Mercies of the Lord, have been Restored, and their Offences blotted out, and forgiven by him) Assent thereto, or no?

*Are you for Settled Monthly and Quarterly-Meetings, touching Outward Business;* since those who would have Meetings as occasion offers, are accounted *Designers* to throw down all Meetings for Outward Business, relating to the Affairs of Truth?

And when these, or such like *Questions* have been askt of Friends in Truth, that could not answer thereto [Pea]

we are sensible, that it hath been taken by many Adherents to G. F. as a sufficient token of a *Dark, Leavened, Rending, Dividing Spirit*; and meerly (as we take it) from an Apprehension, that the Form they stand for, is thereby struck at, (though the Services would be effectually performed in another Method, as Experience in the Counties of *Westmoreland* and *Wilts*, have of late testified) for were it not so, that great Stress is laid upon the *Outward Form* of Things prescribed to be practised, How comes it to pass, that *John Story* is Articled against by *Robert Barrow* of *Kendal*, and *Twenty-Six* other Persons; as in the Second Part of this *Treatise* (Section the Fourth) appears, on this wise, in the Fifth Article, viz. *John Story speaking amongst many Friends of the Danger of Forms, because of the Consequences that might follow, said, That amongst the Christians of old, the Differences that did arise, were about Forms; which could not be seasonable words, when we were Establishing the Churches in the Holy Order of Truth.*

Much more might be Collected from the Articles (being *Forty-Four* in Number) Exhibited by the afore-said *Robert Barrow*, &c. to shew, *How Earnestly and Zealously the very Outward Form of Things is contended for*: Which occasions us in all Seriousness of Spirit, thus to say, May the *Lord God* of Heaven and Earth so Preserve his People, that they may not be ensnared by those, who have raised so great Contention about the *Outward Forms* of Things prescribed to be Practised amongst the Professors of Truth; lest they with them prove to be *Boasters, Proud, Blasphemous, False Accusers, Despisers of those that are Good*; which are the very Marks and Tokens of those who had a *Form of Godliness*, but denyed the Power thereof; From whom the Apostle exhorts, to turn away: And how far these Marks rest upon many of those, who so earnestly contend for their

their Outward Forms, we leave to the impartial Reader, with the Light of *Christ*, to Judge, when he hath thoroughly perused this *Treatise*, especially the *Second Part*. † *Meaning the a-fore-said Historical Manuscript.*

Oh, Friends! The serious Consideration of these things, bows us before the *Lord*; and in a Sense of his Mercies to us, we can no longer keep Silence; but in his Fear, declare unto all, That our Consciences are concerned for the Cause of God, and his Truth; And since it is so, that an ill Use is made of that Spirit of Forbearance, and Condescension, which we are sensible hath been used by many of our Brethren, it is now become our Portion to unburthen our selves of that, which hath been our Burthen; believing, that the *Lord* is not only Arisen, but will yet more and more Arise; *Against that Spirit that would Exalt it self over the Heritage of God; endeavouring to Rule over their Consciences; whereas Christ alone is Lord thereof.*

It may be now worthy our Observation to consider; whether any Encouragement was given by our *Lord* and *Master*, *Christ Jesus* (while on Earth) unto his Disciples, to become Rulers one over another.

We find, that he Exhorts his Disciples; *Judge not, that ye be not Judged: Be not ye called Rabbi; for one is your Master, even Christ; and all ye are Brethren: But he that is Greatest amongst you, shall be your Servant; and whosoever shall Exalt himself, shall be Abased; and he that shall Humble himself, shall be Exalted.* *Matth. 7. 1 & 23. 8.*

Here's no good ground to believe, that *Christ* intended, that when he was departed, his Disciples should be Exalting themselves one over another, as Governors and Rulers: And if we consult the Scriptures of Truth, we shall find, that though his Disciples had a Dependency upon him,

him, whilst in his Bodily Appearance, to be their Leader; yet he tells them, *It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you: But if I depart, I will send him unto you; And he will guide you into all Truth; for he shall not speak of himself.*

Had it been so, that Christ Jesus intended the Exaltation of one of his Disciples, as an Head or Supreme (unto whom the rest ought to have had an Eye, in a more particular Manner than ordinary) he would have undoubtedly signified so much: But doubtless, he saw that their Eye and Dependency was too much on his Outward and Bodily Appearance; and therefore signified, *'Tis expedient I go hence, that the Comforter come.* Agreeable to which, are the Apostles Words; *Though we have known Christ after the Flesh, yet hence-forth know we him no more; that is to say, After the Flesh no more.*

All which, doth clearly demonstrate unto us, It's not according to the Will of God, that under this Administration we should have our Eyes out unto Man; but that our great Dependency should be on that Comforter, the Spirit of Truth, which Christ testified, *The Father would send in his Name, to teach us all Things; and that this Comforter should be In us.*

And therefore, on this Occasion 'tis with us to give this further Testimony, That every Member of the Body of Christ, is through the Death of Christ, made Dead unto any other Law, save the Law of the Spirit of Life, manifested through the Arising of Christ, by his Appearance in every such Member; and so as particular Members, are become Married unto him: And having all Fellowship each with other in the Spirit, those who are such, ought to demean themselves each towards other, full of Love, Charity, Bowels of Compassion, Long-suffering,

ring, Forbearance, Meekness, Humility, Patience, Gentleness; and of all other Virtues, that are the Fruit of the Spirit of God: But as to Obedience, every Member owes that unto Christ his Head; unto whom, Every Thought (according to the Testimony of the Apostle Paul) ought to be brought into Obedience. Thus far the Citation out of the afore-said Manuscript.

And now, to return again to the Consideration of the Matter contained in the afore-said *Queries*; 'Tis evident, that granting the *Answers* of John Wilkinson and John Story to be true, it renders them Innocent Men, so far as related to the Matters queried: And yet, 'tis too plain to me, that this gave not G. F. Satisfaction; (to which I intend to speak more particularly here-after.) And forasmuch as it could not be Just, according to his own Rule, (who hath often exhorted Friends, To follow Reports until the Author was found) to conceal the Informers, had the *Answers* of John Wilkinson, and John Story given him satisfaction, then I query, whether 'twas not much more unjust to Conceal them, when the *Answers* gave not Satisfaction; especially since John Wilkinson testifieth, That he writ to those who pretended G. F. desired an Answer to the *Queries*, to desire G. F. to give the Names of the Informers, with the witnesses?

That now which satisfies me, that the *Answers* gave not Satisfaction, is this; Robert Barrow, and others concerned (at the Request of G. F.) with John Wilkinson, and John Story, touching the said *Queries*; were amongst other Subscribers to the Forty-Four Articles of Accusation; drawn up against John Wilkinson, and John Story, either jointly or severally; wherein the Matters queried, were reduced into Articles of Accusation: And not only so, but were concerned in writing a Letter unto others, touching this Business;



ness; wherein they gave this Description of John Wilkin-  
 son, and John Story, viz. *And Friends, it is not any  
 Personal Trespass against any of us, that we charge them with,  
 nor any Particular Concern of our own, as Men, that we are  
 in the Defence of: But the Cause of Almighty God; and  
 in the Sense of the wrong they have done to him.* But yet,  
 notwithstanding, from the same Letter they say, *They have  
 born a Dear Love, and Honourable Respect unto them, in the  
 Holy Truth.*

Comparing this with what is written in the Third Ar-  
 ticle of the Forty-Four Articles before-cited, viz. *Slighting  
 the Heavenly Motion on G. F's Spirit, in that Case, in the  
 Unity preciousely felt, and closed with, (meaning the Rule or  
 Form of Church-Government, set Forth by G. F. (as by the  
 said Article appears). tis to me evident, that in the Sense  
 of all, who are Espousers of those Articles, a Slighting of  
 G. F's Outward Rules, Methods and Orders, with Respect to  
 Church-Government, amongst the People called Quakers, is a  
 Slighting of the Cause of God.*

I now appeal to all such, as are not ignorant of that Re-  
 spect, that is given by Robert Barrow, &c. unto G. F.  
 whether 'tis Rational to suppose, that Robert Barrow, &c.  
 would have concerned themselves in Subscribing and A-  
 betting such Articles, as related to the said *Queries*, with-  
 out his Approbation or Permission.

Besides, I well remember, that in a Reply made by Ro-  
 bert Barrow, and others, to John Wilkinson and John Story,  
 their Answer to the Forty-Four Articles afore-said, John  
 Story is accounted a *Man of a Dark Spirit, and in Confusion,*  
 because he did not believe, *That what was given forth by  
 G. F. was by him intended to be urged with Severity, upon  
 any of God's Faithful People; but as Instructions and Dire-  
 ctions commended to the Churches, &c. Which being dislik-  
 ed by many Friends, unto whom the Knowledge thereof  
 came,*

came, I was the more concerned, to query of G. F. (when I had Opportunity) Whether he owned that Sense given of John Story on that Occasion? And thereupon, being in his House at Swarthmore, before the Meeting at Draxwell, (occasioned by the said Differences in the North). I spoke to him of it; which occasioned him to call for the Answer, wherein I affirmed it was. And when the Passage relating thereto was produced, I also well remember, that he spoke not one word to Condemn the same; nor yet to manifest the least Disapprobation thereof. Which seriously pondering many Months after, on Receipt of a Letter Received from him, Dated the 24<sup>th</sup> of the 11<sup>th</sup> Mo. 1676. and comparing it with something written therein, (which, within a few Lines herein after will be Cited) I thought it a sufficient Demonstration, that, *whatever was pretended to be John Wilkinson's; and John Story's Failing; yet nothing would give Satisfaction, but Submission to him; and his Outward Orders, Prescriptions or Rules, whether led thereinto by the Grace of God, or no.*

**Object.** *why dost thou speak of Submission to him? would not a Submission to his Outward Orders, &c. have given Satisfaction?*

**I answer.** I am not satisfied it would, because G. F. in his Letter last mentioned, thus writes of them. *I tell thee, Them that thou calls Accused, are not Right; for had they been Right, and in the Light and Power of God, as at the first, they would have come to me, when I sent for them.* Which seems not to me, to be like unto the Language of that Good Shepherd, who was Principled to leave the Ninety Nine, and seek after the One, that which was lost.

After the Receipt of the seven *Queries* by *John Wilkin-*  
*son*, he writes to *John Blackling*, and the rest, to shew un-  
 to them the Inconveniency of his Answering such *Questi-*  
*ons*, whose Tendency were to gender *Strife*; who not taking  
 Warning thereby, and still pressing for an Answer, *John*  
*Wilkinson* at length Answers them; the Substance where-  
 of is before Cited: And after that saith, That he was Mo-  
 ved of the Lord a second time to write unto those, who con-  
 cerned themselves about the said *Queries*; advising them to  
 call in their Papers, and tell how far they had been spread;  
 Warning them (in the word of the Lord, that came unto him  
 the 20<sup>th</sup> Day of the 6<sup>th</sup> Mon. 1675.) to Repent, and  
 Turn from their Proceedings, and leave God's Pro-  
 ples to the Order of his Gospel and Command; and  
 that if they would not, then the Lord himself would break  
 them, and turn them one against another about their De-  
 ders. But yet they desisted not.

I am now sensible, that some (who may industriously  
 endeavour to clear G. F. from what is from the fore-go-  
 ing Lines justly (as I take it) laid at his Door, in rela-  
 tion to the said *Queries*, proposed to *John Wilkin-*  
*son*, and *John Story*, may thus say; we are not satisfied from all  
 thou yet hast signified, that G. F. was an Abettor of Robert  
 Barrow, and those others who concerned themselves about  
 the afore-said *Queries*, and Proceedings therein; and we be-  
 lieve, if G. F. should be interrogated, that he  
 would disown, that it was done by his Authority, or approb-  
 ation. For the sakes of such, I desire them seriously to  
 consider the Observations, which I make on these follow-  
 ing Words, mentioned in a Post-script to a Certificate writ by  
*John Blackling*, but which was one of those concerned with Robert  
 Barrow touching the *Queries*, and Proceedings thereon  
 in favour of G. F. cited toward the latter-End of the Fifth  
 Part of the *Christian-Quaker*, viz.

“What do you think to do with your vainly Attempt-  
 “ing to set One of Us against Another, if you could,  
 “through your hatching and sucking up such Lies as these?  
 “Doth *John Wilkinson*, or such as stand by him, think  
 “thereby to have his lying Prophecie fulfilled, who said,  
 “when a Renewed Care in the Churches of God, accord-  
 “ing to Gospel-Order, sprung amongst Us, and a Testi-  
 “mony was born against Your Opposite Spirit, That we  
 “should be broken to pieces? Is this the Shift you are  
 “put to, that he should not be found a False Prophet,  
 “with a Lye in his Mouth, to charge a Lye upon me, to  
 “defame the Innocent withal.

My Observations hereon are these; What *John Blaikling* accounts a Lye, is only a Query relating to G. F. and *John Blaikling*; and which *John Blaikling* gave me occasion to Query, (as in the latter Part of *The Fifth Part of the Christian Quaker* will appear). By which it evidently appears, that in *John Blaikling*'s Sense, G. F. was one of those [Us] unto whom *John Wilkinson*'s Prophecy extended; which was on the Occasion of the afore-said Queries, and related to the Persons concerned therein.

Now, forasmuch as G. F. spreads abroad the *Post-script*, wherein 'tis written, as afore-said; it naturally follows, that he owns himself to be one of those [Us] mentioned by *John Blaikling*; and they were the Persons concerned in the Queries, as afore-said.

I now come to signify, that after the afore-said *Forty-Four Articles* of Accusation were drawn up, *Robert Barrow*, &c. (all Informers against *John Wilkinson* and *John Story*) writ to *Nine* other Persons, whom the said Informers (without Assent of *John Wilkinson* and *John Story*) chose as Judges, to Judge the Case, thereby (as I suppose) to avoyd the Slander of being Accusers and Judges: But

*John*

*John Wilkinſon* and *John Story* would not own their Authority, and ſo reſuſed to appear before them; and there-upon they proceeded to Judge the *Spirit*, that was guilty of the Things contained in the *Forty-Four Articles*, without Exceptions; which manifeſted their Weakneſs, as not capable to diſcern between Good and Evil, *Since many of the Articles were Uncondemnable*. But forasmuch as it is not my preſent Purpoſe to cite the Particular Letters, Paſſages, and Judgment on this Occaſion, I willingly at preſent omit the ſame, with this only *Obſervation*, That I am well ſatiſfied, (from the Obſervations and Matters already mentioned) that *G. F.* was privy to theſe Proceedings; and if he eſteem Himſelf one having the Care of the Churches upon him; (as no doubt, he doth) he would in probability have been a Reproof thereto, had he thought the Proceedings Reproveable.

This Judgment became a Concern on many *Friends* in the Nation; ſo that ſeveral from *London* writ to *Friends* in *Briſtol*, to go down into the *North*, to endeavour an *Accommodation of the Differences*; for that divers Papers by this time, both on the one Hand, and on the other, were ſpread up and down the Nation; and Perſons concerned came to be variously affected: Such as believed *G. F.* to be what I know he hath deſcribed himſelf, and that in my own hearing, *viz.* One unto whom Infallible Judgment hath been Committed in all Things; and that he knew a State of Purity at Eleven Years of Age; received ſufficient Satisfaction, that *John Wilkinſon* and *John Story*, and all at Unity with them, were Apoſtatized, when they underſtood *G. F.* owned them not.

Thus the Door became ſhut unto theſe, whereby their Conſciences might be ſatiſfied of the Goodneſs or Badneſs of the Tree from the Taſte of the Fruit, as if this were Sound and Rational Diſcourſe: *Alas! I have an Inward*  
*Savour,*



Savour, that the Fruit of the Tree is bad; although I confess, I have been so far from tasting of the Fruit, as that I have never seen the Tree, nor yet what kind of Fruit it bears, more than by Report.

Here methinks this Observation and Objection may be urged as rational.

Obj. Thy whole Discourse seems to carry a kind of an Edge, against the Spirit that of late years hath acted through G. H. of whom 'tis certainly known from his writings (yet extant) That he hath thus advised, Take heed of Judging one another, and Judge not one another, I command you, in the Presence of the Lord; neither lay open one anothers Weakness, behind one anothers Backs: For thou that doest so, art one of Ham's Family, which is under the Curse; and that there be no Back-biting behind one anothers Backs, but Love. And so the same that doth Condemn behind the Back, is for Condemnation with the Light. It also can be proved, That his Counsel hath been, To follow an Evil Report, until the Original Reporter be found: And his End, I believe, then was, That Judgment might be laid on the Head of the Transgressor.

All which being seriously considered, the Objector may then say:

Object. How comes it to pass, that many of his Actions come under the just Stroke and Censure of his own words?

To this I say, I know not how better to Answer, than to testify, That Pride must have a Fall, and that my persuasion.

Swallow is, the Lord hath suffered this great Evil to come upon him, and to be thus manifested unto those, who have professed his Name, that they may have no dependency on any other Name, that may be given under Heaven, but the Name of Jesus, the Eternal Son of the living God; and that every one that hath made a Profession, that the Appearance of Christ by his Light in Man, is sufficient to guide such as obey the same unto the Father of Life, so they may not be led by the subtil Crafts and Inventions of Men, to leave that Teacher, and have their dependence on the Lines of others made ready to their Hands, though under the very Pretence of being the appearance of the Light it self. For under that Pretence, Satan in many Ages past, hath shrowded himself, as an Angel of Light; on which Subject, a large Volume might be Written, most evidently to illustrate the same, which I omit now, being not my present Business.

This my Sense and Answer on the last Observation and Objection, I am now sensible, may create in some this further Objection.

*Object. what cunning Devices have been used amongst the People called Quakers, whereby the weak, and most Ignorant Sort amongst them, have been so ensnared, as to Judge from a pretended inward Sense, that the Tree is bad, when the Person so Judging, hath neither seen the Tree nor Fruit, nor yet knows any thing thereof, more than by Report.*

To this I Answer, That some amongst them, (known to stand by G. F. even in the vindication of many Errors, whereof G. F. is Guilty, to the dissatisfaction of a very great Number amongst the People called Quakers) have published with Seeming Zeal, and Thundering Lungs, such like

like kind of Doctrine, and Exhortation as this: Away with this Jealous Spirit: Oh Friends! exclude the Reason, the Wisdom, and the Jealousy, and have an eye to the Brethren: If you do not see your selves, then follow us that do see.

And no doubt, but this Doctrine hath been suckt in by many; and then 'tis easie to be favour'd, that if the Publisshers thereof do but once put the *Bare-Skin* on any *Friends Back*, (though never so much of the *Lamb's Nature* and *Spirit*) there will not be wanting those Sorts of *Beasts*, with whom ('tis supposed) *Paul* fought at *Ephesus*, (who undoubtedly were Unreasonable Men) to bait that Person, on whom (to speak comparatively) the *Bear-Skin* is put.

This Discourse may occasion this further Inquiry.

*By what Mark may we best be Informed to discover those Ministering Persons, in your Publick Meetings, who are of Party with G. F. (as thou takest it) and that are the Encouragers of such Doctrine, and Exhortation, (as before-mentioned) to exclude the Reason, the Wisdom, and the Jealousie; and to have an Eye to the Brethren, &c? (By which word [Brethren] I know is meant one Party of those called Ministering Friends.) This I query of thee the rather, because thou accountest it a Good Rule, to Judge of the Tree by thy own Taste and Savour: of the Fruit.*

To this I Answer; What Garb they may appear in, I know not; But the Garb they have appeared in, and the Fruits they have brought forth, I well know, by the Hearing of my Ear, which are these: They have been much Exercised in crying out against *Dark Spirits*, *Leavened Spirits*, *Troublers of Israel*, (thereby intending such as have,  
and

and yet do approve themselves Faithful Friends, gain-saying the Testimony of such, as have declared the Word of God, in our Publick Meetings, in the Demonstration of the Power and Spirit; though they have not been capable to detect the Publisher with any *Evil Conversation*, or *Unsoundness of Doctrine*; and oft-times spend their Breath at an eager Rate, a long time together: when some part (at least) of what they bring forth, (being but duly weighed) is a meer Scandal to Religion, the Principle and Practice of our Antient Friends, in the Beginning: Not having a Word (in many such tedious Discourses I hint at) to inform the Congregation of the Principles of Truth, which the People called *Quakers*, have profess'd; nor yet to direct the Hearers in the Way that leads unto Life Everlasting.

Obj. *This (may some say) is treating of Things in a general way, without particular Matter, to evidence this general Reflection.*

Ans. I confess, 'tis so; and that it ought not to be Evidence against any one not named; neither is it my Design, that it should: But rather, that I may thereby become a Remembrancer to those, who may read the same, that they may consider, whether it hath not been so, though at such times they may have been so much swallowed up with Affection to an imaginary, airy Declaration, sounded forth with the Outward Appearance of great Zeal, as that they have taken that to be *pure Good Bread*, which in Reality is nothing but *Empty Husks*. And if any shall think my general Reflection wholly groundless; let such give me Notice thereof, and I doubt not, but I shall be capable to bring many sufficient Witnesses to the Truth hereof: For at the Moment I now write, I am well satisfied, there.

there are *Hundreds* will testify the same, who have been *Ear-witnesses*, as well as my self.

However, I must also testify, That there are others amongst the People called *Quakers*, (and that I hope, by far the greater Part) that cannot be affected with such kind of Doctrine and Exhortation, as to *Exclude the Reason, the Wisdom, and the Jealousy*; and (whether they see, or see not) to have *their Eyes unto others*, so as to follow them: And these are not willing to concern themselves, either the one way, or the other, in relation to the Differences, further than from certain Evidence of Matter of Fact. And these, not receiving sufficient Satisfaction, that *John Wilkinson* and *John Story* were such as represented, have been (as I am fully perswaded) termed such as had let in *Jealousies, the Reason, and the Wisdom*; and on that foot, termed *Dark Spirits*, by the Publishers or Approvers of this Doctrine. *Have an Eye to the Brethren*; and if you do not see your selves, you must follow us that do see. A notable Expedient, whereby the *Leader*, and those who may be *Led*, may (like *Blind-Men*) fall into the *Ditch* together; and instead of following the *Bright Beams of the Sun*, may be found *Followers only of the dark Body of the — Moon*.

To be short; When I consider whence they came, and how *Great G. F.* is Esteem'd with such, as Publish such kind of Doctrines and Exhortations, as before is Cited; I am well satisfied in my Conscience, that there are many at this Day, that have no better Measure to discover, whether one professing the Truth be Right, and in the Light and Power of God, but by understanding how they stand affected to *G. F.* and his *Outward Prescriptions*; as if all the *Labours, Tryals, Sufferings, and Travels of Friends*, were to center in the Exaltation of *G. F.* The certain Sense whereof, hath increas'd the Concern of my Conscience



science, to give forth this *Treatise*, Entituled, *The Fourth Part of the Christian-Quaker*; to which also is added, *The Fifth Part of the Christian-Quaker*; both which are a proper Looking-Glass for those, who desire to behold G. F. in his proper Image. But to return:

Robert Barrow, and Three more, (all Informers against John Wilkinson and John Story) writ to some Friends of Bristol, on the Occasion of their Dislike of some Proceedings in the North, and acquaint them, That by the Authority of God's Power, they have an Understanding given them of God, to Act and Determine in Affairs appertaining to the Gospel, and its Order. And forasmuch as this hath been signified unto G. F. by my self and others, in a Letter directed unto him, and others, Dated the 22<sup>th</sup> Day of the 2<sup>d</sup> Month, 1679. and that he hath not yet manifested any Dislike thereof, (though something to that Purpose was desired) 'tis cause of Jealousie, that their Pretended Power was but under him, if not from him; and the rather also, because they are great Espousers of his Cause; and that 'tis evident from what is already written, that G. F. is one of those [etc.] already mentioned by John Blakling.

At length, some Friends of London and Bristol agree, that Six Friends go into the North, to endeavour an Accommodation of the Differences; and thereupon a Meeting was had at Dr. ~~Dr. Dr.~~ Sedburgh Parish in York-shire, (which continued Four Dayes) to Audite the Differences; but had no Power given by the Parties differing to Judge: For some, disaffected towards John Wilkinson & John Story, would not permit that the afore-said Nine Judges (so termed) should be Excluded as Parties; and so the Meeting broke up, not agreeing to give any Judgment in the Case. However, some took upon them to give forth a Narrative,

*tive*, (so called) (but was rather a Judgment, with a large Preamble of Matters not acted at *Drauel*) which disagreeing with the Relation I gave of Transactions in that Meeting, (being *One* of the *Six* chosen to go down into the *North*) much Writing was occasioned in Relation thereto; which being not my present Purpose to Treat of, I here omit.

That now the *Reader* may have an Understanding of that Sense and Judgment, that was with *John Wilkinſon* and *John Story*, in relation to those *Five* Heads, from whence all the before-mentioned *Forty-Four* Articles do spring; I think meet to Cite their Testimony, in Relation thereto, read at the Meeting at *Drauel*: And then comparing such their Sense and Judgment, with those Antient and Faithful Testimonies of many labouring *Friends* in the Gospel of Peace, who changed not their way, since they became Publishers thereof, to the Day they fell asleep; it may then easily be favoured, from what Spirit all the Mire and Dirt, that hath been cast up against our Antient (and yet Honourable) *Friends*, *John Wilkinſon* and *John Story*, hath sprung.

*Their said Testimony now follows.*

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**O**n the whole Matter, in the Fear and Presence of the Almighty God, we declare, That as we do approve of Monthly and Quarter-Meetings, for the necessary Service of the Truth; so we further say, That as these, or any other Meetings of *Friends* in Truth, shall be continued to answer these Services, we believe, that as it now is, it also will become our Duty to

to be at Unity with our Brethren in the Services thereof. And though one of us, (viz. John Wilkinson) did condescend to subscribe to a Paper, for the Erecting a Womens-Meeting in the Country, to answer the Ends in the Paper proposed; which (he testifies) he then did in Singleness of Heart, for Unity's sake: Yet according to that inward Sense we now have, there appears to us no Absolute Necessity to continue Womens-Meetings in this Country, distinct and separate from the Men; and therefore, do Conscientiously forbear to Assent or Encourage to lay the Intentions of Marriages before them. Yet that Inward Sense, and Heavenly Understanding we have received from God, hath and yet doth confirm us in this Judgment; That 'tis not agreeable with the Line of Truth, to oppose others in the Exercise, and appointed Service of the said Meetings, as here-to-fore, and yet settled and agreed upon; who being Conscientious therein, are otherwise minded than we are. And if any of our Words and Actions have had any Tendency to oppose, &c. (which we are not Conscious of; but if we were, we would readily confess) we say, the Truth in us would have Condemned it, even as it now doth. And if it shall please the Lord to manifest unto us a Service in those Meetings in the Country, as well as Cities, the same Integrity towards God, which hath dwelt with us these many Years past, we believe, will become a Bond on us, to joyn hand and heart with others our Brethren and Sisters therein: But till then, our Desires are, That this may not become an Occasion of Straitness of Spirit each towards other; but that Embracing the wholesome Counsel of the Apostle in another Case, (If in any thing ye are otherwise-minded, wait till God reveal) we may walk together in that pure undefiled Love of our God, which thinketh no Evil,

That

That though many of our Brethren see a Service in Recording Condemnations, and Leaving them upon Record to Posterity; yet from that Inward Sense, and heavenly Understanding we have, we see no Necessity to leave them upon Record to Posterity, or retain them, when the Sin is blotted out, and remitted by the Lord; neither to be extended further than the Offence is known; nor yet to continue longer, than the Memory of the Offence abideth. But if any see meet from an Inward Sense of Truth in themselves, to leave such Testimonies relating to themselves to Posterity, we have there-with Unity. That this our Sense may be no Occasion of Straitness of Spirit each towards others, is the Earnest Desire of our Souls; who desire the Prosperity of Truth, and Peace amongst all the Churches of God.

As to Tythes, We can in truth say, 'Twas never so much as in our Hearts to speak any Words whatsoever, with the least Intent to Strengthen any in the Payment thereof; nor yet to weaken the Faith of any, having a Testimony in our Hearts, that Tythes, as at this Day paid, are Anti-christian.

That as Groanings, Sighing, Soundings, and Singings may proceed from Deceitful Spirits; so also we declare Groanings, Sighing, Soundings, and Singings, may be the Fruit of the Spirit of the Lord amongst God's People. And that as the First is Discouraged, the Second ought to be Encouraged. And the Earnest Desires of our Souls are, That as to these Things, nothing but the Spirit of Truth, and sound Judgment may appear, either to Reprove, or to Encourage. And though we have been Accused, as if we were Opposers of such Groanings, &c. which the Truth approveth; yet, God is our Witness, we know it not.

That

That though we have been represented, as Persons Encouraging Fleeing in Time of Persecution; We say, we are not Conscious to our selves of so doing: For we believe, those who stand not to their Testimony, but flee there-from in the Day of Persecution, may truly be accounted either Weak in the Faith, or Departing from the Faith.

And thus having given our Inward Sense, according to the Uprightness and Integrity of our Hearts, concerning these Five General Heads, from whence all the Forty-Four Articles do arise, we shall with this conclude, That, the God of Heaven is our Witness, our Desires are, to approve our selves Men of Peace, in the Abhorrence of all fleshly Liberty and Looseness, and to follow after Truth and Righteousness, that the Reign of the Power of the Eternal God may be over all; so will the Kingdoms of this World become the Kingdoms of our Lord, and his Christ.

As to the Two Questions Answered by the Friends and Brethren met on this Occasion; We, in the Fear of the Lord say, We in the Proposing thereof, had not the least Thoughts to obtain your Yea and Nay, with intent thereby to strengthen such who may be accounted our Party, in any thing that's contrary to Truth; nor to encourage Looseness, or Bad Spirits: But conscientiously to remove the Scruples of some. And further, we say, We are better satisfied with your Explication therein, than with your bare Yea and Nay: For that we as well as you are sensible, Apostates, and Bad Spirits, seeking a fleshly Liberty, have made use of Arguments deducible from such Principles of Truth, to oppose the Power of God it self, and the Practice of God's People in the Power.

John wilkinson,  
John Story.

'Tis



'Tis now worthy the *Readers* Notice, That *G. F.* takes occasion to write unto *John wilkinson* and *John Story* sometime after the Meeting at *Draivel*; which being Cited in the *Eighth Section* of the *Second Part* of the before-mentioned *Manuscript*, together with *Answer* thereto, pertinent on this Occasion; I think meet here to Transcribe the same, together with those *Observations* that are made thereon, in the said *Section*.

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**T**His is the Word of the Lord to you, *John Wilkin- son* and *John Story*, and your *Company*, to call in all your *Papers*, which ye have given forth in your *Separation*; which tend to nothing but disquieting *Friends Minds*, and bring them into *Strife*, *Jangling*, and *vain Disputing*; and corrupt their *Minds*, and draw them from better *Things*, and from the Lord, and his *Peaceable Truth*.

And you may see, if you will not shut your *Eyes*, what your *Spirit* begetteth into, viz. **Strife**; and what *Spirit* is it, that hath led and guided you. So, if you do not give over your *Work* and *Separation*, the Lord God will blast your *Spirit* and *Work*, and you will become *hardned*, and as bad as the old *Opposers*, *James Naylor*, and his *Company*, and *John Perrot*, and *Pennyman*, and *Co- bet*, and *Muggleton*.

Mark your End; for the Seed of Life Reigns, and will grind to Powder its Opposers.

This 23<sup>d</sup>. of 8<sup>th</sup>. }  
Mon. 76. }

George Fox.

To the afore-said Letter, John wilkinson returned this ensuing Answer.

George Fox;

**I** Received thy Lines, in which thou say'st; This is the Word of the Lord to you, John wilkinson and John Story, and your Company, to call in all your Papers, which you have given forth in your Separation, &c. I judge, thou meanest not, that that is a Separation, that all Friends meet not Outwardly together. Truly, George, we might have expected, thou would have told us in Love, what the Separation thou speakest of consisted in; whether we are separated from the Light within, the Doctrine of Truth; or have builded again that which we have once destroyed; or what we have left undone, that God's Truth in our Hearts requires of us; and what Papers we have given forth against the Light Within? When the Word through thee, concerning this Matter, enters our Hearts, and gives Light to us, that the Light of Truth manifests us guilty of a Separation from God's Truth, and Giving out Papers against it; we shall readily confess it, and Repent. But till we know it, the Word of the Lord, that is as a Hammer, and thy Prophecies be to them, who are in the Separation, and in Strife, causing;

causing Divisions, viz. with Articles of Accusations, disquieting Friends Minds with a New Form, and Way of Proceeding, carryed on with a Profession of Church-Authority, and great Help; which indeed, was seldom wanted in a Separation from Truth, when the Apostasy entered. And truly, there is great Cause of Jealousie, what will be the End of these Things. Thou shouldst have told us, what new Things we have brought in, as bad as the old Opposers, James Naylor, and his Company, and John Perrot, and Pennyman, &c. before thou hadst told us, The Lord God would blast your Spirit and Work. And if James Naylor's Opposition consisted in Not Reproving his Company, when they bowed to him, and cryed Hosanna, let it be a Warning to thee, and Reprove thy Company when they give thee the Titles and Honour due to the Highest; lest they that love Preheminence and Rule, out-live thy Time, and render thy Weakness to others, as thou hast done his, when thou art Dead, and in thy Grave, turned to Dust. Therefore, be Humble, as a Member of the Heavenly Body, under Christ the Head, who Ruleth in his Church and People, whose Right it is. And remember the word to Moses, with the time and place of his Death, who sanctified not God in the sight of Israel his people. Oh! well may Friends be called Apostates in their Day, and be Cursed of Men when they are Dead, whose Condemnations are left on Record by others to Posterity, in the Churches Books; seeing James Naylor by thee is called an Old Opposer, who confess his Weakness, Repented and Dyed in Truth, and Peace with God: But, George, we might have been perswaded that thy Counsel, and Advice thou gavest to the Churches in writing, is greatly abused; and we cannot Judge, how thou couldst intend Force, or such a way of proceeding with Friends about them.

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That

That which I see at present tending to Unity is, for thee to Manifest, what thou intendedst by them. If thou intendest no force with them (which thou couldst not do in Truth; for that would let thee see Divisions would be the effect of them) then manifest the Aile they have done to thee, and thy Counsel to Friends, by their proceedings about them, that we may know that thou art the same in Principle, in Doctrine, and Practice, as in the beginning (when thy Testimony was recommended to the Witness of God in all Consciences) that thou mayst clear thy self, that thou approvest of no Force about Religion, but the Force and Effect of the Word delivered; that the encrease may be of God, and we all, unto whom Gods Love hath been large, may have Unity in Truth, as in the Beginning.

The 9<sup>th</sup>. Mth. }  
76. }

From thy Friend,

John Wilkinson.

Unto this Letter George Fox gives this ensuing Answer.

John Wilkinson;

I Received thy Letter, as I judoe, Subscribed J. W. wherein thou wouldst seem to shuffle off, that which I writ to Thee, and John Story, and the rest, as the Word of the Lord to you; and that I should have told you; Wherein you were Separated, and what Papers

Papers you have given forth contrary to the Light and Truth, &c.

Your Paper of your Eighty Subscribers, is not from the Light of Christ, nor as it was in the Beginning; which you sent up and down; and if it was not to beget into Strife, Why did you send it to Carlisle, and up and down to other Places; and another Paper lately that you have sent, besides all your other Papers?

And as for my Papers or Writings, that I have been moved of the Lord to give forth, I know no Friends that do abuse them; if thou knowest any, thou shouldst have mentioned them. And if thou wert not Blind, (who art gone from the Light of Christ, and the Spirit by which thou wast first Convinced) thou wouldst see, that I am the same as I was in the Beginning.

And as for thy Fear of making Force in Religion; there is nothing but what is Pure can come into it. But look into your own Paper, wherein you say, None of your own County, nor other Counties must sit amongst your Chosen Men, but whom you have given Power unto, &c.

But I say (as Christ said) unto you, He that Believes, is Saved; and he that Believes not, is Condemned already. And thy Neighbours, and all that have been concerned with you, do know what you are Separated from. And I say also, You are Separated from that Power and Spirit, which did first Convince you; for if not, you would



would have been in Unity with me, as at the first.

And thou hadst better have taken the Word of the Lord patiently, and not resisted it: But it seems, it has been as a Fire unto Thee, and You. For it was sent in Tenderness and Care unto you, and for your Good; though thou wouldst make thy self ignorant of what Separation you were gone into: For you are separated from the Inward Light and Spirit; that you went from before you separated Outwardly. And this Spirit was afraid of being limited; but it would limit the Universal Spirit, both in Males and Females, as your Fruit has manifested, concerning the Practice of Womens-Meetings, and Recording Condemnations, and Admonishing Payers of Tythes, and other Evils, as your Books, and Papers, and Neighbours can testify. But thou who hast said, They must be left to themselves, to Condemn this Year, or the other, &c. this gives Liberty to the Flesh: For whilst it is to Day, they must hear his Voice.

But, John, I savour thy Spirit, and know that thy Words come from an Angry, Disquieted, Fretful, Peevish Spirit. And poor Men and People! for my part, I pity you, as knowing and seeing, that you are out of the Life, and are not in the Spirit that did first Convince you, and so not in the First Love: And if ever thou comest to the tender Spirit, and Light of Christ in thy Heart, thou wilt see all those your Books and Papers of Strife, and your Separation is all for Condemnation with the Light  
of

of Christ; and they are the Works of that Spirit that led thee into Death, and Strife. And now thou cryest, What? and Wherein? and This, and the Other: But come in, and look into thy self.

And I say again; It is the same Spirit that led James Naylor, and John Perrot, and others; and John Perrot cried against Imposition, as you do; and against the Mens - Meetings, as you do against the Womens.

Though I know, James Naylor did for himself Condemn that Spirit, that led into a Separation; which had been well, if you had done so too: And his Resurrection is Recorded, as well as his Condemnation. But many of his People remain to this Day out, and have been, and are as much against Men and Womens-Meetings, as you: And so it is but the same Spirit still.

And James Naylor's Opposition did not consist only in Not Reproving his Company, for the Titles they gave him; but his Opposition stood several Years, about other Matters; and his People cried against our Meetings, and sought with all their Might to destroy them: But the Lord's Power blasted them all, that did not come in by Repentance and Judgment.

And thou further sayest; Let James Naylor's not Reproving his Company, be a Warning to me; and bid'st me, Reprove my Company, when they give me Titles and Honour due to the Highest, &c.

Poor

*Poor Man ! Is here thy Envy broken out ? But, What are the Titles ? and, Who are them that have given them ? And, When ? and, Where ?*

*And whereas thou sayest ; Lest they that love Preheminence and Rule, out-live my Time, and render my VWeakness to others.*

*John, Who are those that love Preheminence ? And, What is my VWeakness, that they may render it ? Why didst thee not mention it in thy Paper ?*

*But this is from a prejudiced, malicious Spirit, and not from the Light of Christ, to render my Weakness, &c. when I am Dead, and in my Grave turned to Dust. Nay, John, that which thee strikes at, and thy Company, and all the Evil Spirits in the World have struck at, and all the Apostates before thee, shall never turn it to Dust ; neither shall you ever get it into the Dust ; Glory to the Everlasting God for ever. For, He that Over-comes, shall go no more forth, and shall never Perish ; and he that Believeth on the Son of God, hath Everlasting Life.*

*But if this be the Way of thy Preaching, that the Members of the Heavenly Body turn to Dust, I fear thou hast begotten none to God ; but into a Profession, that will turn to Dust, like thy self ; and Dust is the Meat of this Spirit ; that I know.*

*For I am in a Life that is over that Spirit, which neither Thee, nor the World cannot touch : And if thou comes*

to be as Judas, and Betray the Truth to the Priests; I know what thee, and they can kill, if God will suffer you: But I do not fear it.

And I must tell thee, it is the Spirit of Judas, the Betrayer, that is gone from Truth; and now would betray others from the Heavenly Body, in the Eternal Fellowship, in the Eternal Head. For, That which is Earthly, is Earthly; and that which is Heavenly, is Heavenly.

And thou bidst me, Be Humble, as a Member of the Heavenly Body, under Christ the Head, &c. So, thou tellst me, I am a Member of Christ, the Heavenly Body; yet thou sayest, When I am turned to Dust, and Dead: Is this thy Doctrine? Are the Members of the Heavenly Body turned to Dust, and Dead? This Doctrine surely proceeds from Darkness, and not from the Light of Christ.

And, Is it to this thou wouldst have me bow, and be humbled to? Nay, John, I need none of thy Ministry; and it will do no good, in the State thou stands in, to any: For it is an Angry, Malicious, Froward Spirit, that has possessed thee.

And further, thou bidst me, Remember the Word to Moses, with the Time and Place of his Death, who Sanctified not God in the Sight of Israel his People: What dost thou infer from thence, John, That I have not Sanctified God before his People? So, thou

hast set me above a Common Member, and put me into an Office then; but, Must that which Sanctifies God, be turned to Dust?

I thought, John, thou hadst owned Christ to be the Sanctifier of all, who is Greater than Moses, and the End of Moses.

But, John, Wherein have not I Sanctified the Lord? What Liberty have I given to Sin; or any that are Faithful, that have not followed you in your Separation? Have you not taken Offence against some of them, that came to Admonish such as were not Faithful amongst you, and called it Over-driving them; yea, such as have been moved by the Spirit of God? And, Was it not called Bopery, when some went to Admonish Pfection-Meeting, when they did not stand steadfast to the Lord? And, How was the Lord sanctified amongst you then? And, How was the Lord sanctified amongst you, concerning your Paying of Tithes, or your Communing with your Wives or others Paying for you? Much of which I could write concerning such like Things, but I shall forbear. But when you were in Strife, I would have had you come over to me, that you might have been brought into Unity before your Separation; but you refused.

Nevertheless, if Thee and John Story bring your Eighty Subscribers, and come to me, I will shew you wherein your Writings and Actions are contrary to the Light of Christ Jesus, and Spirit of God, by which you were Convinced in the Beginning.

Which



Which had you loved the Gospel of Peace, you would have come to me, before you had made such a Jumble with your Strife up and down the Nation: For I have heard by several Faithful Friends, where you have sent your Papers to prejudiced Persons against Men and Womens-Meetings, and Recording Commendations, and other Friends Practices; which has begotten a great Dislike in Friends concerning you: For what hath this been, but to stir up Strife, and to sow Discord?

But, Are not David, and Manasses, and Peter, and many others their Sins recorded, and their Repentances, and Changing recorded in the Holy Scriptures? And, What needs John VWilkinson be afraid, and trouble himself about the Recording the Condemnation of Sin, and the Resurrection of the Just?

But, Who has cursed David or Peter, or any other, (whose Condemnation of Sin and Repentance, and turning from it, is Recorded) or called them Apostates?

And, What Spirit is this in John Wilkinson, that would not have such Things recorded now, which the Spirit of Truth recorded in former Ages?

Surely, it is not the Spirit of God, nor Light of Christ: For if they be Sins private, that only the Church knows them, then they go no further than the Church: But if they be open Sins, to the World amongst Sinners, then their Condemnation and Repentance must go as far as the Fact is known.

But if John VVilkinson be afraid, lest he should be Curs'd, and his Company, and counted Apostates to Posterity, if their Failings, Sins, and Transgressions should be Recorded: Truly, without your Repentance, they will be Recorded; and it would be well, if you did Repent and Condemn them; for then your Resurrection would be Recorded out of this Apostacy: Else you need not question Standing upon Record. And they that have been led by you into a Separation, and now come off from you, do not bless you, as several have declared: So you bring that upon your selves, which you think to avoid.

But, Why shouldst Thou and You be so afraid of having your Repentance from Sin, and Evil Actions recorded, which you have committed in grieving God's Spirit; and his People; and opening the Mouthes of the World, without a Fear of being Curs'd, or counted Apostates? Is this the Cause you would hide your Sins, and have no Testimony given forth against you? If Thou and You have such a Love to them, Thou and You may keep them; but the Truths Testimony will stand against all that is out of the Truth. And there are Condemnations upon Record ever since 1652. so no new thing amongst us, but according to the Light of Christ. But the Lord knows, I would have nothing but what is Pure to Rule and Reign, and all Sin and Evil to be Condemned; and that which is Private to be only amongst Friends; and that which is Publick, to be publicly Condemned to the World.

World. And if the World should say, Such a one did so or so; there is a Testimony upon Record, that such an one was Converted and Translated, to Posterity, as David was from the Evil to Good, and from the Darkness to the Light: And had you continued in the Light of Christ Jesus, and in his Spirit that led the Saints to condemn those Evils, which are Recorded in Scripture, and to Glorify God in their Resurrection, you would never have been in Opposition against the Church of Christ's Practice now; in such things, by the same Spirit, you call it a New Way. And that which would not have Sin and Evil condemned; and condemns that which Records it, is for Condemnation: For, instead of being Curs'd (as thou sayest) them that do condemn Sin and Evil, and arise out of that which is condemned, and this being Recorded to Posterity, the Church, and their Relations can testify to their Change, and their Dying in the Lord.

But I am sorry for you, (the Lord God of Heaven knows) that you should dishonour the Lord God, and his Truth and People in the North; and have separated from the Light and Spirit, that did first Convince you: For, had you been in the Love and Spirit, you would have been in the same Love, in the same Gentleness, and Meekness, and Wisdom, that is pure, and easie to be intreated, as it was in the Beginning. And so you have lost that Glory that was in the Beginning, and your Nakedness is discovered; that the Priests, Justices, and Drunkards can say,

say, That the **Quakers** are Separate one from another.

And look into your selves, if there be not a Froward, Stubborn, Self-willed Spirit, and Rough, and Short, that now may talk of the Light of Christ, and of the Spirit, and would have Liberty; but is to be Reproved; and well it would be for you, if you would turn at the Reproof.

And whereas thou speakest of a Way of coming in to Unity: Alack for thee! If thou wast in the Universal Spirit, and Power of God, that is over All, thou wouldst not make such a Noise about Imposition: For indeed, it is the very Spirit of Imposition in Thee and You, that does not know what it would be at it self, nor to what to bring others. And much I could say, as to that: But that whereby you may come into Unity, it must be in the Unlimited Power, and Spirit, and Light, that did first Convince you, and brought you into Unity, and Meeting without Prescription of your Elders, or Deacons, or your Members. So, your Way to come into Unity is, to come to the Light and Spirit, that did first Convince you, and Judge and Condemn this Spirit, that hath led you into Separation, with all its Works since: And then, in that Spirit, there is no Fear of Imposition, but Everlasting Unity, in the Everlasting Seed, that bruises the Head of the Serpent, and all his Sons of Belial, that are without the Yoak, and are afraid of it. Now, there

there are them that would not be Yoked with the Law of God, nor with the Gospel, nor with the Word of God, which is a Hammer, and a Fire; and this is counted Imposition by such to be Yoked, and Hammered down, and to be Reproved, and Rebuked, and Admonished; this is Imposition, and Over-driving, though the Power and Spirit of the Everlasting God leads to it; which Spirit of God sanctifies and exalts God, with a sanctified Spirit, and reprove all that which dishonours him, or would defile, and walks not in the Spirit, by which the Body of Christ is Baptized, and made to drink into. And the Spirit of God charged, and warned, and reprove all the Unruly; and charged the Faithful to stand fast, and Admonished, as in the Scriptures may be plentifully seen.

And what, Is this Imposition and Force, (think you) which God's Spirit led the Prophets and Apostles unto, and had no Fellowship but with them that Walked in the same Spirit? Or, Will you say, There is not the same Holy-Ghost now, as was then? Yes, I must tell you the same; and all that keep in it, are in the Holy and Eternal Fellowship; and it leads to the same Practice now, as then: And all such as the Apostles admonished, to have no Fellowship withal, (as in their Epistles, and in Jude) Might not those have cryed Imposition, as well as you?

And whereas thou speakest of a New Way, and a New Form, carryed on with Church-Authority, &c.

This



This is the Priests Old Spirit, that used to tell us of our New Way, and, Where was our Religion Twenty Years ago? But our Way was before the Devil was, and all the Worlds Wayes, and all Apostates, and will be when they are gone; and this I tell Thee and Them. But these Words of thine are not from the Light of Christ, nor the Spirit of God; for I know no New Way, nor New Form carryed on with Church-Authority, (as thou Reproachfully sayest.) But here thou hast manifested thy Separate Spirit and Mind: For the Authority of our Men and VVomens-Meetings, is the Power of Christ Jesus, who is the New and Living Way, and never changes. And all Men and Women, that believe in his Light, and receive him, he gives them Power to become the Sons of God; and such are Heirs of the Power, which is the Authority of the Meetings: And they ought freely to come and go to that which they are Heirs of, without your Imposition or Opposition.

And all that receive him in the Light, he gives them Power, and they are Heirs of his Power, and his Life; So they are Heirs of the Authority of the Men and VVomens-Meetings; and every Man and Woman that is an Heir, has Right to the Authority; and they have taken their Possessions, and are taking their Possessions. And you, in your Separate Spirit from the Divine Light of Christ, say; Your Chosen Men, and them whom  
you

you have given Power unto: And say, Usurpers of Authority have come amongst your Chosen Men, whom you have given no Power unto: And that, None shall sit amongst your Chosen Men, neither of your own County, nor others; but to tell their Message, and go their wayes. And so, this kind of Church-Order amongst you, (as you call it) is worse than any Court, or Assizes, or Sessions, or Courts. And much I could say to it; but you may read your Paper, though you make a great Pretence of Liberty in it. But I have not heard yet of any, that like your Prescription, that keep their First Love and Habitation: And therefore, as I said before, the Way to come into Unity, is to Condemn it all, and give over your Spirit of Strife, and Fightings, and come into that which did first Convince you; that by it you may be made true Members, and so come into Meekness and Unity: For I saw, many Years before I went forth, that such should rise in Opposition; and so it is nothing to me, because it is the same Spirit that hath risen formerly in many others; and the Peaceable Truth, and Gospel of Peace is over it, and it is out of the Kingdom, that stands in Peace. And therefore, what I write, is for your Good; and it had been well for Thee, and You, had you taken what I writ before patiently: For I see, the more you stir, the more you will heap upon your own Heads; and the further ye will put your selves, except you come to Repentance, and come down in

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the Humility (for thee and you are too high) and I Judge this Spirit, as I said before, and its Works, with the Spirit, and Light of Christ: For in the Spirit and Light of Christ is my Unity, that is atop of this Spirit, and its Works; and in that is my love to all for their everlasting good, whether they will hear or forbear; and my Life is out of your Spirit of Strife, and over it; for the Seed of Life reigns, which had you kept in it, you would have seen me the same now, as I was in the beginning; and being gone from that, and gone into Doubts, Jealousies, and Questions, and Evil Surmisings (by which you are blinded) so as you see not me, as I was in the beginning, as many others have done the same before you; and when they are gone from the unlimited Spirit of Christ, then they are afraid to be limited.

And therefore, be advised, and come to judge that Spirit, lest your Bonds be made strong, and you grow worse and worse; and find not a Day of Repentance, and the Lord give you up to Hardness of Heart, and to your Hearts Lusts, and that your Latter-End be not worse than your Beginning; for it is the Universal Spirit and Life, that your Spirit fight against, which, as I said before, God will blast. And so, mind your End; for it will manifest it self, and has manifested it self to all you that be in the Light, which, I say once again, come unto, and condemn this Spirit, and its Works, and your Separation, that in it you may have Unity; for its out of the Paradise, in the Transgression.

I thought to have written nothing to thee, but to have sent thy Letter back unto thee again, knowing what Spirit it came from, which indeed was not worth Answering, but only to the intent, that thou and you might Repent, and come into that which you were brought into in the beginning, and in that you will see what a spirit is gotten up in you, that by it you may judge it, and not die and perish in your Gainsaying: for the word which I writ to you will stand, and you will find it, and I shall be manifest to that of God in all, though it be the Condemnation of them that walk not in it; and my Unity is with them that walk in it, and such need no outward Prescriptions, that are written with the Spirit of God in one anothers Hearts, to gather them withal, who are written in Heaven, and whose Names are written in the Book of Life, before the Foundation of the World was, Glory to God for Ever.

And I shall not much take notice of You, if you continue in Strife, except it be by publick Testimonies. And the Jewes might have reflected against the Prophets, who spoke the Word of the Lord often to them, but they did not regard it, neither would they be convinc'd, who stood in their Own Wills.

And truly, John, I must needs tell thee, Thou and You are gotten up into the same, and I have been sorry for You, and my Spirit has sometimes Travelled; but I saw there was a perverse Spirit in thee, when thou wert at Swarthmore, though I dealt tenderly, and plainly, and faithfully with you,  
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and

and spoke the word of the Lord to You, and told You, that If You did not come to that which did first convince You, and bring all others, whom you had drawn into a separation with You, to Condemn it, the Blood of all them would be required at your Hands; and that was and is the Word of Truth, which will stand, and is Sealed.

And I was grieved that the Glory of the Lord, which had appeared in the North, and his Name, should be dishonoured by your cross thwarting Spirit, and that You should bring an Evil Report upon it into the South, of any difference; but that was and is a true Word, You are got up into a wrong Spirit, that is Rough and Course, which I feel and see, that is not savoury nor gracious, which had you retained your primitive Love, and Light and Faith, that works by Love, and been in the quiet meek Spirit, and the Gospel of Peace, and in the Wisdom that is peaceable, you would have sought the Peace, or come to me, as I desired You, before these things broke out (as I said before) but you are of a High Lofty Spirit, which those Vertues are over it, and they, and the Truth remain in themselves, and amongst them, that have right to them; but they have little place in You, till you come to that which will bring you to Condemn all the contrary; For though, you think you may get ease by Scribbling and Writing, but that will not ease you; for what you Sow, that you must Reap; for had they had place in You, you would have been preserved in Peace. My love is to all that  
fear



feare God, and retain their First Simplicity in the Humility, the Foundation of God, that stands sure.

My writing so largely, has been for the sake of the Simple, which Thou mayst Communicate to them, that they may Hear, Fear, and Consider.

The 16<sup>th</sup> of the }  
10<sup>th</sup> Mon. 1676. }

George Fox

Though the above-written Answer given by G. F. to John Wilkinsons, be in it self very remote from a Pertinent Answer to John Wilkinsons last recited Letter, and cannot but be very obvious to many, without Observations and Answers to any Part thereof: Yet for the sakes of some, that may be more Weak, we think it needful to make some few Observations, and short Reply unto some Part thereof.

The Purport of John Wilkinsons Letter, we take to be chiefly, that G. F. might manifest Two Things: viz.

First, wherein John Wilkinsons, John Story, and such as G. F. might account their Company, were separated from the Light of Christ within, the Doctrine of Truth, or had builded again the Things which they once destroyed.

Secondly, That G. F. might clear himself, that he approves of no Force about Religion, but the Force and Effect of the word delivered.

G. F's chief Matter (as we take it) produced against them, is this: How is the Lord sanctified amongst you, concerning your Paying of Tythes, or your Conniving at your Wives or others Paying for you? This amounts to a plain

Accu-

Accusation against *John Wilkinson*, & others, (amongst whom, it may reasonably be taken, that he means *John Story* for one) *Tythe-Payers*, either by themselves directly, or else by their Conniving at others Paying for them. 'Tis no marvel, that *G. F.* is so generally Reputed amongst Friends far and near, to report, that *John Story* and *John Wilkinson* are *Tythe-Payers*; since he hath written, with Relation to *John Wilkinson*, &c. touching *Tythe*; as afore-said: But though he hath so done, yet 'tis a notorious Falshood

\* We are now sensible, the Reader may be ready to query, Whether there be no Pretence to render *John Wilkinson* a *Tythe-Payer*? To this we answer, We never understood any other Pretence, that such as have Accused him thereof have made, when narrowly examined, but this, viz. That he payeth *Tythe-Male-Silver*; and whether that can be such a just Occasion, as to render him a *Tythe-Payer*, (by which he is taken to be a Man, that hath no Testimony against *Tythes*, as a Maintenance for the Priests) we shall leave to the Conscience

|| Note, The said Testimony is in this Treatise already Cited.

*Story*, Recorded in the

\* Meaning the afore-said Manuscript, mentioned in the Preface to the First Part of the *Christian-Quaker*.

ces of Unprejudiced Readers, when they have in the Light of Christ thoroughly weighed the || Testimony of *John Wilkinson* & *John Story*, Recorded in the Fourth Section of this Second Part of this Treatise; and compared the same with this ensuing Testimony, given under the Hand of *John Wilkinson*, in relation to the Payment of *Tythe-Male-Silver*.

AS to *Tythe-Male-Silver*, payable by me, *John Wilkinson*; I say, That I pay Two Shillings Seven Pence yearly, termed on my Deed *Tythe-Male-Silver*; and that the same I alwayes paid ever since I enjoyed my Land; and that the said Sum is under Fine, as the rest of the Rent to the King is. And this Fine hath been enjoyned on the Possessor, in former Deeds; and that on the Death of a Tenant, the next

Taker

and Untruth; for *John Wilkinson* hath not only been a great Sufferer for *Tythes*, but also was never known to evade his Testimony. In the least; or that his Wife, or any for him, ever paid \* his *Tythes*. And as to *John Story*, he never was in a Capacity to bear any Testimony therein, (being a Single Man, not managing any Estate in his Possession) more than by Declaration against that Oppression, which he hath often done; and in particular, both of them gave in a Testimony in Writing of their Clearness in that Particular, both as to

Judg-

Judgment and Praise:  
And yet notwithstanding, this Falshood hath undoubtedly been a great Means, by which G. F. hath obtained many Proselytes on his Side, to oppose John Wilkinson and John Story, as Tythe-Payers, and so Consequently Apostates, and Dark Spirits.

Taker is Ennoble for the same. And I never did understand, that there ever was any Deed of Purchase of Tythes, for the Lands I enjoy; nor yet, that the afore-said Sum of Two Shillings Seven Pence, was ever paid in lieu of Tythes; nor that any Friend accounted me an Offender for paying the same, until of late. But though this be the State of my Case, yet I know others of my Neighbours, possessing Lands of another Hold, are lyable to pay a small Sum, termed, Tythe-Male-Silver, or Composition-Money; and in Default of Payment, are lyable to Tythe in kind; and such have Deeds of Purchase for Tythe, wherein such Composition-Money is expressed: But that is not my Case. Witness my Hand, this 3d. of the 12th. Month, 1678.

John Wilkinson.

The Lord rebuke that Evil Spirit, that hath entered the Leader of many People, to cause them (through the Belief of Lyes) to err. And as to G. F.'s so frequent telling them, That they are Separated from the Inward Light, and Spirit, &c. that falls of it self, being proved by no Convincing Instance, greater than this his Saying, viz. If not, you would have been at Unity with me, as at first.

And whereas G. F. tells John Wilkinson, That he is of an

Angry, Disquieted, Forward, Peevish, Prettish, Malicious, High, || Lofly Spirit, &c. of his Making a Fumble; he brings forth nothing Convincingly to manifest the same: So those Evil Qualifications fall to the Ground. But yet G. F.'s Letter evidently shews, that 'twas his

|| Note, As to the words High and Lofly Spirit, with Application to John Wilkinson by G. F. we think it needful to give a Charge as John Wilkinson, and likewise of G. F. according to their Deserts; and leave it to the Conscience of Impartial Readers, to consider, which of them deserves to be termed of a High and Lofly Spirit.

John Wilkinson, when he was first Convinced of Truth, had an Estate of Tenant-Right Land, valued between Fifteen and Twenty Pounds, per Annum; and ever since, (at Times and Seasons) when he is at Home, exercises himself in Bodily Labour; sometimes at Plow, and sometimes otherwise. He also hath ever since kept his Family to labour; and so hath Lived handsomely, according to the

the manner of his Country; upon his Estate, which he hath kept in his own hand, and managed the same by his own and Families Labour; having no more nor less Land, than at first; nor yet is his outward Estate added to, or diminished from, since this time, to the value of Twenety-Five Hundred, to the full. He Travels often a-broad, with a Company; but at all times, without any Attendant, as his proper Servant; and contented with the necessaries of Meats and Drinks, that the House where he is usually Lodged affords: His Conversation lowly and meek; And takes not upon him to give forth an Outward Directory, for the Children of Light to walk by; nor yet was ever known to write to any, That if they were in the Light, and Power of God, they would come to him, when he sent for them.

As to G. F. He was a poor Shoe-maker, and of mean Parentage, having very little, if any Outward Estate at all; that never (as we can understand) set up his Trade, but workt for his daily bread. For his Means, he neither was nor is Despised; as we know of; for that cannot favour of a Christian Spirit. Since his first Coming forth, we never have understood, that he hath Laboured with his Hands, at his Lawful Calling, or any other; but are well satisfied, that (at least) for many Years past, whether in Bonds or at Liberty, he hath not. Since his first Coming forth, he hath married Judge Fell's Widow of Lantashire. When he Travels, it is certainly known, he hath had such Attendance, which (considering the Work he is on) may be termed Great, as well as when resident in some Places, and not on Travel; and of late hath Travelled with a Man, termed George Fox's Man, and as so, Enjoyment of Things that are Lawful in the Creation, that may be termed Necessary for the Ease of the Body, and Pleasure of the Palate; it is certainly known, that G. F. hath often freely made use thereof, when to be had, in a manifold larger Degree; than John Wilkisson (so far as we can understand) ever did. Moreover, G. F. by a Letter written unto William Rogers, Lord Swarthmore, the 14th. of the 11th. Month, 1676. thus writes: I tell thee, Them that thou calls Accused, are not Right; for had they been Right, and in the Light and Power of God,

his own State, when he writ his afore-said Letter: For had he not been of a High and Lasty Spirit, he would not have reflected on them several times, as not loving the Gospel of Peace, because they came not to him; especially since 'twas not evident to their Consciencs, that he was free from having a Hand in the Occasion of that Strife, touching which he would have had them come to him. The End whereof was (as we suppose) that they might have submitted to his Sentence, or Judgment therein.

Besides, if he accounted them gone a-stray, Why did he not act the Part of a Good Shepherd, (according to the Parable, Losing the Drifted Sheep to seek that which was Lost) and seek after them; that so (if such

as he esteemed them to be, they might be again Restored? Had he so done, it would have denoted more his Humility and Tenderness, than his bare saying, (as in his Letter he doth) **Poor Men and People!** For my part, **I pity you; I am sorry for you;** And yet, in the same Letter threatens them, **That their Failings, Sins, and Transgressions, without their Repentance, will be Recorded:** Which Threatning seems very unbecoming him; not only because he hath never manifested his Readiness to Condemn his own Transgressions, or to Assent to their Recording, (though they are very Notorious, as in this *Treatise* is largely manifested;) but also, because he seems to allow unto them Liberty to continue therein: Else, Why should he use in the said Letter such an Expression as this; **If Thou and Thou have such a Love to them, you may keep them;** meaning their Sins, as the fore-going Words plainly shew. Which being but duly considered, (together with what hereafter follows of the other Parts of his Letter) he hath made (to use his own Language) such a *Fumble*, as in Reason we cannot take him (if it be just to measure his

(as at the first) they would have come to me when I sent for them; that all those Things, which have made such a Noise, might have been fairly ended in the North, and not have troubled any in the South. These whom William Rogers termed Accused, are John Wilkinson and John Story; and some of the Ministers whereof John Story was Accused, were called in the South; and so no reason to come to G. F. or any, to have them judged in the North.

We now query, whether G. F. is not hereby manifested to be a Man of so High and Lofly a Spirit, as to endeavour to Assume unto himself a Power to Judge of all Cases amongst Friends, even from North to South; and that such, who will not come unto him at Swarthmore in Lancashire, for that, when he sends for them, are not liable to be Censured to be wrong, and departed from the Light and Power of God? which being compared with what

is written in a Marginal-Note, || Meaning the in the || Ninth Section, gives us a fore-said occasion to query, whether there is not just Cause to conclude, or at least to be Jealous, That G. F. looks upon himself Invested with Power to Judge all Causes amongst the Children of Light, in this Day, as Moses was amongst the Children of Israel in his Day?

Meaning



Meaning by his Words) heartily to desire their Repentance; (if so fallen, as he took them to be) nor yet; that he was free from the Characters he assigns to John Wilkinson, viz. An Aulgy, Disquieted, Froward, Peevish, Fretful, Malicious Spirit, when he brought forth his said Letter so full of Impertinencies, invective Expressions undeservedly, and remote from the Matter; which in a Tender and Christian Spirit, was his due to have kept unto, that so far as he was Capable, he might have removed *Stumbling-Blocks* out of their way, and not have added a New *Occasion of Offence*; as if he (above all the rest of the Sons of Men) was Priviledged to cast *Stumbling-Blocks* before God's People, and yet not be accountable for such Unchristian-like Actions unto Christ, our Lord and Master; who said, *Wo unto him, by whom Offences come!*

As to the Second Particular, viz. That G. F. might clear himself, that he approves of no Force about Religion; but the Force and Effect of the word delivered; we say, That G. F. hath not writ one word in all his large Reply, to satisfy Friends in that Particular; which doubtless he would have done, if he could have said any thing, that might have cleared that Matter, to the Satisfaction of such Friends as were wise in the Wisdom that's from Above, as well as what he hath so largely done, for the Sakes of the Simple; who indeed must be very Simple, Foolish, and Blockish, if what G. F. hath written, be taken by them either for a Pertinent, Friendly, or Christian Answer, to so Seasonable, Tender, and Christian a Letter; because the most Pertinent Matter offered by him, as Answer thereto, is this: — *As to thy Fear of making Force in Religion, there is nothing but what is Pure can come into it! Alack! say thee! If thou wast in the Universal Spirit, &c. thou wouldst not make such a Noise about Imposition; for indeed, it is the very Spirit of Imposition in Thee, and You, that does not*  
know,

know, what it would be at it self, nor to what to bring others: And much I could say as to that. We now appeal to God's Witness in all, Whether Men endued with that Wisdom which is from Above, can be at Unity, with such a scoffing, Shuffling, Impertinent Answer; wherein doubtless there is not less than Three or Four Falshoods, and Untruths, in Two or Three Lines. The First we take to be contained in these Words; — For indeed, it's the very Spirit of Imposition in thee. The Second in these words; — That does not know, what it would be at it self. The Third in these words; — Nor to what to bring others. And if what he hath written by way of Reflection in his Letter, is written as grounded on John Wilkinson's Letter to him, (as it seems to be, being Answer thereto) then there seems a Fourth Untruth contained in these words; — Thou wouldst not make such a Noise about Imposition; when as there is not one word about Imposition, in all John Wilkinson's Letter.

Now, as to John Wilkinson, with respect to these Slanders, we have this to say; Our Experience tells us, he is not of an *Imposing Spirit*; (unless Preaching the Word of Life, and Commending it to the Conscience, may be termed such, which cannot be) and hath approved himself wise in that Wisdom that is from Above; and so knows what he would be at, and unto what to bring others, as his Doctrine and Conversation hath largely manifested amongst us.

'Tis to be observed, that John Wilkinson in his aforesaid Letter, (on the Occasion of G. F's reflecting upon him, John Story, and others, That they will become as bad as James Naylor and Muggleton, &c. If they give not over their Separation) thus writes to G. F.

“If James Naylor's Opposition consisted in not Reproving his Company, when they bowed to him, and cry-  
(Catechetical) ed

ed Hosanna; Let it be a Warning to thee; and reprove thy Company, when they give thee the Titles and Honour due to the High Priest; lest they that love Preheminence and Rule, out-live thy time, and render thy weakness to others (as thou hast done this) when thou art Dead, and in thy Grave, and turned to Dust, therefore be humble as a Member of the Heavenly Body under Christ the Head.

On this occasion G. F. writes these following Sentences, But this is from a prejudiced malicious Spirit, and not from the Light of Christ, to Render my Weakness, when I am in my Grave turned to Dust, &c.

Nay, John, that which thou strikest at, and thy Company, and all the evil Spirits in the World have struck at, and all the Apostates before thee, shall never turn it to Dust. But if this be the way of thy Preaching, that the Members of the Heavenly Body turn to Dust, I fear thou hast begotten none to God.

So thou tells me, I am a Member of the Heavenly Body, yet thou sayst, when I am turned to Dust, and Dead, surely this Doctrine proceeds from Darkness, and not from the Light of Christ. And is it to this thou wouldst have me to bow, and be humbled? Nay, John, I need none of thy Ministry, it is an angry, malicious, Forward Spirit that hath possessed thee. On these Sentences we thus observe, that they show Malice, Envy, Perversion, and Ignorance, or Darkness.

By his own Rule, his Prejudice and Malice appears, in rendering James Naylors weakness, and not only therein, but in joining John Walkins with all the evil Spirits in the World, whose Doctrine, Life, and Conversation (so far as ever we knew) in all manner of Godliness, and Honesty, hath since his Convincement of Truth, rendered him worthy of double Honour amongst many of his Brethren, and his name G. F. Envy can never (as we are perswaded)

perswaded) blot out; but rather gives an occasion to add to the Number, of G. F.'s Transgressions, and Errors, which are so numerous on Record in all this Treatise, as that could it be made appear, that John Wilkinson was but Guilty of the one Half thereof, we should be ashamed to own him, until he had repented before the Lord. But much more should we disown him, if instead of Repenting in such a Case, he should run at those as Evil Spirits, that should (for the Clearing of their Consciences) spread his Errors before him; which hath been G. F.'s common Practice, and is now worthily Recorded, as a Testimony against his Errors and Transgressions; that the Simple-hearted may no longer be betrayed either by his Fair Speeches, Threats, or Flattery.

As to his treating on the word Dust, by way of Reflection on John Wilkinson's Ministry, and that from John Wilkinson's sound words, the impartial Reader may easily discern his Perversion, in concluding that John Wilkinson tells him, he (is a Member) of the heavenly Body, which doth not follow from John Wilkinson's Words. Be humble, as a Member of the heavenly Body, no more than it follows, that a Disciple of Christ, is Christ, because Luke tells us, whosoever will be a perfect Disciple shall be as his Master.

As to his Ignorance, or Darkness, it is thus Manifested; G. F.'s aforesaid Sentences cannot be a sound Answer to any thing writ by John Wilkinson (which it ought to have been) unless G. F. concludes; that that Visible Body (called George For) shall not turn to Dust; because John Wilkinson writ in his Letter to G. F. with an intent, that that outward Body, called George For (which must turn to Dust) was not to be concerned therewith.

Moreover, it is to be observed, what ever G. F.'s Judgment in that case be, when he writ to John Wilkinson, he



he was willing to keep it to himself, because he doth not plainly acknowledge that his Body shall ever turn to Dust; but positively saith, *That which John Wilkinson strikes at, shall never turn it to Dust*, his meaning he best knows, but yet this we know, 'twas needful enough to have explained his meaning, because the Apostle tells us, 1 Cor. 6: 13, 15, 19. *The body is not for Fornication: Know ye not, that your Bodies are the Members of Christ? shall I then take the Members of Christ, and make them the Members of an Harlot? God forbid: know ye not, that your Body is the Temple of the Holy Ghost, which is in you, whom you have of God, and you are not your own? And 2 Cor. 4: 14, That the Life of Jesus might be made manifest in your mortal Bodies.*

We now Query of G. F. whether these Bodies which the Apostle Paul termed the Members of Christ's Body, were not the same in which the Holy Ghost dwells, and the Life of Jesus was manifested? And if so, then (according to the Apostles Doctrine) Mortal and convertible unto Dust. And wheather or no an exclusion of all mortal Bodies whatsoever, from being concerned as Members of the Church (which is Christ's Body) be not the very ready way, whereby all Liberty and Looseness that's pleasing to the mortal Body, may be Indulged and Nourished? And not only so, but wheather the Men and VVomens-Meetings will not Fall of Course, and so no such Places where those who (as George Fox saith) are Heires of the Power, may go to in Order to the taking of their Possessions, as George Fox's Language, in his aforesaid Letter, is.

'Tis further to be observed that G. F. hath not yet done with these VVords, turned to Dust; but proceeding, asketh John Wilkinson this Question, *Must that which sanctifieth God be turned to Dust? I thought, John, thou hadst owned Christ to be the Sanctifier of all, who is greater than Moses, and the End of Moses; but John, wherein have not I Sanctified the Lord? To this we Answer.*



1. If G. F. (who is a *Mortal Man*) was capable to Sanctify the Lord (as in his own Sense, by his following Words he seems to be), why doth he so impertinently let his Pen run by way of Reflection on John Wilkinſon, for uſing Scripture-Language ſo reaſonable, and ſo pertinent, as he did? Doubtleſs the Reaſon was, a *Fretful, Peeviſh, Angry, Spirit* then poſſeſt G. F. So that we may in his own Language (uſed in his Letter to John Wilkinſon) ſay to him, *Tis a Spirit that doth not know what it would be at it ſelf*; but if G. F. had not been Capable to ſanctify the Lord, he is Manifeſted a Scoffer, to aſk the afore ſaid Queſtion, vizt. *But John, wherein have not I Sanctified the Lord?* However let his *Mind, Senſe, Meaning, or End* in ſo Querying be what it will, we ſhall undertake to give thereto, this Answer, vizt.

*G. F. hath not Sanctified the Lord*, in writing his Book of *Womens Meetings*, which conſiſts of Ninety Six Pages, in Octavo, and in all the Book throughout, we do not find above half a ſide (and that alſo ſcattered here and there) that treats of that Service; for which the *Meetings of Women* were chiefly underſtood to be held, and that the Drift, and Scope of the reſt of the Book, ſeems to be chiefly for Proof of *womens Offering Sacrifices, Preaching, Teaching, Exhorting, Admoniſhing, Propheſying, Governing, Judging, Singing, Dancing, Playing upon Muſick*, and that *Micah's Mother*, an *Idolatrous Woman*, ſpoken of Judges 17th, was a *Vertuous one*; and that the Aſſemblies of the Women did continue amongſt the *Jews*, till they went into Tranſgreſſion, but yet Quotes for Proof of the laſt Aſſertion, only 2 Kings 23. which mentions nothing to his purpoſe of *Womens Meetings*, more than that good King *Joſiah* broke down the Houſes of the *Sodomites*, that were in the Houſe of the Lord; where the *Women* wove Hangings for the Groves, which good King *Joſiah* burnt.

Neither

Neither do we Believe, that he hath sanctified the Lord, in Accusing John Wilkinſon and John Story for Tyth-Payers, or Conſpiring at others Paying for them, as in his aforeſaid Letter he (as we take it) doth; though they are therein eſteemed to be greatly abuſed, and miſ-repreſented; and we never underſtood, it could be proved againſt them. But that which aggravates G. F.'s Sin is, That he hath been guilty of Advancing Two Perſons to buy their Tythes, (which is equal to a Continual Payment) viz. Nathaniel Crips, of the County of Glouceſter for one and Robert Arch, living but a few Miles from the ſaid Crips, for another; as they are ready to teſtify, unto any Enquiring Reader; and as in the Twenty-First ſecti-

*Note, In the Second Part of the Manuſcript, firſt mentioned in the Preface to One Biſt Part,*

on of || this Second Part, by their Teſtimonies appears. || G. F. tells John Wilkinſon thus; But that whereby you may come into Unity, it muſt be in the Unlimited Power, and Spirit, and Light, that did firſt Convince you, and brought you into Unity, and meeting without Preſcription of your Elders, or Deacons, or your Members; So your way to come into Unity, is to come to the Light and Spirit, that did firſt Convince you; and judge and condemn this Spirit, that hath led you into Separation, with all its Works ſince; and then, in that Spirit, there is no fear of Impoſition. And in another Place of the ſaid Letter, G. F. ſaith; I told you, That if you did not come to that which did firſt Convince you, and bring all others whom you had drawn into a Separation with you, to condemn it, the Blood of all them would be required at your Hands: And that was and is the Word of Truth to you, and will ſtand, and is ſealed.

Theſe Sentences of G. F. do lead us unto theſe neceſſary Obſervations.

First, That the Way to come into Unity, is to come to the Unlimited Spirit and Light, that did firſt Convince them,

them; and bring them into Unity; had G. F. ended his Method for Unity here, he would have said, that which would have Answered Gods Witness in our Consciences; but though he talks of coming to the *Unlimited Spirit*, yet his following Language seemes a Design (so far as he is Capable) to *limit the Spirit*, by adding these Words, *Utz and Judge, and Condemn this Spirit, that hath led you into a Separation, with all its Works since*; by which (Comparing his said Words with his aforesaid Letter to John Wilkinson and John Story, dated the 23<sup>rd</sup> of the 8<sup>th</sup> Moneth, 76.) we take him to mean, all those Papers given forth since the *Outward Separation*, which being without any Exception (and Compared with the Matters occasioning the said *Outward Separation*) seems to Import, that in G. F.'s Sense, the Antient Friends of Truth, must of necessity be departed from the Light, and Spirit, if they cannot Conform to some *Outward Methods*, in relation to the *Management* of some *outward Affaires*, that some of his *troublesome Party* would Impose on the Chosen Friends, for the *outward Services* of Truth. Oh, *Grosse Darkeness*!

But that which seems to manifest his Darkeness yet more gross, is this; his Letter to John Wilkinson Informs us, *That such* [meaning (as his Words to us Import) such with whom he is at Unity] *need no Outward Prescriptions; that is written with the Spirit of God in one anothers Hearts, to gather them withal.*

On this we observe, that unless another thing preserves those who are gathered, than that which gathered them, there is then no need of *Outward Prescriptions* for those that are gathered (unto whom only the Government contended for reacheth) and if so, which in Truth cannot be denied, why must these Antient Friends (who have been Convinced by the Light and Spirit of God) be Reckoned

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bad,

but, and such whom God will Bless, unless they call in all their Papers, which were chiefly given forth to Vindicate themselves, as not departed from the Truth, though they could not be subject to Impositions or Prescriptions of others.

G. F's Confusion doth not End here, but is further Manifested in these Words, *It's without Prescriptions of your Elders*, because 'twas his own Counsel at the beginning of Mens Meetings to choose particular Persons for that service, agreeable to which Advice the Elders he now strikes at, were Chosen, and yet in *scuffling manner* reflects on the Words, *whose Aden*, and on the departure of others, when their Message is told, and as if that every Order were worse than any Assizes, Sessions, and Courts. As to the departure of others immediately after their Message is told, we are perswaded was never proposed by those called Separates, whilst any coming thither had any Concern upon them, as matter proper for the Meeting to take notice of, nor yet to Exclude any Friends that were free to stay, after they had delivered their Message. For which Persuasion sufficient ground is given unto us, from the writings of those called Separates, in the 2<sup>d</sup> Section of this second Part in these words, viz. *we indeed Declare and Testify, that our Sense and Meaning in what has proposed is but to Remit the Matters, it was not to hinder any Friends of staying in the Meetings, who believed themselves Men of Peace (as we Testified unto them in our Reply to their Answer to our Proposals) but such as inclined to cause Offences with unjust Censures, and false Indignities, which shall make us make Dislike as contrary to the Doctrine we have Learned. If it be Objected against any thing in Love, which we proposed, with much respect to the Honour of Truth, given us any Reason of its inconveniency, if we could not*

not have convinced them of the Inconveniency thereof: with weightier Reasons; we should readily have Consented unto them.

We now desire the impartial Reader, seriously to Consider, whether our Perswasions aforesaid is not on sufficient Ground? And if so, then 'tis plain G. E. Reflects on his own Church-Order (as his Term is) as worse than any Courts, Assizes, or Sessions, by which we may in his own Language to John wilkinson, say, *That he knows not what he would be at*, if his Words and Writings may be taken to be his Real meaning (at all times) (but as to that we have no cause for to Conclude, because we from this, and other his Words, Writings, and Actions, are sufficiently satisfied, that he Concludes all wrong, and gone from the Light and Spirit, that are not at Unity with what he saith, Acteth, and bringeth forth, though it be ever so Repugnant to Truth, and grounded on ever so false a Report and Scandal. And so, though he talks of the Unlimited Spirit, yet we are perswaded, he would Limit every one to be subject to his Spirit; and that if they have not Faith therein, they are wrong, and in a separate Spirit, from the Light, and Spirit, by which they were first Convinc'd: And on this Foot we do not question, but he concludes every one Wrong, that Conscientiously may ask him any Questions for their Information, or Satisfaction touching him, concluding, that it doth spring from a Jealous Spirit, that ought not to be satisfied.

The last thing we think meet to take notice of in his aforesaid Letter, is this, he Repeats John wilkinson's Words thus, *And whereas thou speakest of a new Way, and a new Form, and carryed on with Church-Authority, &c.* And then in part of his Answer, thus saith, *for I know no new Way, nor new Form, carried on with Church-Authority, as thou reproachfully sayest but hear thou hast manifested thy separate Spirit and Mind.*



This manifests unto us, that G. F. (to use his own Language) doth so fumble, that he knows not what he would be at; for Men and womens Meetings are (and as we take it in his Sense) accounted the Church, and what they carry on, is accounted to be carryed on by the Power whereof G. F. accounts them Heirs, which is the Authority of the Church.

That now this Church have introduced New Forms, or else G. F. hath introduced New Forms amongst them, which they (as a Church) and under the Pretence of Authority do bring forth, we are satisfied, is as certainly known to G. F. as G. F. is known to any one.

And therefore, his Denyal, that he knows of no New Form, carryed on with Church-Authority, is taken by us to be an absolute Quibble, Shift, or Shuffle, if not a plain downright Falshood and Untruth. Having thus observed on G. F.'s Letter, as afore-said, we desire the Reader seriously to weigh in the Light of Christ Jesus, the Observations made thereon; and then we doubt not, but every such Reader will have this Answer in his own Breast, that what G. F. hath written by way of Reply to John Wilkinson, beault, is not brought forth from the Spirit of the Lord, which cannot lie; but it rather the Fruit of the Spirit of Flattery, Pride, Scorn, and Disdain in the best Sense that can be said of it. This is the first time that G. F. hath been so publicly exposed.

That G. F. is Fallen, is manifestly proved in this Treatise, if being guilty of Error (and Matters of Evil Fact, may be accounted) sufficient Proof. And that he hath been of so Proud a Spirit, as to expect a word of Remark, and Submission to him, which the Truth could not own, we doubt not. May the Lord open his Eyes, to behold his Errors, and give him Repentance.

sence; that so in a Sense thereof, he may Confess to the Glory of God, and Rejoycing of his Faithful and Antient Friends.

Though G. F. in his before-cited *Answer* unto John Wilkin-  
son, seems to take Notice of the Receipt but of *One*  
*Letter*; yet so it was, that John Wilkin-  
son, for the further  
clearing of his Conscience, writ another Letter unto G. F.  
suddenly after; whose Copy now followeth

---

George Fox,

**W**ith the Truth of God in my Heart, I have of  
late been greatly concerned, in the Remembrance  
of thee, in whom God appeared in the Beginning of the  
Day of Life, and reached unto us with his Word; who  
gave us Faith to believe, and to receive thy Testimony  
thou gave of his Light in our Hearts: which gathered  
us into Unity with him, and one with another, and made  
us of the Church, of the First Born, or of the First  
Fruits unto God; continuing many Years in Love and  
Good-Will one to another: But of late Dayes, the  
Concord we once had, seems much to be broken; and  
many Instruments, whom God hath wrought by, (and in  
great Love have laboured together, but) of late time  
have greatly Jarred: And the Cause God hath manifest-  
ed to me; That it is not in Principles of Truth, nor in *Christ's*  
Doctrine, nor in any Practice, which Truth in the Mem-  
bers of the Heavenly Body leadeth into; but about Prescrip-  
tions from thee, through the Blind Zeal of the Weak, to  
promote thy Orders. It may be feared, many do eye  
more the Orders from thee, than they eye the Lord in  
them; Accusing and Judging all out of Truth, that  
practise

practise not with all speed from them, using all Force  
 they can devise, according to the power they have, to com-  
 pel all unto them; Censuring all Friends out of Unity,  
 that come not to Practise with them; which is the grea-  
 test Penalty and Persecution they can inflict, for want of  
 Outward Power: And many Friends think it Godliness  
 to Accuse and Condemn their Brethren about Outward  
 Things, before the Accused with Truth be led into them.  
 George, for the Love of God, and for his Peoples sake,  
 open thy Mind plainly, what thou intended by them; and  
 make it known unto Friends, if thou intended Counsel  
 unto the Church only, and no Compelling into the par-  
 ticular Things to Practise, but commending to God's Wit-  
 ness, in all Consciences, to be led into the Exercise and  
 Practice thereof, as every one is inwardly persuaded of  
 God, in each particular, and not before: If thou so do,  
 it would much clear Thee, and thy Orders, from being  
 the Cause of Division; for Iniquity worketh in a My-  
 stery in many, that think it Godliness to Accuse and  
 Condemn their Brethren about Outward Things, as I  
 said before, which was the Cause of great Strife in for-  
 mer Ages. But if thou open not thy Mind to Friends,  
 and deal plainly, and testify, Thou never intended, that a-  
 ny, who is Faithful inwardly to God, should either be Ac-  
 cused or Condemned about thy Orders; and so let thy  
 prudent Care appear about these Things; the Breach a-  
 mongst Friends and Brethren, is in great Danger to grow  
 wider; and then, I fear, the Cause of Divisions will lie  
 at thy Door, which God Almighty, in his Mercy, pre-  
 vent, and raise Thee up to put a Stop unto; for the  
 Enemy of Truth hath taken occasion from thy Orders,  
 to work and beget a False Birth in many, even Night-  
 Visions, and False Prophecies, as the Number of Accusa-  
 tions, and angry Proceedings about them of late declare,  
 which

which was not before in our Age. Neither did Heads nor Horns of the Dragon appear, to cast down the Holy People, by lying against them, saying, That they oppose the Holy Orders: And by approving of such Proceedings, in Satan let lose in our Time, to deceive; and all that see his Transformings, he casts stones out of his Mouth against them, to carry them away, and casts such to the Earth; wanting nothing to effect his Designs, but the Outward Power to carry them on to kill: For his Wrath is against them that keep the Testimony of Jesus Christ; and such he accuseth of Fleehy Liberty, and Loose Walking, and of being Separatists and Hereticks. George, I desire thee once again, to warn all Friends, that they neither Accuse nor Condemn one another any more, about the afore-said Things; for if that do continue amongst Friends, it will cause a great Falling away, and God will visit with great Judgments that the Profession of Great Power and Church-Authority, will not save from, while the Accuser of the Brethren in such (that is deeply in it) is not cast down. It is not the Transforming of Satan into a Shape of Antiquity, and forming Power to fright the Simple into this or that Outward Observation, we have waited for, nor laboured after; nor a Feigned Profession of overcoming Love in words, that can deceive us, (Blessed be God, for his Gifts of Light for ever more) when such are bitterly smiting their Fellow-Servants, and filling Mens Minds with False Accusations, that even our Holy Profession is defiled. What I desire of thee, is not for fear of more Accusations, nor False Prophecies; they do not move me from the Hope of the Gospel: But I desire it for Thy Good, and the Churches Prosperity, and Peace. For an Image of the Government of Christ, consisting in Outward Prescriptions, attended with Force over the Inward Man,

Man, we never expected in this Gospel-Day, to bite and devour one another about; but the Inward and Peaceable Government of *Christ*, to govern the Members of his own Body, (the true Church) into all Practices, according to Godliness. And we are bound to follow him, our Redeemer, who knits together in the Ancient Unity, and breaks not the Holy Fellowship amongst Brethren. I have cleared my Conscience, (which was concerned in the Remembrance of thee) desiring thou mayst quit thy self with Truth in all Things, in thy latter Days, that thy End may be Crowned with True Honour.

Thy Friend in Truth,

*John Wilkinson*

## POST-SCRIPT.

What Spirit or Motion thy Prescriptions were from, is not my Concern; but I need not ask, Whether the Holy-Ghost, or the Spirit of Guile, Force, and Compelling have attended them, if Trees in our Age may be truly known by their Fruits.

The 9<sup>th</sup>. Month }  
76. }

To this Letter *John Wilkinson* saith, he never received Answer; which, considering the Contents thereof, (and comparing it with what *G. F.* hath writ in Answer to his former Letter) is just occasion of Jealousie, that *G. F.* intended Compulsion, so far as he was capable, as well as Counsel; and that the Weight and Burthen of all the ill Consequences attending the late Divisions amongst Friends,



Friends, will lye at G. F's Door ; since he hath been so earnestly prest to give his Sense touching these things, which have occasioned the Division ; and yet hath either Impertinently done it, (as his Answer to *John wilkinson's* first Letter before-mentioned, doth manifest) or else hath not given Answer to the Parties concerned : Which is evident, not only from his not causing an Answer to be delivered unto *John wilkinson's* last recited Letter ; but also, from the like Neglect unto *William Rogers* ; who writ him Two large Letters, for the Clearing of his Conscience, &c.

The Two Letters written by me unto G. F. do now follow.

---

Bristol, the 27<sup>th</sup>. of the 1<sup>st</sup>. Month, 1677.

**George Fox,**

“ **I** N a bowed down Spirit to God, that my Pen may  
 “ not commit a Tittle of Error to this Paper, either  
 “ by want of Plainness, on the one Hand, or Taking too  
 “ much upon me, on the other, do I now write unto thee,  
 “ in expectation that thou wilt have a right Savour of my  
 “ Integrity to the Truth, and so much Charity (if thou  
 “ apprehend I herein Err) as to inform me wherein : For  
 “ my Hope is, that I shall for ever have a ready Ear to  
 “ hear, and a ready Mind to weigh any Instruction, though  
 “ but from the Meanest of the Flock, much more from an El-  
 “ der Brother.

“ Thine of the 14<sup>th</sup>. of the 11<sup>th</sup>. Month, I received ; but  
 “ have nothing upon me to write, as Answer thereto ; not  
 “ being willing to strive : Yet (through a Sense of the  
 “ present

“ present and increasing Distractions amongst Friends) I have  
 “ somewhat on my Spirit to clear my Conscience, (as in  
 “ the Sight of God) having a certain Sight, Sense, and Know-  
 “ ledge, that many honest-hearted Friends (as well as my  
 “ self) remain, for the Truths sake, Unchangeable in their  
 “ Affections to the Two persecuted Brethren, *John wilkin-*  
 “ *son* and *John Story*: And many are more and more con-  
 “ firmed through a *Certain Knowledge*, (which is a better  
 “ ground than *Report*) that Persons professing Truth, (and  
 “ such as are supposed to be had in great Estimation by  
 “ those, who appear against *John wilkinson* and *John Story*)  
 “ do foment Lies and Slanders, to the Dishonour of God,  
 “ Increase of Division, and Hurt of the Souls of the Sim-  
 “ ple; where the Lies, and False Reports of Slanderous  
 “ Tongues have place. This may be termed Matter of  
 “ great *Reflection*; but in as much as 'tis really *True*, 'tis  
 “ proper enough to be spoken to thee; because, I firmly  
 “ believe, that thou art in a Capacity to be a *Stop to such*  
 “ *things as these, by thy publick Exhortation, to all such as are*  
 “ *concerned in this Matter.*

“ I remember thy Publick Exhortation hath been (in  
 “ a Paper read amongst Friends, and not long since) *Ce-*  
 “ *ase Striving*, or to that Effect: My Soul would re-  
 “ joyce to hear more Papers of that Tenour, read amongst  
 “ Friends; and not only so, but also that such Publick Per-  
 “ sons, as seem in a more peculiar Manner to esteem of  
 “ thee, than some others may, would shew themselves true  
 “ Friends to the Truth, by following that Counsel. Such  
 “ as are fit to be *Exhorted*, learn more by *Example*, than  
 “ *Precept* or *Exhortation*. And if any exhort to *Cease Striv-*  
 “ *ing*, and should yet be found *Lovers of Strife*, or *En-*  
 “ *couragers of those that are*, (such therein reach not to the  
 “ Better Part, neither answer God's Witness in the Consci-  
 “ ence, though it proceeds from an Elder Brother.

“ Dear

“ Dear George ; for so I call thee, (*not in Flattery*, my Soul  
 “ abominates that Spirit, but) because thou wast once so to  
 “ me, and that through a Sense of that Immortal Life which  
 “ appeared in thee ; and as yet I dare not from Reports of  
 “ any, positively judge of thee otherwise ; but yet cannot but  
 “ tell thee, If I should appear so Uncharitable as to make  
 “ Reports (which come with the Face of no less (if not  
 “ much more) Credit against thee, than Reports against  
 “ John wilkinson and John Story do). the Measure of my  
 “ Faith concerning thee, I must conclude, That thou also  
 “ art guilty of *accusing wrongfully* ; And I know, 'tis much  
 “ doubted, that thy Example of *Giving heed to Reports*,  
 “ hath encouraged others to do the like ; and for want  
 “ of discerning what is True, and what is False, do some-  
 “ times run into such Actions and Proceedings, as are  
 “ grand Marks of an *Apostatized Spirit* !

“ Neither dare I positively Judge of thee from Jealou-  
 “ sies that have entred,  
 “ which I confess abun-  
 “ dantly have † from  
 “ thine aforesaid, writ-  
 “ ten unto me, more  
 “ than all that ever I  
 “ heard, I ever was  
 “ of this mind, To give  
 “ little credit to Reports,  
 “ that tended to the  
 “ Scandal of a Brother :  
 “ amongst other things  
 “ this Jealousy enters  
 “ me, viz. That thou  
 “ looks upon thy self, that  
 “ Man at least, in whom  
 “ the Son of God hath  
 “ ap-  
 “ 1 2

† Note, The Reader may here take notice, that  
 G. F. in his afore-cited Letter of the 14th. of  
 the 11th. Month, 1676. being an Answer to one  
 sent unto him by me, shews at something Written  
 by me to him, and so seems to make Answer, which  
 (as laid down in G. F.'s Letter) runs thus. And  
 thou (meaning my self) sayest, That there is a  
 Spirit risen at this day, that gives many oc-  
 casion to be Jealous, that thou (meaning G. F.)  
 art lookt upon by some as that Prophet,  
 which Moses Testified of, that God would raise  
 up, &c. but who those are, thou hast not  
 mentioned, and thou saiest Christ is that Pro-  
 phet (we know) that is to be heard, &c.  
 and he is the only Law-giver, and no Out-  
 ward Man, &c.

To this G. F. thus Answers, Then is not this  
 Prophet to be in Man, to give forth his Law,  
 which comes after Moses ? but I cannot deny  
 that Prophet which Moses spoke of, to be  
 raised up, for I know, that it is he that is  
 Opposed, and his Law too, by many talkers  
 of him, and the Light of his Glorious Gos-  
 pel  
 1 2

pel; and the Order of it, &c. And what I am, I am by the Grace and Love of God, and will not deny the Prophet which came after Moses, nor the Election before the World began; though all turn into the Jealousies, in which they were before they were convinced: for I believe, few of them that does oppose, knows this Prophet, that comes after Moses, though they may speak of him in words, of which Prophet I am not ashamed of.

Thus far G. F. in the said cited Letter, which being compared with what he said in the Great Meeting-house in Bristol, before several Hundreds in the 12th Month, 1677. viz. I AM ELECT BEFORE THE WORLD BEGAN, I take to be sufficient ground for such a Jealousy mentioned in this Letter.

“and above Board appear; and many, though not concerned in the late Differences, yet being Men of unchangeable Spirits (and so cannot in that respect esteem of thee, otherwise than in the beginning) will be concerned in this: But if this be not so, and be, but so declared by thee, the sense of many Friends is, that then the many Differences lately arisen, and fomented amongst Friends, may quickly cease, and the primitive Love be restored, wherein we thought our selves (as far as ever I could perceive) all Servants one to another, and to the Truth; but not Masters: But until one of these do appear in plainness; no doubt but Jealousies, and Differences will more and more appear, and increase; especially, if the Weakness of any (though ever so few) be such, as to give occasions of Jealousy to others, that their Faith stands in thee, when our Faith ought to stand in none but the Power of God.

“Thy Counsel hath often been to this purpose, Follow an Evil Report till the original Reporter be found, in order to the clearing of Truth, that for the Guilty Person (whether

“appeared to give forth  
“his Law (and to be Recorded as his Law) under the dispensation of  
“the Gospel; even as  
“Moses was the giver forth of the Law in  
“that day: If this be  
“so, and plainly manifested, and confessed  
“to by thee, and espoused by other  
“Friends; a separation will then plainly,

“ther Reporter, or he on whom the Report is) might Con-  
 “demn the same.

“Now, whosoever hath been the Reporter of a wrong  
 “thing against his Brother or Sister, or hath refused to bring  
 “forth the Author of a Report that is reprobable, is (ac-  
 “cording to thy own Counsel) Condemnable; and as it  
 “was said by *Nathan* in another case to *David* (who to  
 “*Nathan* confessed he had Sinned) *Thou art the Man*, so if re-  
 “port (as credible as any that ever I knew) be true, may  
 “it be said of thee, *Thou art the Man*: *Thomas Lower* hath  
 “lately shown me a Certificate as Evidence that *John Story*  
 “upon the coming of Persecutors to disturb a Meeting, de-  
 “parted out of it; and I perceive this is intended to render  
 “him a wrong Man; whereupon I acquainted *Thomas Lower*  
 “to this effect, *I hat if Report of thee was true, thou wast in no*  
 “*measure less Guilty of such a Crime, than John Story*: he  
 “then Proposed to me, *To have it under my Hand*; I told him,  
 “*I would very freely so do, provided he would give it under his*  
 “*Hand, that if it was proved against thee, thou oughtest to Judge*  
 “*and Condemn the same*; this he would not do, which to me  
 “denoted either a *Spirit of Partiality*, or a sort of *Fear* like  
 “unto that, that is taught by the *Precepts of Men*; and so I  
 “refused to Answer his desire; yet I now give it under my  
 “Hand to thee; and my Plain end in short is this, *viz.* in  
 “expectation to receive a *Plain, and Satisfactory Answer* from  
 “thee, that if it be possible, some sort of *Jealousies* may be  
 “removed out of my Mind, or else the *Reasonableness* thereof  
 “more confirmed; for ’tis a day wherein I account it my Du-  
 “ty to be plain, without Respect of Persons, and the Duty  
 “of none to reprove others for *sbustlers*, and become *sbustlers*  
 “*themselves*.

“Those Scriptures which mention the words [*Tradition*  
 and



“ and *Examples* ] are in this Day or Age Strained to  
 “ prove it *Friends Duty to follow the Traditions and Ex-*  
 “ *amples of some of the Brethren, &c.* How then can it consist  
 “ with the Honour of Truth, or Good Conscience, for such  
 “ who *Esteem of thee above their Brethren*, and who seem to  
 “ esteem of themselves as *Countenanced by thee*, to Condemn  
 “ any Brother for doing any thing, if so be it be according to  
 “ the Example thou hast given ?

“ Since therefore ( as I said before ) *Example is a better*  
 “ *Teacher, than Precept*, how can it be other than thy Du-  
 “ ty to endeavour the removing these stumbling Blocks  
 “ out of the Way of God's People, by giving thy Testimony,  
 “ *That thou art not Guilty in either of these particular Things*,  
 “ if in Truth thou canst do so ? And by farther manifest-  
 “ ing ( if it can be proved against thee, and made appear  
 “ unto thee ) that thou art so Guilty, that then *Thou*  
 “ *wilt Judge and Condemn the same*, as that whereby thou  
 “ hast offended the Church of God ; but if *Clear in the Sight*  
 “ *of God*, thou may'st also be cleared in the *Sight of his*  
 “ *People* ; and those who have reported such things concern-  
 “ ing thee, may Judge and Condemn the same. I hope this  
 “ *Proposition* will not be look't upon by thee, and those who  
 “ contend for the Establishment of an *Outward Form of*  
 “ *Government* amongst God's People at this Day, unbecom-  
 “ ing the Pen of the *Meanest Member* in the Body. But if it  
 “ should, I may justly appeal to God's Witness in all, whether  
 “ that *Outward form of Government*, contended for both by  
 “ *Word and Printing*, be such, under which *Equal Justice*  
 “ may be Administred to *Every One*, and the *Infirmities of*  
 “ *every Member of the Body* be equally brought to Judgment.

“ If thou shouldst look on my Lines as the Fruit of too great  
 “ *Presumption*, I have this to say, that what I now Write, is  
 “ barely to cleare my Conscience ; as in the sight of  
 God ;

“ God; and I am constrained in Spirit thus to do, knowing  
 “ that not any such *Form of Government* (wherein the  
 “ Infirmities of every Member may not be Equally Repro-  
 “ ved, and brought to Judgment) can be the Form of  
 “ *Christs Government*; nor yet that the seasonable mention-  
 “ ing of an *Infirmity* in an *Elder Brother*, can be accounted  
 “ a departing from the Truth, and an Indication that such shall  
 “ never Prosper.

“ Whatever the Calumnies, and false Reports, raised  
 “ on several Brethren may be, whereby, both they, and the  
 “ Cause of Truth, may be rendred *Ignominious*, 'tis to be  
 “ doubted, that the secret Cause of all these late Commotions,  
 “ which distract the Minds of many, springs from this;  
 “ That some are esteemed to *Exalt Thee*, above what is meet;  
 “ that others are esteemed to look on Thee, as less than they  
 “ ought; and that jealousies enter many, that Thou esteemest of  
 “ thy selfe beyond what thou art. And if these, or at least,  
 “ some of these things be that secret Cause, and that Thou  
 “ hast no less esteem than the Reputation of an *Elder Brother*  
 “ by all Friends (which, as far as I know, thou hast not.)  
 “ how can it be less then thy Duty to *interpose*, that such  
 “ Differences as of late have arisen, may no longer Live,  
 “ to the Increase of Division amongst Gods Heritage:  
 “ That so Records to Ages, and Generations to come, may  
 “ not tell our Childrens Children, that that People who were  
 “ clearly gathered out of all Outward Forms, Out-ward Heads,  
 “ and Outward Laws, relating to the Inward-man, to the Law-  
 “ giver in themselves, should in so few Years, fall out concern-  
 “ ing Outward Orders, and the Head-ship of one Man; for  
 “ so will it be Reputed, unless thou by *Plain Testimony*  
 “ dost Clear the same, by Manifesting, that Thou never  
 “ intendedst, that what thou hast given forth as Instructions,  
 “ or Directions to the Churches, should be urged with Severity  
 “ (which

“ ( which is no less than an *Inforceing* ) upon any of Gods  
 “ faithfull People ; but rather *commended them to the Churches*,  
 “ leaving the same to God, and his *leading* Grace in his  
 “ People, to make use thereof, as he should Manifest a need  
 “ of such *Direction, Counsel or Advice*.

“ Many Antient Brethren besides my self, account this  
 “ but a *Reasonable Proposition*, and that which we firmly  
 “ believed, was according to thy Sense, when thou Tra-  
 “ velledst among us, and gave forth several things ; and  
 “ yet thou mayst remember, that when I was at *Swarth-*  
 “ *more*, I acquainted thee, that because *John Story* had that  
 “ very Sense, it was said of him, *Trul John Story, thy Dark-*  
 “ *ness and Blindness is easily to be felt, and seen, and they must*  
 “ *be verp Tm of sight, that see thee not.* Wh the Confusion thy  
 “ *Dark Spirit is in!* Whereupon the Book, wherein it was  
 “ so said, was in thy House brought forth, amongst others, thy  
 “ Wifes Son in Law was a subscriber thereof; and when *John*  
 “ *Story* his said Sense concerning thy giving forth some things  
 “ was Read, and their Answers thereto, wherein the a-  
 “ bove Sentences concerning *John Story* were Read unto  
 “ Thee, yet I never heard from thee, thy Wife, or her  
 “ Son in Law, so much as one word *disapproving that*  
 “ *Answer* ; but rather a *Vindication* thereof : Now  
 “ whether this be not a just Cause of Jealousy, and so thy  
 “ duty in all plainess to Answer this matter, that so Jealousies  
 “ ( which Friends are Exhorted to shut out, and for which  
 “ they are accounted little less than Offenders ) may be  
 “ removed, let Gods Witness in every Conscience  
 “ Judge.

“ In the beginning of that day, wherein we were young,  
 “ and first convinced, and turned to the Light, we expe-  
 “ rimentally came to know, *That if we did walk according to*  
 “ *what it did certainly Manifest unto us, we could not Err.*  
 “ But

"But now I do know, 'tis the Labours of some (disaf-  
 "fected to *John Wilkinſon* and *John Story*) by false Reports,  
 "to turn the minds of Brethren one againſt another, and  
 "this is not a turning the Mind to the Light, nor yet an  
 "Exhortation to keep within the Limits of its Leadings; be-  
 "ſides which is no ſafety; and ſo many young People  
 "growing up, and who are fit Objects for the Seed, to  
 "take Root in, have their minds much Exercised to conſider  
 "whether this Report of ſuch an one be *True*, or that Report  
 "concerning another *False*, though neither of them *True*;  
 "and ſo through their Affection, or weakneſs of Under-  
 "ſtanding (being too Credulous of other Mens Words,  
 "and too much affected with other mens Lines, made rea-  
 "dy to their Hands) joyn to one party, and deſpiſe ano-  
 "ther, and all this while (believing a *false Report*) are led  
 "by another Leader, than that whereby Gods people in  
 "the beginning were led, viz. *Chriſt's Light in the Conſci-*  
 "*ence*. Such are in a ready way Eternally to Perish, and  
 "the Blood of ſuch (if by reaſon thereof they Perish)  
 "will be required at ſome Hand. *May the Righteous*  
 "*God in his Mercy turn the Hearts of ſuch watchmen, as*  
 "*have been guilty of this ſin, ſaith my Soul, that ſo they*  
 "*may therein ſin no more*; for ſuch things are ſtumbling  
 "Blocks in the way.

"If that Body, which is called *George Fox* (which  
 "muſt return to Earth from whence it came) remains but  
 "a few Years upon the Earth, I have this firm Perſwaſi-  
 "on that Experience will inform Thee, that my plain  
 "Lines are not only the Fruit of a plain hearted Friend, but  
 "alſo a ſeaſonable Caution, more worthy thy Notice, than  
 "the Words of a flattering Tongue; with my Love to thee,  
 "&c. I Remain

*A Friend to thee and the Unchangeable Truth,*

**William Rogers.**

'Tis

'Tis now to be observed, That suddenly after I had sent the above-said Letter to G. F. (which I solemnly affirm, I did for the Clearing of my Conscience, and could not with Peace of Conscience pass by the same) I had some occasion calling me to the City of London; where being come, the afore-said private Letter was very publickly spoken of amongst Friends; for which I was compared to *Pennyman* and *Muggleton*: Whereupon being startled, that such a Report should go forth against me on the writing of a private Letter (before I had been written to, or treated withal about it) I did desire to have an Hours private Discourse with G. F. which he granted; though some Persons interrupted us, that we staid not so long together.

At that time, and at some other time after G. F. urged me to Take my Letter back, and Tear it, and he would Pass it by; but never spoke a word, nor yet ever writ any Answer thereto, whereby I might be satisfied in the Matters whereof it treated: And therefore, since I have been compared to *Muggleton* and *Pennyman*, for writing that private Letter, tis thought meet it may be now Published, and Recommended to the Consciences of every Reader.

Here now follows the other of the Two Letters, whereof I make mention, as before, written unto G. F. by me, for the further Clearing of my Conscience.

~~And now follows the other of the Two Letters, whereof I make mention, as before, written unto G. F. by me, for the further Clearing of my Conscience.~~

~~And now follows the other of the Two Letters, whereof I make mention, as before, written unto G. F. by me, for the further Clearing of my Conscience.~~



Bristol, the 3<sup>d</sup>. of the 10<sup>th</sup>. Moneth, 1677.

George For,

"I Have once more a *Constraint on my Spirit* to write unto thee, and in *Singleness of Heart* thus to say.

"On the the 25<sup>th</sup>. of the last Moneth, a *Separate Meeting* was held in our City; unto which my Self, and divers other Friends went on these Two Considerations: *First*, To bear a Testimony against the Appointment of that Meeting, because it was held in our Publick Meeting-House, though divers Friends of the *Monethly Men and Womens Meeting* did Oppose the same, when || Proposed. And, *Secondly*, To prevent such Designs, which was believed might have a Tendency to *Deceive the Simple*, by bringing forth *Scandalous Papers* against *John Story* and *John Wilkinson*, towards whom many Friends dare not demean themselves, as if they were *Apostatized from the Antient Truth*. Being thither come, a Testimony was born Against the Appointment, and Holding the said Meeting; and some I believe, were made Instrumental to preserve others out of the Snare, which was laid to *Betray the Simple*. But that which greatly grieved my Heart, and which at this time is a Concern upon me to signify to thee, was *The Reading a Letter, which was said to be from thee*.

|| Note, The said Proposition was made after several Friends were departed, and the Meeting broken.

"If that Letter was really given forth by Thee, and made use of in the Meeting, according to thy *Intent* and *End*, and so will stand by the Person or Persons introducing

" ducing the same to be read, as to their *End* and *Intent*.  
 " therein; then 'tis plainly evident, *That thou art at least*  
 " the *Espouser*, if not the *Head* of the *Cause* of *Men*, that  
 " have appeared *Partial, Unrighteous* in *Judgment*, and  
 " *Persecutors* in a *high Degree*. And, blessed be the *Lord*,  
 " (for in *Zeal* to the *Cause* of *Truth* I speak it) that he  
 " hath not only given me a *Sight* hereof, but also *Bold-*  
 " *ness* (in which I have *Peace*) to testify against that *Par-*  
 " *tial, Unjust, Persecuting Spirit*, in whomsoever it appears;  
 " that under a *Pharasaical Pretence* of *Love*, and *Bowels* of  
 " *Compassion*, or such like, would destroy and murder the  
 " *Name* and *Reputation* of the *Lord's* *Servants*; whereas  
 " I am fully satisfied, if they would but *Bow* to *Men*,  
 " they might avoid the *Stroke* of their *Passion*. . . .

" Alas, Friend! little did I in *Dayes* past think, that thou  
 " wouldst appear either as a *Head*, or *Espouser* of the *Cause*  
 " of such; nor yet of any, who should cast *Stumbling-*  
 " *Blocks* in the *Way* of *God's* *People*: But now 'tis evident;  
 " that thou art the *Man*, under whose *Name* *Papers* are  
 " spread; which seems as a *Strengthening* to such, as  
 " well as one that puts *Stumbling-Blocks* before the *Lord's*  
 " *People* thy self: And therefore, if thou hast any *Regard*  
 " to the *Flock* of *God*; it becomes thee to cease sending a-  
 " broad such *Papers*, or putting *Stumbling-Blocks* in the  
 " *Way* of the *Simple*. . . .  
 " Perhaps, thou mayst think the *Language* *unbecoming*  
 " me; yet I must tell thee, That though *Darkness* hath  
 " over-shadowed the *Hearts* of many, so that they seem  
 " like *Men* *Void* of *all* *Wisdom*, and *all* *Reason*, (whereby  
 " it seems to me, as if they were *Proselytes* of such a-  
 " mongst the *Sixty-Six* *Subscribers* at *Ellis* *Hook's* *Cham-*  
 " *ber*; who coming with another *Gospel*, than that which  
 " stands in the *Wisdom* of *God*, have *Preach't* against *All*  
 " *Wisdom* and *All* *Reasoning*;) yet the *Eyes* of many of the  
 " Antient

" *Antient Flock of God* continue yet open, and have be-  
 " held the *Whimsies and Imaginations* that have entred some,  
 " whereby the Name of God hath been but too frequent-  
 " ly Blasphemed, and the Word and Power of God abo-  
 " minably Abused, by such whom the Papers seems to  
 " be a Strength to; which hath long since created Jea-  
 " lousies, that the dread of that *Antient Power* (which ma-  
 " ny Brethren testified; *was with thee in the Beginning*) is  
 " departed. The Consideration whereof puts me in re-  
 " membrance :

" *First*, That though thou and many have judged *John*  
 " *Perrot*, as an Apostatized Person from the Truth, for  
 " introducing a *New Practice in the Church*; yet those who  
 " (as far as I know) stand in and for the same Faith and  
 " Practice they were in from the Beginning, - are now  
 " judged Apostatized, because they cannot imbrace (for  
 " Conscience sake) some *New Prescription*, which thou art  
 " accounted either the *Author, or Countenancer* of.

" *Secondly*, That though the Apostle thus exhorted;  
 " *Little Children, keep your selves from Idols*; yet thy Book  
 " touching *Womens - Meetings, &c.* (very Scandalous  
 " to the Truth, and worthy in several Particulars to be  
 " Judged and Condemned) informs us, as if *Micah's Mo-*  
 " *ther*, spoken of *Judges 17*. (when she gave Money to  
 " make a *Graven Image to be worshipped*), was a *Virtuous*  
 " *woman*; for touching her thou hast thus written: *And*  
 " *was not Micah's Mother a Virtuous Woman?* Read *Judges 17*:  
 " *and see what she said to her Son.* And in a few Lines af-  
 " ter, thou thus testifies; *These, and such like women are*  
 " *Recorded to Posterity, for their wisdom and Virtue*: See thy  
 " Book, *Pag. 43, 44*.

" *Thirdly*, Though there are Endeavours to send Papers  
 " to and fro, to bespatter *John Story*, for going out of a  
 " Meeting when the Persecutors came; yet I know, that  
 " thou

“thou thy self hast been found in the like Action, and  
 “(if Reports be true) the frequentest of any Man, that  
 “ever I heard called by the Name of a Quaker: And  
 “’tis to me a broad Signe, that this would not have been  
 “omitted, as a grand Article against him amongst others  
 “at *Dravel*, hadst not thou been Guilty in the like  
 “Case.

“*Fourthly*, That though *John Wilkinson* and *John Story*  
 “are persecuted by such, unto whom thy Papers seem a  
 “Strength, because they will not Condemn themselves:  
 “Yet I never heard, that thou, as yet, hast ever given  
 “forth any *Paper of Condemnation* for the *Errors* thou hast  
 “Committed, in writing the Book about *Womens Meeting*,  
 “&c. or any thing else: Though I cannot believe, but that  
 “thou art Conscious to thy self, that Truth is scandaliz-  
 “ed thereby; unless so great Imagination hath entred  
 “thee, as to conclude, *That all thy words, writings and A-*  
 “*ctions are Right, because they are brought forth through thy*  
 “*Earthly Vessel*. And to speak plain, I must tell thee, Thou  
 “art not free from giving Occasion to be Jealous, that thou  
 “dost so conclude: Else, when I treated thee about the  
 “Business of *Micha’s Mother*, Why didst thou tell me, as  
 “thou then didst, *viz. That thou knewest what thou*  
 “*didst*, and that *Thou sawest ’twould be a Stumbling-*  
 “*Block*? But rather, on the Sight of thy Mistake, have  
 “ingeniously confest the same; for ’tis an *Abominable thing*  
 “in thee, or any Man *knowingly to put Stumbling-Blocks in*  
 “*the way of God’s People*. And know this from me, thou  
 “wilt never be able to wipe away the Reproach that lyes  
 “upon thee, for writing that Book, until thou Condemn  
 “and Judge thy self, for many things therein contain-  
 “ed.

“And to be yet more plain; When I do consider, that  
 “the Reputation and Respect, that hath been given unto  
 “thee

“ thee by many, (if not most of those, who in the Parts  
 “ here-a-way were first convinced of Truth) did first spring  
 “ from the Testimony we had concerning thee, from  
 “ the Mouths of those whom we believed the *Lord* (and  
 “ not Thou) sent forth to gather us; it seems a very  
 “ strange Thing, and the Badge of a grand Apostacy:  
 “ That any of the surviving Remnant of those Antient La-  
 “ bourers (being as sound in Doctrine and Principle, and  
 “ as blameless in their outward Lives and Conversation, as  
 “ in the Beginning, and thereby manifesting themselves  
 “ Stayed in the *Unchangeable Truth*) should be *Persecuted*,  
 “ and rendred *Offenders*, for that which Truth declares to  
 “ be no Offence; and yet thou so far from being a Re-  
 “ proof thereto, that ’tis evident to me from my Dis-  
 “ course had with thee at *Swarthmore*, and other things,  
 “ that thou art become a Strength to them.

“ Hast thou forgotten, that *Truth* was Preach’t in the  
 “ Beginning, under the Name of the *Unchangeable Truth*?  
 “ And, Is the Day now come, that a Remnant of the  
 “ Antient Stock (who bore the Brunt, and Heat of the  
 “ Day) must now be *Persecuted*; whereas I am satisfy-  
 “ ed, if they could but now run with others to *Change*  
 “ *their way*, they might yet be esteemed *Good Friends*?

“ Hast thou forgotten, how often the Testimony of the  
 “ Ancient Brethren were on this wise, *We Preach not*  
 “ *our selves, look not into us, but into the Appearance*  
 “ *of Christ in your selves*? And yet one Cause Assign-  
 “ ed by thee, that *John Wilkinson*, and *John Story* are wrong,  
 “ is *their not Coming to thee*, and by the sixty six Sub-  
 “ sscribers at *Ellis Hook’s Chamber in London*, *their not*  
 “ *Coming to them*? Truly those who have received their  
 “ Ministry from God, are not to run hither and thither at thy  
 “ Call, or any man’s Call whatsoever; though I do know  
 “ *thou hast* (in a Letter written to me) *Assigned their not*  
 “ *coming*.



“ coming to Thee, when thou send’st for them, to be as a Proof,  
 “ that they were not Right, nor in the Light and Power of  
 “ God. But by what Authority, or according to what  
 “ Principle of Truth, Men, called of God into the Work of  
 “ the Ministry, must be declared to be *not right, nor in*  
 “ *the Light and Power of God, because they come not to Thee,*  
 “ *when thou sendest for them,* I understand not: for thou  
 “ in thy best Estate, wast but a Member of the Christ of  
 “ God, unto whom we are all to come, when he calls:  
 “ And if any shall Affirm, *that thou hast, and dost retain*  
 “ *thy place,* yet in that Case, Thou canst be but a fellow-  
 “ servant, accountable unto the Christ of God, as eve-  
 “ ry Member of the Body (whereof Christ is Head)  
 “ is?

“ Hast thou forgotten, how Thou hast Testified against  
 “ James Naylor’s Spirit, whose great fall was *his owning,* or  
 “ at least *not Reproving the Women,* when they Cryed with  
 “ a Carnal Tongue *Hosanna* to him? And hast Thou no  
 “ Sense, that its *gross Ignorance,* and *thick Darknes* for any  
 “ to look upon Thee, as *that Prophet whom the Lord by his*  
 “ *Servant Moses Prophefied he would raise up, like unto him,*  
 “ *whom the People are to hear in all things?* I cannot be-  
 “ lieve thou art Ignorant, that such there are, who so  
 “ Look on thee; and I never understood thou becamest a  
 “ *Reproof* to this Spirit.

“ Hast thou no Sense, that the same *Spirit of Ignorance,*  
 “ hath and can look upon that *abominable Quotation,* touch-  
 “ ing *Micah’s Mother,* as *well enough,* which, where-ever it is,  
 “ doth undoubtedly Spring from this, that ’tis *George’s*  
 “ giving forth, and so there must be something in it? And  
 “ hast Thou not been desired to *Clear* things of this Nature,  
 “ and to be a *Reproof* to such Ignorance and Darknes,  
 “ which tends to lead us into *Egypt* again? I am the man  
 “ who have Cause to be Jealous, that there are some who  
 “ look

“look upon others either *Apostatizing from the Truth*, or  
 “*standing in slippery Places*; when they find not a more  
 “than ordinary Respect for thee, I will not say, an *Ho-*  
 “*sanna* in their Breasts, as the Women had in their Mouths  
 “for *James Naylor*; and therefore I cannot but say, it  
 “might well become thee by a *plain Testimony* to Clear  
 “things of this Nature.

“Many for Truth’s sake, and out of an indeared Res-  
 “pect for thee in particular, and a Hope that these *little*  
 “*Differences* amongst Friends might pass over (and that thou  
 “wouldest use the Interest thou hast in the Hearts of the  
 “Professors of Truth, to quell those many *little Commo-*  
 “*tions*, which seemed some Moneths and Years past,  
 “but as sparks of Fire) have born in a Spirit of Pati-  
 “ence; yet now, since it is evident, that *Ignorance, En-*  
 “*vy*, and *Zeal without Knowledge*, Joyn Hands together,  
 “to make War against Gods Servants, and that thy Pa-  
 “pers seem a Strength thereto, therefore is the *Zeal of*  
 “*the Lord of Hosts* kindled to War in Righteousness against  
 “that *Ungodly, Insinuating Spirit*, that makes it its business  
 “to bespatter *John Story* and *John wilkinson*, whereby  
 “the Simple-hearted may be in danger to be turned out  
 “of the Way. *’Tis unnatural amongst the Heathen, for the*  
 “*Father to pierce and wound his Children*; Oh Friend! Con-  
 “sider of that.

“If thou art the *Head and chief Promoter* of this war a-  
 “gainst the *Antient Brethren*, appear like a *Man of war*  
 “open-faced; and if thou art not, Remove the Jealousies,  
 “that have entred the Breasts of many concerning thee,  
 “which I know not how may be better done, than by a  
 “*plain and Candid Answer* to this and the last Letter I  
 “writ thee, which I was constrained to write, to Clear  
 “my Conscience; but thy not Answering my last Let-

“ter shews plainly to me, that thou canst not in Truth  
 “so Answer, as to keep thy self from coming under the  
 “just Censure of Truth; for several Things which I there-  
 “in say are reported concerning thee, I know are *True*:  
 “And if such things are *Crimes in others*, How comes it  
 “to pass, that the like are not *Crimes, when committed by*  
 “thee? And therefore, since such things have been accoun-  
 “ted by those, whom thy Papers seem a Strength to, as  
 “*Crimes*; I cannot tell how thou canst shew thy self  
 “at Unity with them, or they with thee, till by thine  
 “or their *Repentance and Condemnation*, ye become Recon-  
 “ciled: For otherwise, either they will shew themselves  
 “*wrong*, or thou wilt appear as if in thy own Sense, Thou  
 “wert *Exempted from the Stroke of that Justice, which in*  
 “*the same Case is prescribed for others*.

“And truly, *Friend*, 'tis much taken notice of, that *All*  
 “*Reasoning*, and *All wisdom* is preach't against of late:  
 “Who would but think, that such Men esteem all sorts of  
 “Ignorance and Unreasonableness, to be Vertue? For my  
 “part, I measure not so; yet this measure I take, That  
 “when I find such an one to use *Wisdom* and *Reason*, to  
 “evidence a *Good Cause*, I cannot but conclude, *Such an*  
 “*ones Cause is stark Nought*; when his best Argument to  
 “evidence it to be Good, is to cry out against *All wis-*  
 “*dom*, and *All Reasoning*. Such an Argument I have not  
 “known to convince Men of Conscience and Wisdom,  
 “though some such have, or may be, of whom *Salomon*  
 “thus speaks; *How long, ye Simple Ones, will ye love Sim-*  
 “*plicity, and Fools hate Knowledge!* Turn ye at my Re-  
 “proof.

“One other Shift I have of late also observed, as a Pra-  
 “ctice to manifest a *Bad Cause* to be Good, *viz. To get a*  
 “*Multitude of Hands to vilify Antient Brethren, when not*  
 “heard

“ heard to *Speak for themselves*; as that Paper signed by  
 “ *Sixty-Six Persons at Ellis Hook’s Chamber*, against *John*  
 “ *Wilkinson and John Story*, doth evidence: For ’tis not Reaso-  
 “ nable to conclude, ’Twas given forth with respect to a-  
 “ ny *Offence*, but such as hath been committed since the  
 “ Meeting at *Drancl*; because they have been once *Con-*  
 “ demned already, for the Things there treated on.

“ And therefore, I cannot but say, Here the *Arm of Flesh*  
 “ and *Egyptian Darkneſs* meet together; and the *Lord* hath  
 “ a Controversy with those who are guilty hereof; and the  
 “ Blood of the Deceived thereby, may be required at  
 “ their Hands. Oh! This Sin cries aloud in the Ears of  
 “ the *Lord of Hosts*, thus to endeavour the Defamation of  
 “ God’s Servants, under fair plausible Pretences of *Love*  
 “ and *Brokenneſs*, or such like, when so much Gall and Bit-  
 “ terness of Spirit appears in the Bottom, that Men of Un-  
 “ derstanding and Conscience cannot joyn thereto.

“ To be short; Things are brought to that pass amongst  
 “ us, that those who contend for the *Antient Principles of*  
 “ *Truth*, and to walk according to the Measure of Grace  
 “ received, are now accounted *Bad Spirits*, by such whom  
 “ thy Papers seem a Strength to; though the Cause there-  
 “ of, is nothing but *Matters relating to their Consciences*,  
 “ and not any thing of *Evil Conversation*: By which ’tis  
 “ easily to be discerned, that Darkneſs is over-shadowing  
 “ again, and the Glorious Light vailing. And though ’tis  
 “ said by some, *That the Simple-honest-hearted Joyn in*, and  
 “ so makes as if the rest were but *Chaff*, that are in the  
 “ *Jealousies*, and the *Reasonings*, and the *wisdom*; I have  
 “ this Faith, That there are Hundreds of God’s Antient  
 “ Flock, who have retained their First Love, are those  
 “ they call the *Chaff*; and many of those who are accoun-  
 “ ted the *wheat*, are such *Chaff-Spirited People*, who, had  
 “ they

“ they not *Outward Props* to lean upon, and *Outward Per-*  
 “ *sons* to have an Eye unto, and *Outward Papers*, wherein  
 “ they think their Cause is pleaded, would quickly lose  
 “ their Confidence, being Built upon the *Foundation* that  
 “ is *Sandy*, and not on the *Christ of God*; for were their  
 “ Faith in *Him*, their Faith would not stand in *Man* or  
 “ *Men*: And this with many (with whom *Right Reason*  
 “ takes place, and the Wisdom from Above is known) is  
 “ plainly discerned.

“ *Outward Forms and Precedents*, eyeing others under  
 “ the Notion of the *Brethren*, is so much discours’t on of  
 “ late by some ignorant Persons, that ’tis but too evident,  
 “ that the great Difference amongst *Friends*, is about *Out-*  
 “ *ward Things and Ceremonies*; wherein some appear like  
 “ People contending about the *Shell*; and lose the *Kernel*:  
 “ Which occasions me to tell thee, That when I have heard  
 “ thee Preach against *Austin* the *Monk’s* bringing into *Eng-*  
 “ *land a Snap-Sack of Ceremonies*, (which I have at many  
 “ Meetings heard from thee) I then little thought, I should  
 “ ever see the Day, wherein thou shouldst appear a Coun-  
 “ tenancer of such, who fall out with Antient *Friends* a-  
 “ bout *Outward Orders and Prescriptions*; but rather would  
 “ have appeared a Strength to such, who contend, that  
 “ their Order for *Gospel-Discipline* ought to spring from  
 “ Truth within themselves: For that was the undoubted  
 “ Sense of those *Honourable Brethren*, who knew a Travel  
 “ of Spirit for the Gathering of those, who in the Be-  
 “ ginning of this latter Day were gathered, as a sort of  
 “ First Fruits unto *God*; though some others coming in  
 “ at the *Eleventh Hour* of the Day, and seeming as Coun-  
 “ tenanced by thee, appear of another Language.

“ I have this further to add; That if thou wouldst be  
 “ acquitted in the Breasts of all Friends, As a Man that



" art not a Countenancer of such Contentious-Spirited Men  
 " that appear as the Beginners and Carriers on of this War;  
 " 'tis needful for thee to satisfy Friends, whether thou dost  
 " own all the *Forty-Four* Articles, drawn up against *John*  
 " *Wilkinson* and *John Story*. Thy Example of sending thy  
 " Questions abroad to be ask'd of other Friends, manifests,  
 " that 'tis reasonable in another Friend, to expect an An-  
 " swer from Thee: But yet I have sufficient Cause to  
 " doubt, thou wilt not be so plain, as to Answer the Que-  
 " stion; because I cannot believe, but that thy Understan-  
 " ding is now so opened, as to see, that if thou own them,  
 " thou wilt bring thy self under the Just Censure of Truth,  
 " for endeavouring to make any Brother an Offender for  
 " that which is no Offence: And if thou own them not,  
 " then thou wilt shew thy self out of Unity with the great  
 " Opposers of *John Wilkinson* and *John Story*.  
 " However, if thou refusest to Answer, 'twill be Evi-  
 " dence enough, that thou walkest not by that *Golden Rule*,  
 " To do as thou wouldst be done by.

" More-over, Since thy Papers give Testimony against  
 " a Spirit, Why dost thou not tell us in plain Words,  
 " who they are, in whom (according to thy Sense) it  
 " works? For I much doubt, that if thou art not the Se-  
 " cret Mover to all this Strife; yet the want of the *Right*  
 " Application of some Expressions in thy Papers, testifying  
 " against *Bad Spirits*, &c. is one great Cause of the In-  
 " crease of *Bad Spirits*, and of their Scribbling. And there-  
 " fore, be Plain-hearted: For I do know, that a dark, ima-  
 " ginary Spirit is entred, and under the *Outward Profession*  
 " of Truth; and that also, such a Spirit appears amongst  
 " those, who espouse the Cause against *John Wilkinson*, and  
 " *John Story*; and the Fruits that are brought forth by  
 " them, which evidence that they are of such a Spirit,  
 " are

“are as followeth: viz. Judging the Lord's Servants out of  
 “the Truth, for particular Matters laid to their Charge,  
 “without hearing them speak for themselves, or first sending their  
 “Judgment or Condemnation to them, before the spreading  
 “thereof, contrary to the known Practice of Friends in Truth;  
 “gathering Friends together, on purpose to entertain their  
 “Ears with Reports against John Wilkinson and John Sto-  
 “ry, and refuse to bring forth the same to John Story's  
 “Face before Friends equally to be Chosen, though desired so to  
 “do, both by John Story and others: Magnifying Unity a-  
 “mongst Brethren, and yet appear those who break the Unity;  
 “reproving the Spirit of Strife, and yet not only the Movers,  
 “but Carriers on of Strife, both by word and writing, or (to  
 “speak in thy Language) Scribbling, to the Dishonour of  
 “God, and the Cause of Truth. And though such, who e-  
 “spouse the Cause against John Wilkinson and John Story,  
 “may suppose themselves capable to quote Thee for an  
 “Example, or at least as an Approver of such Actions,  
 “(for none of them, as I know of, do so much as sup-  
 “pose, that thy Words or Scribbling tends to reprove them)  
 “yet know this from me, That there are many of God's  
 “Antient Flock, who retain their First Love for Truth;  
 “and every Honourable Labourer in the Vineyard, dare  
 “not approve of this Late and New-found Doctrine, pub-  
 “lish't against All Reasoning and All Wisdom; nor yet can  
 “suffer their Faith to stand in Thee, or any Man: And  
 “therefore, if Thou, or any Man, bring forth a Dream,  
 “or pretend a Night-Vision, to run against Faithful Friends,  
 “and on that foot Scribe against them, under the No-  
 “tion of Bad Spirits; it hath no place with them, because  
 “the Day hath discovered such Folly to Men of Conscience,  
 “and indued with the wisdom that's from Above. But  
 “yet I cannot say, but that, as it hath, it may have  
 “place

" place with some, who are of this Number and Sort; viz.  
 " Such whose Ignorance is so Great, as to conclude it the Fruit of  
 " Vertue, to avoyd All Reasoning, and All VVisdom; or whose  
 " Understandings are so vailed, as to have an Eye to the  
 " Night-Visions, or Dreams of Men, more than to the Truth  
 " in themselves; and on that foot, eyeing the *Scriblers of*  
 " Papers more than the *Matters* therein contained; as  
 " being convinced, that they ought to shut out All VVif-  
 " dom, and All Reasoning, (a most dextrous Expedient,  
 " where it takes place, for *Anti-christ* so to exalt his King-  
 " dom, as that all manner of Iniquity, and Deceit may  
 " quickly enter the Flock, if once the Leader or Leaders  
 " of the People bring forth their own *Imaginations* under  
 " the Notion of *Night-Visions*, and publish them for the  
 " *Worth of the Lord*) and then no marvail, if such con-  
 " slide, That every Friend is justly Condemned, if they  
 " are not at Unity with the Paper given forth by the  
 " *Sixty-Six Subscribers at Ellis Hook's Chamber*; as if now  
 " were Good Doctrine or Exhortation, to direct to the *Spi-*  
 " *rit and Power that appeared in the Sixty-Six Subscribers*,  
 " (when they brought forth their Unchristian-like Pa-  
 " pen) instead of directing to the *Measure of Grace in them-*  
 " *selves*.

" If One thing more lyes upon me to say unto thee; That  
 " though amongst the Princes of the World, there are  
 " such Politick Contrivances to carry on their Designs,  
 " & to ingage such others therein; who for Self-Advance-  
 " ment, become of a *Temporizing Spirit*, or for want of the  
 " Things of this World, are ready to follow for the Loaves;  
 " for being of a Mean Spirit, are Hurried or Over-awed  
 " with Fear; And so, if their Designs succeed ill, then  
 " 'tis the Fruit either of Evil Counsel, or ill Management;  
 " but if well, then they carry away the Glory thereof:  
 " Yet

“ Yet it becomes not any one, or many, professing themselves Members of *Christ's* Body, thus to do.

“ And now to Conclude; I have this further to Query, *Whether thou Conclude thy self no way obliged to bring thy Writings to the Second Dayes Meeting in London, to be approved of there, before they be Printed? If thou dost not, Thou hast been wrong Represented; if thou dost, and yet think'st all other Friends are, (as 'tis to be doubted, thou dost; for I have never heard, that thy Book about Womens Meeting was there approved, or that all the Things therein contained, will be stood by, or owned by any one Friend in Truth) then 'tis an evident Token, Thou wouldst Exalt thy self: For, What is that less than to conclude, That the Infalible Spirit is limited to appear through thy Earthen Vessel only? For if (according to the Principle of Truth) the Spirit is the Judge, and that its pouring forth in our Day, is upon many Sons, and many Daughters; Why then should not the Appearance of the Spirit, through any Vessel, have its free Passage, as well as through Thine? Or, Why must some Writings, given forth by the Spirit, be brought to the Second Dayes Meeting, to be approved; and Others not? But to return; I have this further to say, That if Thou or any are so imaginary, as to conclude, That all thy Writings and Books are given forth by the Infalible Spirit, and that as such they ought to be made use of, (a part of which, I am satisfied, have so been, thereby to obtain Profelytes against John Story and John Wilkin-son) it appears to me, as if thy Notorious Erring from the Infalible Spirit, in writing some things contained in thy Book of Womens-Meetings, hath been permitted to be as an Evidence Recorded against all such, who ignorantly look upon thee so to be, as afore-said: And*

“ therefore

" therefore, it becomes thee to be *Humbled before the Lord*,  
 " and to *Acknowledge thy Errors therein*.

" I am not without a Sense, what Entertainment my  
 " plain Dealing will have amongst many, if thou suffer  
 " it to be read or spread amongst any Prejudiced a-  
 " gainst me, as thou didst my last *Letter*; whereby I  
 " became Judged, before Treated withal, either by Thee,  
 " or any touching the same: However this gives me Sa-  
 " tisfaction, that I have *Counted the Cost*; and if I must  
 " be *Reproach'd* (as once I have been already) for clearing  
 " my Conscience to thee, yet as I now have, so my Faith  
 " is, I shall have *Peace of Conscience*, when the *Neglect*  
 " thereof would have become my *Burthen*.

" And if any for this Cause should give forth such Pa-  
 " pers against me, as are undeservedly given forth against  
 " other Friends in Truth, and that also by such, who  
 " have not heard them speak for themselves, 'twill re-  
 " dound to their Shame, as in the End will undoubtedly  
 " be more publickly manifested.

" For several Weeks past, it hath been under my seri-  
 " ous Consideration, whether I might pass these Things  
 " over in Silence; but with *Peace of Conscience*, I cannot so  
 " do: And therefore, do conclude, They are more wor-  
 " thy thy Notice, than the Words of *Flattering Tongues*.  
 " I am

Thy Plain-Hearted Friend,

William Rogers.



To the Two afore-said *Letters*, I never received any Answer in Writing, nor yet by Word of Mouth, as ever I remember, more than to this Effect: William, If thou wilt take thy Letter back again, 'tis well enough, or such like Words. But yet, on *G. F.*'s proposing to have a Meeting with me concerning them, we agreed on a Meeting to consist of *Twelve Friends* on a Side; and after the Reading of the last Letter, I by Writing under my Hand desired, That if *George Fox* had ought against it, he would deliver me his Charge therein in Writing; and then I would make Answer thereto: But my Proposition, therein, *G. F.* refused to Answer, and so the Meeting parted.

I now come to take Notice, that there was a Paper given forth from *Ellis Hook's* his Chamber, by *Charles Marshall*, and *Sixty-Five* Persons more, as a Testimony against *John Wilkinson* and *John Story*, to which Two Answers were written; and not only so, but a Testimony from *John Jennings*, and about *Seventy Friends* more in the County of *Wilts*, and *Thomas Gouldeny*, *William Ford*, and *My Self*, together with *Sixteen Friends* besides in *Bristol*, against it.

This I make mention of, because that Paper from *Ellis Hook's* his Chamber, signed by *Charles Marshall*, &c. hath proved but Fuel added to the Fire of Contention, that was Burning before.

Now, forasmuch as I am well sensible, that *G. F.* esteems himself One having the Care of all the Churches upon him; and that *John Story* positively affirms, that when he was at *Worcester*, with *George Fox*, He, viz. *G. F.* did

Did then tell him, (which he took as Threatning) *Friends would write against them, and that the Power of God would cast them out*, meaning *John Wilkinſon* and *John Story*: It may be needful for *G. F.* to give an Account, how he came to be ſo careless of the Churches, as not to ſit into that Matter, as that the Unrighteous Proceeding thereof might have been Judged, eſpecially ſince he was then in *London*: The Neglect whereof in him, (ſo Circumſtantiated, as he accounts himſelf to be) occasions this Jealouſy, That he was an Approver of the Manner, and Method of their Proceedings; and ſo may account it a Fulfilling of the Words cited, as ſpoken to *John Story* at *Worceſter*; viz. *That Friends would write againſt them, and the Power of God would caſt them out.*

The Fire of Contention thus increaſing, and it being rumour'd, that there was a *Separate-Meeting* in the *North*; *John Story* writes unto the Two Meetings in the *North*, viz. that called *Separate* and that called *Quarterly*; therein propoſing Expedients for a *Re-uniting*, which was Recommended by *Thomas Goulden*, and *My Self*, together with *Sixty Friends* beſides; and was Accepted by thoſe called *Separate*, as by their Teſtimony, ſigned by *William Cartmell*, and *Fifty-Seven* Perſons more, appears: But *Robert Barrow*, and *Fifteen* others of the *Quarterly-Meeting*, ſo termed, Condemned *John Story's* Propoſition, before heard, as by their Answer appears.

This alſo is thus hinted, becauſe I doubt not, but that it may come to the View of *Robert Barrow*; who (if he pleaſe) may thereupon take Occaſion to ſignify to

me, That George Fox was not concerned in that Council; If in Truth, he can so signify.

This I propose, because 'tis jealousd; That Matters of no less Moment, are not very commonly Resolved upon by Robert Barrow, and others of Party with G. F. without Advising with him, when they have Opportunities so to do; which doubtless are frequent enough, since their Dwellings are but few Miles distant each from other.

William Rogers.

The FIFTH PART  
OF THE  
**Christian-Quaker,**  
Distinguish'd From the  
**Apostate & Innovator.**

BEING  
AN ADDITIONAL Discovery (to the *First* and  
*Fourth* Parts of the *Christian-Quaker*, &c.)

THAT

George Fox hath been acted by an Erroneous Spirit, and  
become a Reproach and Scandal to the Truth, which  
the Children of Light profess and walk in.

---

By William Rogers.

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Malachi'2. 8, 9. *But ye are departed out of the Way; ye have caused many to stumble at the Law: ye have corrupted the Covenant of Levi, saith the Lord of Hosts: Therefore have I made you Contemprible, and base before all the People, according as ye have not kept my Ways, but have been Partial in the Law.*

---

L O N D O N,

Printed in the Year, 1680.

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The FIFTH PART  
OF THE  
**Christian Quaker,**  
Distinguish'd From the  
**APOSTATE and INNOVATOR, &c.**

---

**O**N the 11. Month, 1677. *George Fox* came to the City of *Bristol*, and after he had been there some little time, I was challenged by one professing the Truth, to bring forth what I had, against *G. F.* This with some other passages between Friends at that time, occasioned my self and others to be concerned, in drawing up a few things wherein we were dissatisfied, not only relating to *G. F.* but others also: a Part whereof (chiefly relating unto *George Fox*) does now follow.

*The first Dissatisfaction.*

We are not satisfied that *G. F.* hath of late been guided by the Spirit of Truth, in all such Matters relating to truth, wherein (of late) he hath concerned himself; neither are we satisfied, that those, who have of late looked upon him, as a man worthy of double honour, and owned him in all such Matters, have had therein a spiritual Discerning; nei-



ther are we satisfied, that the bare esteeming of him, as one that hath not of late in all things kept his Place and Habitation in the Truth, can be the fruit of a Dark Spirit.

The Reasons of the above Dissatisfactions as to G. F. are in part, as followeth.

That divers passages in his book intituled, *This is an Encouragement to all Womens-Meetings in the World, &c.* are either unsound, or impertinently quoted.

### *The first Quotation.*

Page 43. of the said Book 'tis thus said, And was not Micah's Mother a Virtuous Woman? read Judges the 17th, and see what she said to her Son.

The very words of the Scripture are these. *And there was a Man of Mount Ephraim, whose name was Micah, and he said unto his Mother, The 1100 Shekels of Silver that were taken from thee, about which thou cursedst, and spakest also in mine Ears, behold the silver is with me; I took it; and his mother said, Blessed be thou of the Lord my Son: and when he had restored the 1100 Shekels of Silver to his Mother, his Mother said, I had wholly dedicated the Silver unto the Lord from my Hand, for my Son to make a Graven-Image, and a Molten-Image; now therefore I will restore it thee; yet he restored the money to his Mother, and his Mother took 200 Shekels of Silver, and gave them to the Founder, who made thereof a Graven-Image, and a Molten Image, and they were in the house of Micah, and the man Micah had an house of God's.*

The Quotation is enough to shew, that she was an Idolatrous Woman; and though it may be said, it is but a question askt; yet in answer it may be said, that if G. F's real judgment be so, that she was not a virtuous woman, he hath manifested thereby a scoffing Spirit; but to manifest that such an Answer appears but a meer shift, the reader may observe, that about thirteen lines following he thus saith,

So these, and such women are recorded to Posterity for their Wisdom and their Virtue.

### The Second Quotation.

Page 43. And the woman of Tekoah, see what a Sermon she preached to King David, 2 Sam. 13. 14.

The Scripture quoted informs us, that the woman was a *subtile woman*, whom Joab caused to feign her self as a Mourner, and go to King David with a *lying story* in her mouth, which accordingly she did; For when King David asked her; *is not the hand of Joab with thee in all this?* she answered, *Joab put all these words in her mouth*; so that if it were really so, that she had been the Occasion of pacifying King David's wrath, yet it might more truly be said, that she deceived King David by her Lyes, than convinced him; besides, though the story was framed by Joab, for the sake of Absalom, who slew his Brother Amnon, and therefore fled, yet it appears that King David was appeased as to his Son Absalom (as in 2 Sam. 13. 39.) before the woman came to him with Lyes in her mouth. We now commend it to the Consciences of all to consider, how this *Lying story* can be called a *Good and Convincing Sermon*, and be an evidence of a *Virtuous Woman*; for in a very few lines after it's said (as before) *These and such women are recorded to posterity for their Wisdom and their Virtue.*

### The Third Quotation.

Page 23. And the Women had their assemblies in the daies of the Judges and the Kings; Now old Ely was not against the Assemblies of the Women, who assembled by Troops, as you may see in the 1st Sam. 2. 21, 22. though some men now a-days may be against Womens Meetings or Assemblies in the Gospel Times; and against womens speaking and prophesying, &c.

The Scripture quoted tells us thus: *So Ely was old, and heard all that his Sons did unto Israel, and how they lay*

with the Women who assembled at the Door of the Tabernacle of the Congregation; which only proves that there was an Assembly of Men and women at the Door of the Tabernacle of the Congregation; who committed evil together.

At the first view, this seemed so abominable a Quotation to prove the Assemblies of purified women, under the Gospel distinct from purified men to be necessary (which is the end wherefore 'twas (as we take it) quoted) that we were concerned to inform our selves from the Scriptures, to what end women assembled before the Door of the Tabernacle of the Congregation; and we find by a Marginal Note in the Scriptures that it was (as the Hebrews write) after their Travel, when they came to be purified, as in *Leviticus* the 12th and 6th, where it's thus said: Now when the days of her purifying are fulfilled, she shall bring to the Priest a Lamb of one year old for a Burnt-Offering, and a young Pigeon or Turtle Dove for a Sin-Offering, unto the Door of the Tabernacle of the Congregation; which gives us occasion thus to query.

How can Women, coming in order to their Purification with a Sin-Offering, &c. to the Door of the Tabernacle of the Congregation, when defiled by the Men, that there accompanied them, be a Proof for purified Women under the Gospel, to assemble together distinct from purified men?

#### The Fourth Quotation.

Page 32. And likewise you may see Rachel and Leah their Counsel to Jacob, who answered Jacob and said unto him, is there yet any Portion or Inheritance for us in our Father's house? are we not counted of him as strangers? for he hath sold us, and he hath quite devoured also our money; for all the riches that God hath taken from our Father, that is ours, and our Childzeng: and now therefore whatsoever God hath said unto thee, do; this was Rachels and Leahs counsel unto Jacob, and were not these three a Church then? and did he  
forbid

forbid them from speaking in the Church? See Genesis 31: 14, 15, 16.

This we take to be a Quotation to evidence Womens speaking in the Church to be according to truth; but yet we cannot own it to be much (if any thing at all) better Argument for Womens speaking in the Church of God, when the Church is met to worship the Lord in his Spirit, than Womens Discourses with their Husbands about their outward estates, doth almost every day produce amongst us; and were it so that no better Argument could be produced for the justification of Womens speaking in the Church of God (in the sense we have understood speaking in the Church) we might be ashamed of our Principle and their Practice.

### The Fifth Quotation.

Page 42. And the Daughters of Israel went yearly to lament the Daughter of Jephtha, Judges 11th. So here they had a Yearly Meeting on this Occasion.

Our observation now is. Jephtha made a vow unto the Lord, and thus said, If thou shalt deliver the Children of Ammon into my Hand, then that thing that cometh out of the Doors of my house to meet me, when I come home in peace from the Children of Ammon, shall be the Lords, and I will offer it for a Burnt-Offering. And so it happened that his only Child being a Daughter, came out to meet him with Timbrels and Dances, and when he saw her, he rent his Cloaths and said, alas my Daughter! but yet at the end of two months, did unto her according to his Vow, having given her two months time, to go to the Mountains with other Virgins to bewail her Virginity, which afterwards became a custom in Israel to go Yearly to the Mountains to bewail the Daughter of Jephtha.

This occasions us to query, whether such a meeting occasioned on the Untimely Death of a Virgin (for Jephtha's Vow

*Vow* was a *Rash Vow*) can be any Evidence of the Matter, which is taken by us to be intended, *viz.* either for *Womens speaking in the Church*, or *Womens Meeting distinct from Men* on the account of worship to God, or performing Acts of Government, relating to Church Discipline?

Several other passages are contained in the said book, which we take to be in order to prove either *womens speaking in the Church*, when solemnly met together to wait upon the Lord to worship him in the Spirit; or *Womens distinct meeting on account either of Worship, or exercise of Discipline in the Church of God*, as in divers places of the said book may appear; but yet we are dissatisfied, that they are pertinent to that purpose.

We find by a Paper given forth by G. F. that he thus writes, "*Friends, to you all this is the Word of the Lord; take heed of judging one another, and judge not one another, I command you in the Presence of the Lord, neither lay open one anothers weakness behind one anothers backs; for thou that doest so, art one of Ham's Family, which is under the curse, and that there be no backbiting behind one anothers backs, but love, and so the same that doth condemn behind the back is for Condemnation with the Light.*"

This brings to our remembrance what Paul writ unto the *Romans*, chap. 2. ver. 1. therefore thou art inexcusable, *O man* whosoever thou art that judgest another; for wherein thou judgest another, thou condemnest thy self: for thou that judgest doest the same thing; but we are sure that the Judgment of God is, according to Truth, against them that commit such things; and thinkest thou this, *oh man*, that judgest them which do such things, and doest the same, that thou shalt escape the Judgment of God? From hence we observe:

1<sup>st</sup>, That unless G. F. pleads that he is more than a man, and on that foot claims a Priviledge that he may give Instructions



*structions to others, as aforesaid, and yet be justified in acting contrary thereto himself; and when he hath so pleaded, prove such a Priviledge to be according to Truth, we are wholly dissatisfied that he can escape the Judgment of God.*

2dly, We are not satisfied, that all those whom we take *G. F.* to own, and who have appeared against *John Story* and *John Wilkinson*, have acted in many things relating thereto (and wherein we take *G. F.* also to own them) according to the aforesaid Counsel of *G. F.* and if so, may be esteemed as persons worthy to be judged according to the judgment given by *G. F.* and by the Apostle *Paul* also; and therefore we desire that *G. F.* and the *Friends* who have prest this meeting, will declare whether or no, what *G. F.* hath written (as aforesaid) be sound, and whether he himself, and every one else, who hath acted contrary thereto, be condemnable; and when they have so done, we shall be ready to come to a fair and equal Hearing, to manifest the *Reasons* of our *Dissatisfactions* in this Case: But unless the friends who have urged this meeting will so do, we shall be ready to conclude, *that they are not willing that the things occasioning the difference amongst Friends and the continuation and encrease thereof, should be brought to light; nor yet are willing to come to the touch, though they themselves have been ready to reflect on us, as declining a meeting, and not willing to come to the Touch.*

The Reader may now observe, that such friends, as were at Unity with *G. F.* and others that were at Unity with *John Wilkinson* and *John Story* agreed together to meet, fairly to debate Matters that might be objected, and in order thereto there were Articles of agreement touching orderly proceedings, the copy whereof (with the omission of one parties Name and his Subscription; for the *Reasons* mention'd in the Preface to the 1st part of the *Christian-Quaker*) now follows:

Bristol the <sup>1<sup>st</sup></sup> of the <sup>12<sup>th</sup></sup> Mo. 77.

*Propositions agreed between ————— and William Rogers on behalf of themselves and others concerned, in order to a Meeting for the ending some differences depending between them; and also others in the City of Bristol and elsewhere interested; and for satisfaction of any friend or friends in the things they are dissatisfied.*

1<sup>st</sup>, **I**T is agreed, by and between the persons above mentioned, That each may have a Scribe to take all those Passages in the conference which to them severally shall seem meet; and that before any one Head be left, or a new Matter begun, all that each Party have thought fit to have written be first read; if in any thing defective, amended; and finally agreed by both persons to be a true Record, Minute, or Memorial of the Conference; and if any thing be written or exprest short (or beside the Meaning of the Speaker) that the said Speaker hath Liberty to correct and help the said Expression.

2<sup>ly</sup>, That all things so written by both Scribes, and so agreed upon to be recorded, shall be at the end of every meeting subscribed by both Parties, and by at least six credible persons of each side, and by as many more as shall please to sign the same as Witnesses of what is so recorded; and the said six respectively to be named before the Meeting begun, and they then to declare, that they are free to it; but if in any thing they are dissatisfied with what there passeth, that though they sub-

scribe the Narrative as Witnesses, that the same is a true Narrative, yet that they have Power and Liberty (in case of dislike) to declare or write their Protestation against the same.

3ly, That if any Friend present hath any thing upon him or her to say, or offer to the matter in hand, that such hath his or her Christian Liberty to speak his or her Mind; and that every such thing said by Friends on either side (if the Friends that speak, or either of the two persons whose names are hereunto subscribed, shall desire it) be also recorded.

4ly, That Matters or Subjects to be debated on by each party, be first written down, and respectively delivered to each other.

5ly, That the meeting begin, and be held at the 9th hour in the morning, on the fourth day of this instant, being the second day of the week, and at the house of Richard Sneed.

6ly, That this Agreement be written in the head of the Narrative to be made in pursuance of this Agreement.

William Rogers on behalf of himself  
and other Friends concerned.

The above Agreement was also sign'd by another Person on behalf of himself and other Friends concerned.

On the foot of this Agreement there were three meetings, consisting of about twenty hours, had in the City of Bristol, wherein the aforesaid Dissatisfactions relating to G. F. were delivered in the Meeting.

'Tis further observable, that inasmuch as nothing was agreed upon to be recorded according to the Articles of Agree-

Agreement, and that the Meetings broke up, and the dissatisfactions of friends were not read thorough, *William Ford* and my self sent abroad all the said Dissatisfactions that were prepared, whereof those already mentioned were but a part, with an account of some other Passages concerning Meetings and other Matters that the Agreement related not to: the Rumor whereof (as I suppose) coming to *G. F.*'s Ears, I was informed by several, that he render'd the givers forth thereof, or at least one of them, *Covenant-breakers*, and 'tis credibly reported, that *G. F.* is the Person who industriously spreads the same amongst Friends (of which more anon) as an Evidence that *Thomas Gouldney*, *William Ford* and *William Rogers* are accused on this score, for *Covenant-breakers*: we think it necessary to recite a Letter written unto them on that behalf, the copy whereof doth follow.

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## The 9th of the 6th Mo. 78.

*Thomas Gouldney, William Ford and William Rogers, with the rest of John Story's and John Willkin-son's Party, who are known or unknown.*

" I Understand that you had a Meeting with *G. F.* and  
 " others at *Bristol*, at Winter Fair last, and Articles and  
 " Covenants were drawn and agreed on both sides, That no  
 " Papers were to go forth without the Consent of both Par-  
 " ties: and contrary to all Covenants, Engagements and  
 " Contracts (when *G. F.* and therest were gone fr om *Bristol*)  
 " you have drawn up papers concerning the Meeting, Manu-  
 " script Books, some thirteen, sixteen, or twenty four sheet  
 (a

" (as it's said) and have sent them into the *North, Buckingham-*  
 " *shire and Berkshire* (as they say) and also you sent them by  
 " *Lewis Landy* into *Hartfordshire, and Bedfordshire, and Hun-*  
 " *tingtonshire*, and ride up and down to dissaffected and loose  
 " raw people; but this work hath got you no Credit in the Na-  
 " tion, but hath manifested you to be *Covenant-breakers*, and  
 " not Men of Truth, nor Credit; for many Friends being at *Bri-*  
 " *stol Fair*, and knowing of the Contract and Covenant, that *no*  
 " *Papers should go forth without both sides seeing them*, and yet  
 " you contrary, secretly, in an underly and treacherous way,  
 " sent Papers behind the backs of them that were concerned,  
 " and (as they say) you never sent to them. This practice of  
 " yours is more wicked and worse than the Priests; and so in  
 " this presumptuous, willful Work of yours, to defame others,  
 " have defamed your selves, wherever your Papers come, and  
 " made your selves of no Reputation nor Credit amongst Men,  
 " nor as to the Truth; for who can trust or believe you, until  
 " you call in your Papers again by Judgment and Condem-  
 " nation, wherever you have sent them? for such works as  
 " your spirit manifests, are not fit for the Society of Men;  
 " for all judicious civil men would abhor your Practice and  
 " Doings, and do abhor it, except some few Airy Notionists  
 " here and there, that cannot live under the Cross of Christ:  
 " And is not this Scripture come upon you? which Christ saith,  
 " *When the unclean spirit is gone out of a man, he walketh*  
 " *in dry places, and returns again with seven other Spirits*  
 " *worse than himself; and the latter end of that man is worse*  
 " *than the beginning.* And would not some of you have  
 " been ashamed to have broken Covenant and Promise, as  
 " you have done now, before you were convinced of God's  
 " Truth? but as the Apostle saith; *The wicked shall*  
 " *grow worse and worse.* Surely had there been any tender-  
 " ness towards God and his Truth, that doth not change, and  
 " had there been any regard to your Reputation as Men,  
 " then willfulness would not have hazarded all; but in  
 " that wherein you have sought to defame others, and



“make them of no Credit, you have defamed your selves  
 “and made your selves of no Credit in all Countryes, where  
 “your Books have come amongst sober honest Friends, that  
 “keep their Integrity, which indeed Friends at the General  
 “Meeting were surpris’d, could hardly believe it, when  
 “they heard that you had sent your Books into the  
 “North and *Essex*, &c. and into the *East* by *Lewis Landy*,  
 “and other places; and though you do degenerate from  
 “Truth, yet to degenerate from common Civil Men, in  
 “*breaking Covenants and Engagements* before so many Wit-  
 “nesses; but many that have heard of it, do testifie against  
 “it, in all Countryes where it comes, and say, *That will*  
 “*not do your Business*. And if these be your Weapons  
 “to set up *John Story* and *John Wilkinson* with, these are  
 “very shallow ones; and if this be the Spirit that cryes  
 “against Forms, that run quite out of Form and Truth,  
 “that can *break all Covenants and Engagements* so easily:  
 “but this is like *John Story*’s creeping Spirit’s work, which  
 “hath led you to act both contrary to Truth, and below  
 “Natural Civil Men, and to be *Covenant-breakers*, and  
 “fierce despisers of them that are good: and so these Pa-  
 “pers and Doings of yours have given much Satisfaction  
 “to the Country, to see your Treacherous Spirit, and of  
 “*John Story*’s, that you promote your *Sect-Master*, and the  
 “Fruits of his *Separate Meeting*; and this Spirit doth mani-  
 “fest itself to be contrary both to Truth and sober Men in  
 “all Countryes where your Papers have come to your Prose-  
 “lytes, which indeed are not very many; and them that  
 “are, they are so ashamed of your Work, that we cannot  
 “get a copy; but *Lewis Landy* has promised a Copy, as  
 “it’s said: and what you and *John Story* and *John Wilkin-*  
 “*son* do sow; that will you reap when God’s Judgments  
 “come upon you, and you rewarded according to your  
 “Works; and when *Grim Death* seizes upon you (whose  
 “Works you are doing in Wilful Darkness) then remember  
 how

"how you have *Justified the VVicked*, and *Condemned the Innocent*; and your *latter end* (as Christ saith) *is worse than the beginning*. But I desire that you may Repent, and condemn all that has been done by you on this wise, and bring *John Story* and *John Wilkinson* to condemn it also, and so come again into your first Love and into Unity with Friends; for at present we see and take notice in our Countreyes, that none, but who are of loose Spirits, are affected with your Works, for common, honest men abhor them.

S. H.

That now the Reader may know what is the pretended ground wherefore this abusive Report is so confidently spread we desire the Reader to peruse the \* Agreement made between ———— and *William Rogers* on behalf of themselves and Friends concerned, which is mentioned in the last recited relation of passages in the 12. Section, and therein they shall find that each party had liberty to have a Scribe to take passages in the Conference, which to them severally should seem meet, and that when any thing was read and finally agreed by both parties to be recorded, the same should be at the End of every Meeting subscribed by *both Parties*, and by at least *six credible persons* of each side; but not a word intimating that no other Relation should go forth; and the reason of that agreement was not to obstruct any Member of the Meeting (if no Memorials of Passages in the Conference could by Agreement be recorded) to give a Relation of the Truth; for had it been so intended, there would have been an Article to that purpose to be abond on the persons between whom the agreement was made, and that they should, as much as in them lay, obstruct their Friends on each side from doing otherwise; but the real End was, that nothing but the Truth should go forth.

\* Note, the said agreement is before cited in this treatise.

Moreover, 'tis necessary to signifie, that the person who signed the aforesaid agreement with *W. R.* interrupted the orderly proceeding of the Meeting, as appears in the 22d. Section of this second part, which Section we \* desire

\* Note the *Manuscript* Where, in the said section is contained, is ready for perusal of any Friend.

the Reader to peruse, and then seriously consider whether the said person doth not justly deserve to be stiled a *Covenant-breaker*; which if he had not, and that the Meeting had orderly proceeded (according to the intent and meaning of the Articles of Agreement) and so a joynt Narrative had been made, and that those who had agreed thereon had desired, that that only might have been sent abroad (for 'twas no part of the Articles, that what was to be agreed upon as a Narrative, should be sent abroad) we are persuaded 'twould never have entred in our thoughts, either to have sent or countenanced the sending abroad of any thing else as a Narrative of the Passages.

However, so it happened, that nothing was so read, amended, and finally agreed upon to be a true Record or Memorial of the Conference, nor yet any thing witnessed by the *six* chosen on each side to subscribe the same; all which being considered, together with this Circumstance, that the *Manuscript* hinted to be given forth, was the Truth, and (as it relates to the Meetings in pursuance of the said Agreement) is not denied so to be by some, who (being present at the said Meetings) have undertaken to answer a part of the relation given forth (touching which we have more

\* Note the *Manuscript* where, in the said Section is, is ready for perusal of any Friend.

largely treated on, in the \* 22d. Section of this second part) 'tis notorious Wickedness to render men (who have lived all their dayes in Credit and Repute) *Treacherous, Covenant-breakers* and *men not of Truth*, nor *Credit amongst men*, of *no Reputation*, and as if they

*they were not fit for the Society of men, that all judicious men would, and do abhor their Practice and Doings: and all this on the down right asserting and belief of a Lye, that the very Papers themselves would have manifested, had they had but patience to have suspended giving Judgment until they had beheld what 'twas whereon they gave Judgment; for the aforesaid Letter tells us, that they could not get a copy, and renders it to be some thirteen, sixteen or twenty four sheets, when 'twas not ten sheets in large writing and small Paper.*

*The Lord rebuke that lying Spirit that is gone forth, and obtains so much Credit amongst simple people, and give an encrease of his Wisdom; for all this is grounded on this notorious untruth, mentioned in the last recited Letter, That Articles and Covenants were drawn and agreed on both sides, that no Papers were to go forth, without the Consent of both Parties.*

Now forasmuch as the Publishers of the aforesaid Relation (or at least one of them) are reputed for so doing, *Covenant-breakers*, and that 'tis credibly reported, that G. F. is the person who industriously spreads the same amongst Friends, (as before is signified) we now think it needful to signify to the Reader that we have not only sufficient Evidence, that G. F. hath written to the same purpose unto a *Friend*, but also to such an one as hath suffered one that is *no Friend*, to have the sight thereof, which is evident by the following lines, attested by *Alexander Pyott* and *Cornelius Sarjant*.

Part of a Letter written by G. F. to Joan Hily.

“ I do understand that William Rogers and his company  
 “ have spread abroad a bad and lying Paper against me,  
 “ and that he and they have, contrary to their Order and  
 “ Friends Agreement, (when I and they were at Bristol, and  
 “ had a meeting with them) he has made a kind of Narra-  
 “ tive of the same, and sent it abroad in the Nation among  
 “ bad spirits, and never sent it to me; but this is like the Work  
 “ of Darkness, I expect no better Fruits; except they do re-  
 “ pent, which I fear will be hard; though I can for-  
 “ give them: I do not matter what they can do or say a-  
 “ gainst me, it toucheth me not; but in the end it will fall  
 “ on their own heads.

“ WE whose Names are hereunto subscribed do testi-  
 “ fie, that Joseph Forrest of Bristol, Button-maker  
 “ (one that was never accounted (as we know or  
 “ ever heard) to be of the people called Quakers)  
 “ related that he saw a Letter in the hands of  
 “ Joan Hily of Bristol, Widow, wherein William  
 “ Rogers was much vilified, as a wicked and bad  
 “ man by G. F. the said Forrest asking Joan Hily who was meant  
 “ by W. R. she said, William Rogers; whereupon William Ro-  
 “ gers desired us to go with him to Joan Hily to see the  
 “ Letter, who this day shewed us a Letter lately written  
 “ unto her by Isabel Teomans; what her writing contained  
 “ we did not see nor hear read, but at the end thereof we saw  
 “ written the above-recited Lines, which Joan Hily said,  
 “ was written by G. F's. own hand, and subscribed by  
 him

A. P. and C.  
 Sarjant their  
 testimony re-  
 lating to G. F.  
 Lines.



On this occasion *William Rogers* in the presence of *Joan Hily*, *Alexander Pyott* and *Cornelius Sarjant*, writes the same day to *G. F.* and repeating the *Matters of Accusation*, &c. as abovesaid, thus answers :

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**A**D forasmuch as *Joan Hily* was desirous to know what I could say for my self, I thought it necessary to acquaint thee, that I thus said to her, I have not concerned my self to spread abroad any bad and lying Paper against thee, nor yet have been any way concerned in spreading a kind of a Narrative, contrary to any Agreement wherein I was concerned ; and that thy Writing to *Joan Hily* touching me, is a Slander and a Lye (the common Method thou of late, to thy Shame, hast taken to scandalise men of Honesty and truly Consciencious) and so will become thy burthen ; wast thou an innocent man, thou wouldst have endeavoured in a Christian Method, to clear the things touching which I have often written unto thee.

William Rogers.

'Tis to be observed that though *G. F.* made mention of a bad and lying Paper spread by *William Rogers* and his company (the term of an haughty and scoffing Spirit) yet he mentioned not what that Paper was, nor yet what the Lyes

*Eyes* were: the Reason whereof we take to be this, that the Faith of many are in him [*as one that cannot err, nor shall ever fall*] so that if he affirm any thing (though never so false) we take it to be unto many as an infallible Proof, and doubtless on this foot did *Joan Hily* (as her words clearly imported) believe those *Eyes* written unto her by *G. F.* against *William Rogers*, and vilified him to one not related to the people called *Quakers*, taking no care first to speak with him to know what he could say for himself; neither hath *G. F.* cleared himself from being the Author of that *scandalous Paper* before cited, subscribed *S. H.* though by a Letter written to him the 11th. of the 11th. Mo. 1678. by *Thomas Gouldney*, *William Ford* and *William Rogers*, they manifested their jealousy, that he was not unacquainted with the Person that writ it, and so desired him to advise who it was, if he knew, saying, *Truth sought no Corners.* Thus far the citation out of the aforesaid Manuscript.

'Tis now worthy the Reader's notice, that *G. F.* hath written nothing thereto in Answer, to this day, but hath given a further Occasion of jealousy, that he was the very Dictator thereof, because it appears that he writ unto *John Story* with relation to me; very much after the same manner, and in the same Language mentioned in part of the before cited Letter subscribed *S. H.* That the Reader's judgment may be free, I think it necessary to insert the very words written to *John Story* touching me, which are as followeth.

**A**Nd also I do hear, that a Book or Narrative is made of our Meeting which we had at Bristol, when I was there last, and spread up and down Westmoreland, Cumberland, Yorkshire and the South, amongst prejudiced People; which was utterly contrary to the Agreement then, that no Papers should go forth, without the knowledge or consent of both Parties; which Agreement was taken down in writing, as there at Bristol may be seen; and therefore, this Practise to the contrary is below Common Moral Men, and not for the Society of civil People; short of Christianity, &c. This their Work bespeaks their Spirit. A Truce-breaking Spirit, a Covenant-breaking Spirit, and not to be Credited, &c. short of Christianity, and below some Priests, to spread such things behind our Backs in a secret, underly way; which doth clearly manifest it is not the Spirit of Christ, nor Honesty amongst men. Thus far G. F. to John Story.

At the penning of this unrighteous Reproach, I cannot but call to remembrance, that there have been of G. F.'s Party, who have professed Withering in Basquet and Store upon me, and all that join unto that Spirit, as the term was; 'tis well if G. F. hath not spread his ungodly Reproaches against me undeservedly, that so thereby my Name and Reputation may be defam'd as a *Proper Expedient to bring a withering on my Outward Estate*. I confess, 'tis a very likely *Expedient*, if my Commerce were only amongst such as are ready to give Credit to G. F.'s *Scandalous Reproach* before cited, written unto Joan Hily, concerning me, in one Letter. which seems to be on the same foot as his writing unto John Story, as aforesaid, is. Were his Character

concerning me, and those whom he accounts *concerned* in spreading the *Narrative*, made mention of, justly applied to me, I should then blame no man refusing on that foot to commerce or trade with me. And if so be his unjust reproach should have such an Influence, as that all should refuse Commerce with me, what might become of Me, my Wife and Children, whom, 'tis well known, I have hitherto comfortably maintained by my Industry as a *Merchant*, and been able to be assisting unto others in my generation? May the God of heaven abate the pride of G. F.'s lofty Spirit, that he may cease to make *Lyes* and *Scandalous Reproaches*, as well as a *False Certificate* (of which more anon) his Refuge and Defence: For I affirm in the presence of the Almighty God, they are Sins whereof he is guilty, and in this treatise effectually demonstrated, if the Papers spread abroad in his Name, and annexed thereto, are to be credited, as coming with approbation from him, which to me is past question, being handed by those that are great Espousers of his Actions, and Opposers of *John Wilkinson* and *John Story*.

And now, forasmuch as I have occasion to know from the words of G. F.'s Mouth, that he accounted me *Blame-worthy* or *Reproveable*, for securing a part of my Estate (though for my Wife and Children) out of the Hands of the Spoilers; which at length gave me occasion to prove G. F. guilty in a thing of the same Nature, which he condemned (as hereafter will appear) I therefore think needful, in order thereto, to cite a part of the 15th Section of the 2d part of the before-cited Manuscript, which now follows.

The Reader may now take notice, that since the time *William Rogers* hath been so much concerned in the matters relating to this Controversie, Persecution arose at the Meeting whereto he belongs in *Glocestershire*, viz. *Olvestone* and to prevent the Informers (who raised the Persecution  
for

for no other end but to Enrich themselves, as is notoriously manifested) from making a Prey upon all his moveable Goods, in that Place, he secured a part thereof which lay without Doors, having unsecured Within and Without to the value of about three hundred pounds, which lay Subject to the Spoilers at the place of his Residence; that so none should suffer either for him or his family: On this occasion Reports suddenly spread abroad, that *William Rogers* had now Manifested himself of what Spirit he was of, and was so improved by his Enemies (under the Name of Friends) that he would not suffer a Groat, and that others were fined for him, if not paid Fines for him, which was very false; for that he affirms, the Fines laid on him exceed ninety, if not an hundred pounds; and that a part thereof is levied on his Goods without Doors, and never returned, but sold away to an Enemy to Friends.

This we thought Necessary to insert, because we do not doubt, but that the Cause of Truth hath suffered, through the Belief of Lying Reports relating to him; for when a Mare of twelve pounds value was distrained from him, 'twas suddenly Reported, that he caused his man to buy her again, which was utterly false; for that the Mare was sold by the Distrainer to an Enemy to Friends and Truth, that kept the Mare for his own Use.

On this Occasion we think meet to recite a Paper, given forth by *G. F.* touching securing of Worldly Estate in time of Persecution, together with an Answer thereto by *William Rogers*.



London, 4th Mon. 1678.

Friends,

**A**Ll you that do make away, or over your Estates to the World, or your Servant, for fear of the Spoilers in time of Persecution, for the sake of Christ and his Gospel, and the Worship of God; First do not you Distrust and Despair of God Almighty, his Protecting and Delivering you with his Almighty Power. Secondly, Are you sensible that the Earth is the Lord's, and the Fulness thereof is the Lord's, and that he giveth the Encrease, and that, how that he may Try you, whether your Minds are in the Creatures, or with him the Creator? And whether is it not a Greater thing to give up the Life and Soul, and to dye for the Lord Jesus, than to give up the Goods and Estates, and suffering the Spoil of the Goods for Christ's sake and Worshipping of God? and whether or no they that cannot suffer the Spoiling of their Goods for God and Christ's sake, Worship's sake, can give up their Lives, and suffer for Christ, who hath dyed and suffered for you?

And whether or no they that make away their Estates to the World, lest they should lose them for the Worship of God, do not they distrust God of keeping them, whose they are indeed; and have more belief and trust in the World, than they have in God? And whether this Spirit, that doth so, is not the Spirit of the World, that doth lust to Envy, and not the Spirit of God and his Wisdom; but that which is Earthly, Sensual and Devilish, that would have its Liberty, and not the wisdom that is above, that is Pure,

*Pure, Peaceable and easie to be entreated? And whether he that will save his Life, and not lose it for Christ's sake, doth not he think to be his own Saviour, and not Christ? And whether he that will save his Estate, and not lose it for Christ's sake and the Worship of God, by making it away to the VWorld in time of sufferings, shall not lose it? And so whether it's safer in this case to make away your Estates to the World, that cannot save its own, or to make or commend it into the hands of God, Creator of all, and Jesus Christ, by whom all things were made, who upholds all things by his VVord and Power, and the Great Lord of Heaven and Earth, and all things therein; and which out of his hand a Sparrow shall not fall without the VWill of him that made them?*

George Fox.

Read this amongst Friends, and send a Copy of it to Naylsworth.

The aforesaid Paper being read in the Mens-Meeting of Friends in the City of Bristol, VVilliam Rogers bore testimony against it in the meeting at the same time, as that which reached not his Conscience, coming from G. F. and had therefore a Concern upon him to write an Answer thereto, which follows.

George Fox having by his Paper, dated London the 4<sup>th</sup> Month, 1678. proposed many Querpes, and caused them to be read in our Mens-Meeting of Friends in the City of Bristol, it is now with me (being present in the said Meeting at the reading thereof) to write something in Answer thereto,

to.

to be read in the said Mens-Meeting; and as his was ordered to be sent to Naylsworth, I desire that this also may be sent thither, to be read amongst Friends, and also sent to G. F. that so he may Answer the Querres I now propose.

The above-recited Paper I take to be wholly made up of Querres to all those who do make away their Estates, for fear of the Spoilers, in time of Persecution, excepting this one sentence of Exhortation, viz. Do not distrust and despair of God Almighty his protecting and delivering you with his Almighty Power.

The queries being contracted amounts to thus much.

Are you sensible the Earth is the Lords, and that he giveth the Increase, and that how he may try you, whether your Minds are in the Creatures, or with the Creator, and whether it is not a greater thing to give up the Life and to dye for the Lord Jesus, than to give up Goods and Estates; whether those that cannot suffer Spoiling of Goods for Christ's sake can give up their Lives; whether those that make away their Estates, lest they should lose them for the worship of God, do not distrust God of keeping them, and have more Belief and Trust in the World than God; and whether this Spirit, that doth so, is not the Spirit of the World, that doth lust to Envy, and not the Spirit of God and his Wisdom, but that which is below, which is Earthly, Sensual, and Devilish, that would have its Liberty?

Ans. To the Exhortation I say, 'tis in itself good, but would have much better become the Mouth of G. F. if when the Persecutors came up one pair of Stairs in our Meeting-Room in Broadmead, whilst he was speaking, he had not been of such a Spirit (which some may term Distrustful and Despairing)

as

as on a sudden to step down, and hasten out of the Meeting at a Back pair of Stairs, which he once did, and of which my Eyes (with many more) were witnesses: Besides, I query of G. F. whether he doth not remember, that when the Soldiers or some other Persecutors came to a Meeting, in or near London, at a certain time when he was there, he did not go out of the Meeting, and betook himself to an upper Room or Cock-loft? For so have I been informed he did, and that by a person of known Credit and Repute then present at the Meeting, who, as he said, had discoursed with him at that time and place, near half an hour; and if Report be true, this is but very little of what might at large be manifested to prove him one of the greatest Fleers and Shifters in time of Persecution, that ever I knew professing the Truth, and esteemed by others a faithful Friend.

As to the queries, I have this to say, that the Earth is the Lord's, that he giveth the Increase; that 'tis a nearer thing to part with Life than Estate; that 'tis the Duty of a Christian to offer up both Life and Estate, rather than to depart from his Testimony for the Truth, when the Lord calls for it: I am also sensible, there is a Spirit that lusteth to Envy dwelling in such, that would lay heavy Burthens on others, but not touch them with their little Fingers themselves; and that this is not the Spirit of God, nor his Wisdom; but that which is Earthly, Sensual, and that would have its Liberty: I am also sensible, that this very Spirit hath lately, and yet doth dwell in G. F. if God hath not given him Repentance. And therefore if any of you, unto whom these Lines may come, may think, that this my sense of G. F. be not true, I desire such (for the Truths sake) to use their Endeavour, that G. F. may Answer these following Queries, viz.

*Queries to GEORGE FOX.*

I. Art not thou the man that hast taken Liberty to stay almost a Quarter of a year from Meetings, or at least a considerable time, though held in the very House of thy Residence; or if thou didst at any time come within the aforesaid space, whether it was not so seldom, that it became matter of Exercise to other Friends for thy sake? and did not John Blaykling by Name manifest his Burthen and Exercise of Spirit, on thine and the Truths behalf, for thy so doing? and didst thou not after he had so done, a little amend in that Case?

II. Wouldst thou not have accounted this in another, to be the Fruit of a Careless, Slothful, Negligent, Libertine or Dark Spirit, that was either departed, or departing from the Truth?

III. Hast thou not a sense, that thy aforesaid Paper of Queries may cast a Line of Reflection on every one, that may secure from the Devourer any part of that outward Substance which God hath given them to maintain their Families? and yet art not thou sensible, that thou art the Man that hast advised the Rich to secure Worldly Estate, that so the Persecutors might not become Spoilers thereof? And if so,

IV. Will it not evidently appear, that these thy Reflecting Queries are the Fruit of that Spirit that lusteth to Envy, and appears with two Faces?

V. Wost thou not remember, that at a Quarterly Meeting in Gloucestershire, suddenly after thy last departure from Bristol, there was a Person, that judged me not fit to judge in that Meeting, because I had secured part of my goods without Doors

(Long)



(though I had left \* Enough subject to the Spoilers besides?) and dost thou not remember, that none of the said meeting declared any Approbation of his so doing, and that thou thy self then present, manifested a dislike thereof (as well as several others) after thy usual manner thus, Whisht Whisht? Dost thou not also remember, that I then signified to this effect, If what I had done was a

Note, My Fines have been above ninety pounds Sterling, and I have more than double that value unsecured and subject to the Spoilers at the place of my Residence, besides, what hath been distrained from me already.

crime, those who were accounted as the chiefest amongst us, were guilty of Crimes of the like nature? Dost thou not remember that nothing was then said in Answer thereto, either by thee or any other? and if 'twas then a Crime, why didst thou not then inform the Meeting, and to speak in thine own Language, become a reproof to that Spirit, and to me in particular? If it be not a crime, why hast thou sent forth thy Paper of Queries which plainly carries a Line of Reflexion on such as have, or may secure from the Spoiler, when I cannot but believe that thou dost know those who have not accounted their Lives too dear, to offer up for the Testimony of Truth, and would not have departed a foot from the Meeting where their testimony for truth hath been concerned (though thou hast proved a Shriner) have notwithstanding secured their Estates for their families, and never have been exhorted to the contrary, or reproved by thee, so far as ever I could hear?

Witness many faithful Friends in Reading, or near it.

V I. Whether thou hast not, contrary to thy own Conscience and thy former Counsel, written thy Paper of Queries to gratifie that envious Spirit, which exclaims against me, for securing Part of my Estate? And whether thou therein hast not acted that behind my Back, by directing it to be read at the Meetings, which I have, and usually do frequent, that thou

wast either afraid or ashamed, to have spoken to my Face in the hearing of others, lest openly in the view of the Country, thou shouldst have been detected for appearing with two Faces? for so do I now believe thou hast manifested thy self, and that one of these Appearances is but the fruit of that Spirit in thee which lusteth to Envy, because I remember not, that ever I heard, before the time of my late securing something from the Persecutors, that any friends judged one another in that respect, or that any, from a Principle of Conscience, refused to do the thing that I then did, which was no more than what I often have done, when there was occasion for the Preservation of my Outward Estate, in that day wherein thy respect was most unto me, though now, this must be made use of, as the only Matter of fact to stain my Reputation, and to render me one that is out of Truth.

V.II. Whether it be not better, to secure a man's outward Substance, to pay his Debts, and maintain his Family (when he is capable so to do) and keep steadfast in his Testimony at Meetings, than when Persecutors come, to shift out of Meeting, whereby both Body and Estate too may be saved, as thou hast done?

V.III. Whether it be better so to do, as aforesaid, than to let all lie open to the Persecutors, and depend upon thee, and—— to sollicite a Council board? Thy Language to Thomas Pierce of this City, occasions this last Query, which, as he hath said, was on this wise, or to this effect; What would you do, were it not for—— Me and a few more to appear for you at Council-Table, or before King and Counsel?

IX. Whether thy writing so much of trusting God, being compared with thy aforesaid Boasting Language to Thomas Pierce (which hath proved but like a Reed of Egypt) shew not confusion?

X. Whether

X. Whether it be fit for one that feeds of the fat of the Land, and lives in fullness of Plenty, attended in many respects like an earthly Prince, and that hath twelve or thirteen hundred pounds, with the increase thereof for many years (if any be) well secured out of the reach of the Spoilers and Persecutors, to admonish a company of Poor, Innocent, Harmless Friends, that may have three or four Coins a piece to feed themselves and Children, not to secure them from the Spoilers? and if it be not fit for such an one so to admonish, I then query, Whether thou art not the man that art so qualified, and who in effect hast so admonished?

XI. Whether a man under the aforesaid Qualifications and Circumstances, can by such an admonition, as aforesaid, answer God's Witness in the Consciences of such to whom he is so known, especially, when no better Care is taken, by the Admonisher for the Relief of such, when their all is gone, than this; viz. Never heed; the Fleece will grow again; don't despair, trust the Lord; spread your sufferings before the Judges; be careful to send your sufferings to the quarterly Meeting, that so they may be brought up once a year to London to be recorded?

XII. Whether or no a suffering for the Testimony of such False Prophets, as Solomon Eccles hath proved himself to be, (as is manifest by his prophesying John Story's death within one year, and since expired) can be called a suffering for the Gospel of Christ? and if not, whether it be not better to secure ones outward Substance from the Spoilers, than so let it lie open to be taken away for fines imposed for the preaching of such False Prophets? and since 'tis said, Solomon Eccles manifested the same first to thee, I query whether thou wast not an Encourager of the said False Prophet, (because 'tis said he cries thee up as one that's greater than Moses) or whether thou didst become a Re-proof to him?

**XI. FL.** Whether or no it be not the fruit of an Enlightened Understanding, in those who are called dark Spirits, to secure what they have from being taken away for Fines imposed, for the babbling of such, whose great business at Meeting is to rail against Faithful Friends, under the Motion of Dark Spirits? and whether otherwise the Prophecies of those, who have prophesied blasting and withering outwardly, might not quickly come to pass where Persecution is?

The aforesaid queries, my desire is, that thou George Fox mayest answer, that so the simple-hearted Friends may plainly know, what thy Judgment is in things of this nature; for I have cause to believe that many such are at this day drawn into the Belief and Practice of some things, for which they have no sufficient ground from the Conviction of Conscience in themselves; but rather as prompted thereto by such, who are like unto those, who lay heavy Burthens on others, which they themselves will not touch with their little fingers; but blessed be the Lord, there are Eyes that see and do perceive, there are Ears that hear and do understand, and have boldness and Confidence given them of the Lord, to stand in the Gap as Witnesses against such, who cry against Fleers in time of Persecution, and yet are Fleers at such times themselves; that blame others for securing their Goods from the Spoilers, and yet Secure their own; that prompt the Poor to offer up their ALL, and yet take Care to advise the Rich to secure their Estates; that cry against others as Unruly, because they will not be subject to them, and yet think themselves not obliged to be subject to any Rule but their own; that testify against Libertines, and yet take Liberty to Backbite, Slander and False Accuse; that declare against Tale-bearers, and yet be the chief Nourishers and Upholders of such; that bear witness against Wickedness and Dark  
Spirits

Spirits, and be so dark as to record \* an Idolatrous Woman for a Virtuous one; and (as it's said) to try the Bad Spirits; that cry against loose-ness, and yet be so loose as to quote a meeting of Men and Women where \* Uncleaness was committed, to prove Womens Meetings as G. F. hath done; that would be accounted Watch-men, watching for Good, Healers of Breaches, Removers of Stumbling-blocks; and yet appear Watching for Evil, and not for Good; Increasers of Differences, by adding Fuel to the Fire, and casting Stumbling-blocks in the way of the Simple; that appear Reprobers of such for Tythe-Payers, who ever bore a Faithful Testimony against it, and yet advise others to buy their Tythes; that say God hath given them Infallible judgment in all things, and yet appear notoriously Fallible. How far thou G. F. art concerned in such things as these, will appear in the day of the Lord; when every mans Words and Works must be brought to judgment; for I firmly believe, thou art the man that hast been guilty in all these things; and in the mean time take this as the fourth Warning, Caution or Advice, from the Hand of thy Friend (who never knew the Moment wherein I had more Peace in any one Action of my Life than in what I now am writing) let the time past be sufficient, repent for thy many Miscarriages, which God hath raised me (as an Instrument in his Hand) to discover unto thee; for the Imperiousness of thy Spirit hath but an ill Savour in the nostrils of Gods people, and as it was said of the priests of old (whereof the prophet declares) that because they caused many to stumble, therefore were they despised, and made vile before all the People; so it may in time, be said of thee, unless thou repent, because thou hast laid Stumbling-blocks before many.

\* Read G. F's book touching *Womens Meetings*, page 43. 44.

\* *Viz.* The Meeting before the door of the Tabernacle of the Congregation, where old Ely's Sons lay with the Woman, as in G. F's book of *Womens Meetings*.



The Righteous God is Witness between thee and me (when no mortal ear, that I know of, did hear save our own) that thou toldst me (after thou grantedst my Request of having an hours private Discourse with thee, at my Lodging at London this last Spring) That thou knewest what thou didst in that Quotation of Michas Mother, that Idolatrous Woman (though thou renderedst her as one recorded for her Wisdom and her Vertue) and that thou sawest 'twould be a Stumbling-block: I therefore cannot but take this opportunity, seriously to put it to thy Conscience, dost thou think thou hast done well to put a Stumbling block before the people of the Lord? dost thou think a blessing can attend such an Action in thee, when Christ himself hath pronounced a general woe against those who are guilty thereof?

Oh George! consider, before it be quite too late; do not continue an instrument to raise Divisions, Strife and Contention amongst the professors of the Truth; for if thou dost, the loss of many souls may be laid at thy door, which in one day may be a Burthen too heavy for thee to bear.

Perhaps, some may think, many things I hint at, are groundless, especially the matter relating to G. F's advising the rich to secure Worldly Estate, and to buy Tythes; and therefore to come a little closer, I add these two queries;

I. Whether thou G. F. (whilst Isaac Penington was in prison, and in Expectation of being premunited) didst not thou advise, or at least encourage Mary Penington, to secure her or their Estate? and whether afterward, thou G. F. didst not speak in discourse with another Friend about the same matter to this effect, viz. What a condition she (viz. Mary Penington) had been in, had it not been for thee (meaning as to outward Estate.) If thou G. F. deny this, I will undertake to prove it; or bring Testimony

under the hand of a Credible Friend in Truth; that Mary Penington did signify so much; as is queried in the first part of the query; and also prove; by being under the hand of a Credible Friend in Truth, to whom thou G. F. spoke, according as is queried in the latter part.

II. Whether thou G. F. didst not advise Nathaniel Crips of the County of Gloucester to buy his Church both of Priest and Impropiator? If thou deny it, I will undertake to prove it, or bring it under the hand of Nathaniel Crips that thou so didst.

Bristol the 20th of the  
7th Month, 1678.

William Rogers

The aforesaid answer was read in the Mens Meeting of Friends of the City of Bristol, at which, some of the Party with G. F. seemed very uneasy; whereupon some Friends to William Rogers proposed to this effect, That, William Rogers was in the City (for he acquainted a Friend, that he would be within, at his House, if Occasion should be to send for him, and ready to stand by what he had done) and that, if they pleased, they might appoint a Meeting on purpose with William Rogers on this Occasion; but none of the Party with G. F. appeared to appoint a Meeting; the secret Cause whereof, we believe, was, because that some of the Party with him were conscious to themselves, that G. F. in many things, was represented no otherwise than he had manifested himself to be. Thus far the Citation out of the 13th Section of the 2d. part of the said Manuscript.

To the aforesaid Answer and Queries given by me, G. F. made a Reply with a False Certificate, as hereafter will be mentioned annexed thereto by John Blaykling, unto which I writ a Rejoinder, and caused the same to be copyed, and sent.

sent unto him. And forasmuch as some other *Abuses* laid at G. F.'s door are, together with my *Rejoinder*, mentioned in the 21th Section of the 2d part of the Manuscript before-cited; I think it needful to insert, not only my *Rejoinder*, to G. F. but also some other part of the said Section, pertinent on this Occasion (with the Omission of some Names for the Reasons mentioned in the Preface to the 1st part) which now follows.

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**O**N the 21th of the first Month, 1678. Was delivered me a Manuscript, subscribed G. F. with a *Testimony* and *Postscript* subscribed, *John Blaykling*.

What is therein written, and subscribed G. F. is a *Reply* to an Answer that I gave to a Paper given forth by G. F. dated the 4th Month, 1678. which was read in the Mens Meeting of Friends in the City of *Bristol*.

And forasmuch as G. F. hath laid down two *False Assertions*, on which he seems to build the greatest part (if not all) of those things which he concludes are *False Charges*, I shall apply my self to manifest those two *False Assertions*, and so the Force of his *six sheets* of Paper, (in answer to one of mine) will for the most part (if not altogether) fall to the ground, as such an impertinent idle discourse, that's nauseous to men of Honesty, and endued with Understanding, unless it be the Fruit of Understanding, and Honesty (which I know is not, nor can be) to give credit unto the words of a Man, detectable of many *Lyes* from the sight of his own Reply, and compared with what he pretends to Answer,

Moreover; 'tis observable, that he not only praiseth himself at a high rate, but also vilifieth and scandalizeth others in general terms, and sometimes in particular, and yet

yet brings *no proof* for either; to me it appears, that his best skill to answer any thing, is (of late) so manifested, which cannot but be obvious to every impartial Eye, that shall thoroughly peruse, and ponder his Answer to me.

G. F's first *False Assertion* hinted at, as before, is contained in these his words, *viz.* [*My Paper is an Epistle to Friends, which thou confessest, is an Exhortation in itself good.*]

To this I *Reply*, this Sentence and Assertion is False, and not to be found in my Answer to him; my own words, relating to an *Exhortation in itself good*, is, in my Answer, to be found only in these two Sentences, *viz.* *The above-recited Paper I take to be wholly made up of Queries, to all those, that make away their Estates for fear of the Spoilers in time of Persecution; excepting this one Sentence of Exhortation, Do you not distrust and despair of God Almighty, his Protecting and Delivering you with his Almighty Power?* to the *Exhortation*, I say, *it is in itself good*, &c. Which plainly relates to that one sentence, which I took to be an *Exhortation*, but not to all his Paper, which he terms an *Epistle to Friends*. From G. F's words, *viz.* *An Epistle to Friends*, such as have not heard what is contained in the said paper, may be apt to conclude, that it contains something of *Exhortation, Counsel, Doctrine, Instruction, Teaching, Propheying, or Prayer*, or at least some Sentences; which imports his being then exercised in some, or one of the aforementioned spiritual gifts: but no such thing is therein found, more than what may be pretended from the aforesaid sentence of *Exhortation* (as I took it) but that Sentence may also be taken for a *Query*, as well as an *Exhortation*. And as to the rest of the paper, 'tis all *Queries*, which gives me occasion to ask this question, *viz.* *Whether such a Paper can properly be called, an Epistle to Friends in Truth?* especially since 'tis easily favoured

favoured, that those he writes to, are such, as in his esteem are exercised in the spirit of the World, that lusteth to Envy; for so his words clearly import, if one of his Queries, and the beginning of his paper be compared; the beginning of his paper runs thus; *Friends, all you that do make awy, or over your Estates, &c.* and then about the middle of his queries thus saith, *Whether this spirit that doth so, is not the Spirit of the World, that doth lust to Envy?*

To conclude, as to this False Assertion; G. F. hath scattered the substance thereof in at least, eight several places, in his Answer to me, which to speak in plain and vulgar Language, is one downright Lye, told eight times over; and since in the second Page of the said *Manuscript*, he seems to imply, that I have not been *Civil and Ingenuous as a Man*, I now appeal to all *ingenuous Readers*, whether this his Action shews any degree of *Civility*, or *Ingenuity*, either as a *Man*, or *Christian*?

The second False Assertion before hinted at, I thus manifest; I proposed *Thirteen Queries* to him, after I had answered the substance of his *Queries*, and having so done, I then proceeded to add, and that in a distinct Paragraph from the *Queries*, these few following lines, *viz.*

The aforesaid queries, my desire is, that thou George Fox mayest answer, that so the simple-hearted Friends may plainly know, what thy Judgment is in things of this nature; for I have cause to believe that many such are at this day drawn into the Error and Practice of some things, for which they have no sufficient ground from the Conviction of Conscience in themselves; but rather as prompted thereto by such, who are like unto those, who lay heavy Burthens on others, which they themselves will not touch with their little fingers; but blessed be the Lord, there are Eyes that see and do perceive, there are Ears that hear and do understand, and have boldness, and Confidence given them of the Lord, to stand in the



Say, as Witnesses against such, who cry against Fleers in time  
 of Persecution, and yet, are Fleers at such times themselves; that  
 blame others for securing of their Goods from the Spoilers, and yet  
 secure their own; that prompt the Poor to offer up their ALL, and  
 yet take Care to advise the Rich to secure their Estates; that cry  
 against others as Unruly, because they will not be subject to  
 them, and yet think themselves not obliged to be subject to any Rule,  
 but their own; that testify against Libertines, and yet take Li-  
 berty to Backbite, Slander, and False Accuse; that declare against  
 Tale-bearers, and yet be the chief Mounshers and Upholders  
 of such; that bear witness against Wickedness and Dark  
 Spirits, and yet be so dark, as to record an Idolatrous Woman for  
 a Virtuous one; and (as it is said) to try the Bad Spirits;  
 that cry against looseness, and yet be so loose as to quote a  
 meeting of Men and Women where Lewdness was commit-  
 ted, to prove Womens Meetings as G. F. hath done; that would  
 be accounted Watch-men, watching for Good, Healers of Breaches,  
 Removers of Stumbling-blocks; and yet appear Watchers for Evil,  
 and not for Good; Increasers of Differences, by adding fuel  
 to the fire, and casting Stumbling-blocks in the way of the Simple;  
 that appear reprovers of such to Tythe-Payers, who ever bore  
 a Faithful Testimony against it, and yet advise others to buy their  
 Tythes; that say, God hath given them Infallible judgment in all  
 things, and yet appear notoriously fallible. How far thou G. F.  
 art concerned in such things as these, will appear in the day  
 of the Lord, when every mans Words and Works must be  
 brought to judgment; for I firmly believe, thou art the man  
 that hast been guilty in all these things.

From these last words George Fox, Page the second, thus  
 saith, *And thou hast in my queries upon my Epistle, and on  
 thy conclusion sayest; Thou believest, that I am the Man  
 that is guilty of them all.* So by this it appears, they are  
 charges

charges against me: This Construction of G. F. is utterly wrong; for my words, from whence he draws that conclusion, cannot in common sense, and according to the Connexion of words, so import, they being only relative to the preceding matter, contained in a distinct Paragraph, after I had done with the *Queries*: but yet I would not have any to think, that I asked one Question, as having no ground so to query.

Moreover, 'tis observable, my aforesaid words will not amount unto a Charge, because to *believe* and to *charge* are two distinct things; for a man may *believe* a Charge, and yet have *no hand in giving the Charge*; but a man cannot honestly *charge* another, and yet pretend *he doth not believe the Charge*.

G. F.'s manifested Weakness doth not end here; for suppose his *Construction* had been my *Meaning*, he might then have justly accused me of Folly; but not justly have rendred me one charging him with *False Accusations* (as on this occasion he hath done), since the *Queries* were not answered by me, without which no certain Accusation could be really manifested, because questions may be answered in Truth, sometimes by *Hea*, and sometimes by *Ray*: On this *false Assertion* G. F. is become guilty of as many Lyes, as my *Queries* before proposed are in number, *viz. thirteen*. Besides, if G. F.'s Judgment, manifest in his reply, touching me (*viz. That I have manifested Madness and Folly*) were true, yet my *Folly* hath not been so great, as to write *one Lye eight times over*, and *thirteen particular Lyes* (and all on the foot of two *False Assertions*) besides many more, as hereafter in this my reply will appear (and that also detectable from the view of my *Paper* and G. F.'s *Answer* thereto) as he hath done. I will not adventure to say this, *in him was the Fruit of Madness and Folly*; though 'tis evident, he doth not heed what he writes; and in the most charitable Construction, that I can put thereon, the Reason

Reason he so doth (as I take it) springs from an *Imagination* possessing his heart; that he concludes whatever first arises in his mind (on the sight or hearing of any thing) is fit to be brought forth, and stood by. And truly, 'tis to be doubted, the like *Imagination* hath possessed many (amongst whom I take *John Blykling* to be one, by giving forth a *False Certificate*) to cover G. F. in his Defence of a *Lye* against the Truth; of which more anon.

I now come to signify that G. F.'s sending those *Queries*, was more like the Action of a *Friend* to a company of *Hurling Priests*, than the Action of one *Friend* to a *Meeting of Friends*, accounted by some the *Church*, and that what I writ by way of Answer to him by name, was more plain than his smiting in general terms, so far as *Queries* may be called *Smiting*. Neither was my reading my Answer in the *Mens Meeting* against my former declared sense and Judgment, though G. F. doth so insinuate, instancing the case of *Thomas Cam*, which is remote from his purpose; 1. Because *Thomas Cam* was never opposed by me, or any that I know of, to read any Paper in the *Mens Meeting*. And 2. when an Agreement was appointed between *Thomas Cam* and *John Wilkinson* in order to prove *John Wilkinson* an *Encourager of Wickedness*; Friends were not willing to hear *Thomas Cam* read Papers, to prove other men *wicked*, not present, because the business of the *Meeting* was to prove *John Wilkinson* *Wicked*; and though 'tis not proper for one Friend to bring forth *Accusations* against another Friend, in order to obtain a Judgment against the Accused behind his back, (which was the case of *John Blykling* and twenty five more, Accusers and Informers against *John Story* and *John Wilkinson*, in order to have nine persons chosen by those Informers, to sit in Judgment on *John Story* and *John Wilkinson* when they refused to own their Authority over them) yet if one, that hath professed the truth, hath sent abroad his Papers, having a

tend-

tendency to put one Friend against another, about *securing Outward Estate*, when he hath *advised the like*, and not only so, but hath made *Lyes* his Refuge, thereby abusing honest men, that cannot submit to his will, 'tis proper enough for me, or any, that may have a Concern of Conscience (as I have) to discover the fruits of such a Deceiving, Betraying Spirit, though behind the back of him, in whom it appears: But should I choose nine persons, and summon G. F. before them, as Judges over him, *without his Assent*, and if he would not own their Authority, proceed to accuse and obtain such Judges, to judge the matter, and spread that Judgment over a Nation, to his Defamation, *right or wrong*, it would not add to my Credit, though I might quote nine (who have been taken to be of the party with G. F.) for a President in the very like Case; and not only so, but might also quote several others, judging me, with respect to my Answer to G. F. without either hearing what I could say, to manifest the Reasonableness of my so writing, or G. F. to plead his Innocency, to all the matters written by way of Reflection on him.

And whereas G. F. saith, that I said to *Bray Dyly*, that I sent it (meaning my Answer) to G. F. *three weeks before it was read in the Meeting*; I say that's utterly false; 'tis probable I might acquaint him, 'twas written so long before, or left some time before with *Charles Jones senior of Bristol* to be sent to G. F. (for so I did) but he desired more time to consider, whether he would send it or no, than I was willing to grant.

Page 32th of George Fox's Manuscript he thus saith, *Here it is evident thou hast fulfilled my former words, that these thy pretended Queries were all of them real Charges, seeing here thou sittest, thou firmly believest, that I am the Man, that hath been guilty of all these things before-mentioned; and therefore, the less I do take notice of them, because I know them to be all False and Malicious Charges.*

From the words [*All false and Malicious Charges,*] I refer it  
it

it to the Reader to consider; whether there is not about five or six lyes more, whereof he may from thence be detected, and that from the view of his own *Reply* only, besides that which may be termed Forgery, in adding to my words (*viz.* before-mentioned) which words are none of mine, but his, and (as I take it) to render me to speak what I neither thought, or intended. My first *Query* is about his *staying almost a quarter of a year from M.eting.* or at least a very considerable time, though held in the very house of his Residence; this he denyes not, but pretends he was *Weak*, so that the breath of People, sitting near him, did overcome him; further adding these his very own words, *viz.* So that it was hard for me to sit by any out of the Meeting, much more in it.

In my third *Query* it's thus said; "And yet art not thou sensible that thou art the Man, that hast advised the Rich to secure worldly Estate, that so the Persecutors might not become Spoilers thereof. To this G. F. answers, *Thou hast not particularized any, though thou hast generally charged me; and therefore, this is a groundless Accusation and Calumny.*

On this *Query*, I take occasion to observe, that he is detectable of several Lyes from the view of his own paper, if Isaac Penington and Mary his Wife may be properly termed the rich; and if they may not, I query of G. F. whether any among us may? The 1st Lye, whereof I take him on this occasion, to be detectable, is, that he saith thus, *Thou hast not particularized any;* when in my paper I had thus in particular queried, "whether thou G. F. whilst Isaac Penington was in Prison, and in expectation of being *Persecuted*, did not advise, or at least encourage Mary, the Wife of Isaac Penington, to secure her or their Estate? if thou deny it, I shall undertake to prove it, or bring Testimony under the hand of a Credible Friend in truth, that Mary Penington did signifie so much.

The 2d I take notice of, is these his words, *Though thou hast*



*hast generally charged me, To which I say, I did not; for I named not the Rich in general; and with this he charges me again in his Reply, in these words, viz. As thou goest over and over thy Paper of False Charges, that I should advise the Rich, in a general way, to secure their Estates.*

The 3<sup>d</sup> I take notice of, on this occasion, is from this word [groundless] when as he doth not deny, that he did so advise Mary Penington, signifying also, *That if Mary Penington in her weakness did secure her Land for her, and her Children, &c. yet what is this to thy making away thy Estate, &c?* and so bids me, *make what I can of it*, saying, *Hers was but a particular case; which leads me to observe thus much, that my Query was not Groundless, and so this may (as I take it) justly be termed the Third Lye, whereof he is detectable, from these his before-cited words, viz. Thou hast not particularized any, though thou hast generally charged me, and therefore this is a groundless Accusation and Calumny.* But that which aggravates his Error the more, is his thus saying, *I never advised thee to make away thy Estate, nor none else, as if Mary Penington was no body.*

And as to these his words, *yet what is this to thy making away thy Estate?*

I answer and confess, that G. F. amongst his many Lyes, hath written some Truth; for 'tis very true, 'tis nothing to the making away my Estate; doubtless it only secured their own, and not mine, neither was G. F. ever so friendly to me, as to take so much care of me and my family: besides, on another score, I may say, 'tis nothing to me, because I never profest my self principled to walk by other peoples outward Patterns; without knowing a better ground so to do, than a mere Outward Example, neither did I so do from any Dispensation given me, from G. F. or any Body else, and if any shall seem displeased at my using the word Dispensation

compensation on this occasion; to be plain, I shall tell the Reader in short, that I find G. F. in his Reply thus to say, on the very Occasion relating to *Mary Penington*, viz. *For sometimes when people are weak and tender, and in trouble, they are to be left in some Cases, which they cannot bear, as in another case the Apostle said concerning Dayes, &c. but when they would make a sect of it, and their Principle as thou dost, then the Apostle judged them.* On which words of *George Fox*, these necessary Observations may be made, if friends of truth are to be left in some cases, then (according as I take G. F.'s Meaning to be) some body is to leave them; This some Body, in this Case, I take to be G. F. supposing himself invested with Power in some Cases over Friends to leave them.

Here I am sensible the Reader may query, *What are they to be left to?*

To this I answer, G. F. doth not, in so many words tell what; but yet 'tis plain his Meaning is (if it be just to measure his Meaning by his Words) not to leave them to their own; for then *Mary Penington* (in probability) would not have acted according to his Advice; because G. F. in his Answer saith, *He heard Mary say, She durst not remove her Moveable Goods:* and therefore I reasonably suppose, that his further Meaning is, that he hath power to dispense with Friends doing something, contrary to what they (according to their own Measure received) have Freedom in themselves to do, which to me is further evidenced from the latter part of his words, which are these, *But when they would make a Sect of it, and their Principle, as thou dost, then the Apostle judged them.* To which I say, he hath quoted no Scripture to prove his Assertion, and I affirm he is capable to quote none for proof, thus to write as a just Parallel in my Case; However his words serve Effectually to manifest unto me his Pride or Ignorance; for by these his words [*make a Sect of it and their Principle*]

ciple] (compared with what I have already observed on this Occasion) shews to me, that acting according to ones *Principle* (in some Cases at least) without an Allowance so to do from G. F. is worthy of *Condemnation*, which I take to be the Fruit of his Pride, or Ignorance; all which being considered; occasions me to query of G. F. Whether 'tis not *Deceit* in him to insinuate, as if *Mary Peningtons* Securing her Estate, was the *Fruit of her Weakness*, when it seems clearly to appear, that 'twas not only done in Persuance of his Advice, but also he himself confesseth in his Answer, *That he heard Mary Penington say, she durst not remove her Moveable Goods*: And whether 'tis not the Fruit of great *Partiality* and *respect of Persons* in G. F. to have so great a Regard to the *Securing of her Estate* for her and her Children; and yet take occasion to Query, Whether the Spirit that does so (meaning, *Making away Estates, &c. for Fear of the Spoiler in time of Persecution, &c.*) is not the Spirit of the World, that doth lust to Envy, which is Earthly, Sensual, and Devilish; which doubtless will be taken by some, to be intended by him as a Reflection on such, as should so do, without a Dispensation from him?

To be plain, If G. F. had so great a Care for others, *not outwardly related to him*, I know no Reason why I may not take the same Care for my *Wife* and *Children*, which are many, though I have no Dispensation from him so to do; and why he should Condemn me for so doing, I understand not; unless he thinks my Care therein may prevent an *Outward Blasting*, which some of his Temporizing party have Prophesied, will come upon me, and all that joyn to that Spirit, as they were pleased to Phrase it.

In my 5th Query, it's thus said, "And dost thou not remember, that at a Quarterly Meeting in Gloucestershire, (held *denly* after thy last departure from Bristol) there was a Person, that judged me not fit to judge in that Meeting, because I had *secured* a part of my goods without Doors, (though I had  
"left

"left above two Hundred Pounds value of Moveable  
 "Goods, subject to the Spoilers besides?) and dost thou  
 "not remember, that none of the said meeting declared any  
 "Approbation of his so doing, and that thou thy self then pre-  
 "sent, manifested a dislike thereof (as well as several others)  
 "after thy usual manner thus, Whisht Whisht? Dost thou not  
 "also remember, that I then signified to this effect, If what I had  
 "done was a crime, those who were accounted of the chiefest amongst  
 "us, were guilty of Crimes of the like nature? This G. F. (in an-  
 "swer thereto) denies not, but in effect confesseth it, by  
 these his words, *But I did not say nothing else but whisht;*  
*whisht.* I now desire the Reader to compare this with his  
 before-cited words, *viz. I know them to be all* (meaning  
 all my thirteen Queries before spoken of) *False and Mali-*  
*cious Charges;* and then consider, whether he hath not here-  
 in belyed his Conscience at a large rate?

I now come to reckon with George Fox for his Answer  
 to my 10th Query; a part whereof is, "Whether 'tis fit  
 "for one that feeds of the fat of the Land, &c. and that  
 "hath *twelve or thirteen hundred pounds* well secured out  
 "of the reach of the Spoilers, &c. to admonish a company  
 "of Poor, Innocent, Harmless Friends, that have three or  
 "four Cows a piece, to feed themselves and Children, not  
 "to secure them from the spoilers, &c? if it be not fit  
 "for such an one so to Admonish, I then Query, whether thou  
 "art not the man, that art so qualified, and who (in effect)  
 "hast so admonished? To this, a part of G. F's Answer is  
 on this wise, *The Lord knows, I had neither twelve, or*  
*thirteen hundred Pounds in my life, secured out of the Reach*  
*of the Spoiler. It's true I might have had something in the*  
*other Powers dyes, that descended to me as my Birth-Right;*  
*but I gave it away to my Relations, not for fear of Perse-*  
*cution, or to make it away from the Spoilers.* On this I  
 observe, that he doth not deny, that he had *twelve, or*  
*thirteen hundred Pounds;* but he denies that he had so  
 much

much secured. And as to his speaking of something, that descended to him, as his Birth-Right; 'tis probable enough, that some, in Ages to come (comparing that with his not denying to have had *twelve, or thirteen hundred Pounds*, and that he gave not away what descended to him by Birth-Right for fear of Persecution) may conclude, that he had some Estate by Birth-Right, which might be accounted worth *twelve, or thirteen hundred Pounds*; or at least very considerable: But I cannot take that to bespeak so much Credit and Repute to him, as a plain stating that matter would be; because I can truly say (and so I believe many more can) That in his Person I accounted the Testimony of the Apostle Paul fulfilled, who said, *God hath chosen the Foolish things of the World, to confound the Wise; and God hath chosen the Weak things of the World, to confound the Mighty; and Base things of the World, and things which are Despised, hath God chosen; yea, and things which are not, to bring to Nought things that are, that no flesh should glory in his Presence*: And partly on this score, can I, in the fear of the Lord, say. (and that justly too) that he was to me (whilst he kept his Place and Habitation in the Truth) truly Honourable; and therefore, I am persuaded, that he would have added more to his Repute and Name, to have acquainted the Reader (if he would needs discourse of his Birth-Right) that he descended of Poor Parentage, and that before he went abroad to preach the Light, he was a *Journeyman Shoemaker*, and as such an one, wrought Journey work with *George Gee of Manchester* (if he so did, as Report saith he did) and so have given *Glory to God*, that in years past, he made Choice of so poor, mean and despised a Person, through whom to preach the *Everlasting Light, Christ Jesus*, the Guide to the Father, and if G. F. had ever since he went abroad to Preach, laboured (whilst able and at leisure, with his hands, as the Primitive Apostles did) or otherwise been industrious in an *Outward Calling*, that the Gospel of Christ



Christ might not be Chargeable, and so had gotten *twelve, or thirteen hundred pounds*, that also might have tended to his Repute, especially, if instead of discoursing of that which descended unto him by Birth-Right, he had signified that out of the *twelve, or thirteen hundred pounds*, he would take Care of his poor Relations, that so their Outward Man might be somewhat more Refreshed, and Comforted with necessary Food, Rayment and Living, than of late Tears they have been, and that whilst he was reputed to be in the Enjoyment of all things needful as to Outward Enjoyments.

The Consideration of these things, brings to my remembrance, G. F.'s Language in another Case, and occasions me to use the like; Poor George! I am sorry for thee, and pity thee; and one Reason amongst many more, that I could now give, why on this Occasion I so say, is this, I well remember the day was, and yet is, wherein I neither did, or do measure him according to the Nonsense of his Words, but the Intent and Meaning of his Mind; and yet his disingenuity towards me, is so great, as that it appears, that one of his chiefest Defences for himself (next to a Lying Tongue and suffering False Certificates to be made use of in his favour, (of which more anon) hath been to pervert sound and undetectable words, to render his Friend guilty of so much Evil, as G. F. hath unjustly charged me with, rendering me intending that, which never was my Meaning, nor yet the Import of my Words, as plainly appears by his concluding, that all my *Queries* are *Charges*, though (as before is hinted) I would not have any think, I asked one *Question* groundless, and that I accounted his Paper of *Queries* (which he terms an *Epistle*) to be in itself a good Exhortation. And since he writes that he gave away something, that descended to him by Birth-Right; I think it needful, on this Occasion, to tell him, that it hath been credibly Reported, that John Story hath been judged by him, or at least by some of the Party with him, for giving un-

to his Mother the Rent of a small Estate, that his Kinsman gave him; saying, John Story should have kept the Estate in his own Hands, or at least got a Tenant that would not have paid Tithes, that so a Testimony might have been kept up against Tythes: Which occasions me to query of G.F. (if he was concerned in this matter) whether he might not by that Rule, be worthy censure, for giving away something, that descended to him by Birth-Right, and whether it might not as well have been his duty to have kept the same, to have *born a Testimony in the Case of Tythes*, as well as John Story's Duty so to have done?

In part of my twelfth Query, 'tis thus written, "Whether or no a suffering for the Testimony of such a False Prophet, as Solomon Eccles hath proved himself to be, as is manifest by his Prophesying John Story's Death within a year, and since expired, can be called a suffering for the Gospel of Christ?" To the twelfth Query a part of G.F.'s Answer is on this wise, *Here is another of thy deceitful Queries*; but where the Deceit lies, he doth not inform me, neither do I understand wherein he placeth the Deceit, especially, since G. F. in his particular Answer thereto, doth not say, he was a true Prophet, but yet signifies thus much in his favour, *That he would not have him made an Offender for words, since he acknowledged them*; and this appears from G. F.'s own Words on this Occasion, *viz. And it is not right to make a man an Offender for Words, if he acknowledge them; as I perceive, Solomon Eccles hath done*. I now recommend the aforesaid Query and Answer to the Consideration of every Impartial Reader, doubting not but all such will find George Fox detectable of another plain, downright Lye, since he hath with respect to all my Queries, thus said, as before is cited, *I know them to be all False and Malicious Charges*.

For a further Manifestation of that Spirit, which led G. F. in his Reply to me, I think it needful to take further notice

ance of these his words, viz. *And it is not right to make a man an Offender for words, if he acknowledge them.* Doubtless G. F. intended this as a Reproof to me, in terming *Solomon Eccles* a *False Prophet*. What in and out babbling is this! when he durst not in Plain, Down-Right termes say, *He was no False Prophet*; nor yet say, that he was on this Occasion made an Offender for a Word by me; For it we say, *It is not right to make a man an Offender for words, if he acknowledge them*; the Meaning thereof in common sense, and according to a *Christian Spirit* is this, that if a Man's Words express not his Meaning, and he so declares, when he is charged therewith; Then if he say, *that was not my Meaning*; 'tis not right to insist on a Man's Words in such a Case, to make him an Offender; but what's this to *Solomon Eccles*, who after he had written, and given forth his Prophecie, to continue, as that which he would stand by, did not pretend that he had not exprest himself according to his Meaning; and therefore the words of G. F. as aforesaid, seem but a *deceitful Contrivance to cover a False Prophet*. Moreover, 'tis observable, that G. F. doth not say, that *Solomon Eccles* hath acknowledged, that his Words were *Wrong*.

'Tis also to be noted, that the Words so spoken by G. F. in Relation to this *False Prophet*, *Solomon Eccles*, seem to be grounded on the Words spoken by the Prophet *Isaiah 29. 21. That make a Man an Offender for a Word*, which by the Scope of the said Chapter, seems to relate unto the *Time Prophets*; and hath been so expounded; and were not intended as a Defence for such *False Prophets*, as *Solomon Eccles* hath proved himself to be, who thereby had offended many Brethren (especially in the City of *Bristol*, where he publish'd his *False Prophecie*) who therefore on that Occasion have had something against him, which occasions me to query of G. F. whether he did not approve of this *False Prophet's* going beyond the Sea, in the work of the Ministry? and

and if so, Whether he hath done well to encourage such a *False Prophet*, in such a Service, until such time that he had known, that he had been reconciled unto his Brethren, whom he had offended? But if G. F. shall deny, that he did Encourage him, I then say (for 'tis best to be plain) that such a Denial is like to have little Place with me (whilst G. F. appears, as of late he hath,) not only because G. F. seems to publish *Lyes* (as it were by Heaps) but also because 'tis very improbable that he (who had so great an Esteem for G. F. as to many is known he had) should go in such a Service without his Approbation.

However, such a Denial may reasonably occasion an Answer to this Query, Whether G. F. hath been as industrious to bar the door against *Solomon Eccles.* in offering his Gift, as he and others have been against *John Story* and *John Wilkinsons* offering their Gift, though never proved to be *False Prophets*, as ever we could understand?

One thing more is Remarkable on this Occasion from G. F. his Words, before-cited; *viz. 'Tis not Right to make a Man an Offender for Words, when he acknowledgeth them.* Hence I take Occasion to query, Whether since *James Naylor* came to a Sight and Sense of his Fall, and through *true Repentance*, and *open Confession* before the Lord and his People, in many Parts of the Nation, found acceptance with the Lord and his People; I say whether 'twas not a wrong Spirit, that led *George Fox* to acquaint *John Wilkinsons* and *John Story*, in a Letter written Anno 1676. That *they would become as hardned and as bad as the old Opposers*, amongst whom he reckons up *James Naylor*, not having so much Charity, as therewith also to acknowledge his being, through *true Repentance*, and *Contrition of Heart*, restored: 'Tis well if the Reason thereof be not, because *James Naylor* could never be brought by *George Fox* (as Report saith) to condemn these Words, or words to this Effect, spoken by him, I AM BUT A FIGURE OF ANOTHER.

"I now

I now come to take notice of what G. F. saith to this my *Query*, "whether thou G. F. did not advise Nathaniel Crips to buy his Tythes, &c. if thou deny it, I will undertake to prove it, or bring it under the hand of Nathaniel Crips that thou so did. To this a Part of G. F.'s Answer is on this wise; *But for him to turn this, and say, I advised him to buy his Tythes, he doth me a great deal of Wrong, and so he might have spared to impeach me Wrongfully.* And in another Part of his Answer, thus; *In the Morning I was walking in his Chamber, I saw this Spirit made some like Devils, that they muttered not what they said, to blemish the Reputation of them, that wished them well, both Temporally and Spiritually.*

From the Word *Temporally*, 'tis rational to suppose, that G. F. for the temporal Good of Nathaniel Crips, advised him to buy his Tythes, even as he denies not that he advised Mary Penington, for the Good of her and her Children (whereof I have already treated) to secure her Estate from the Spoilers; but here methinks the Reader may be apt to query, *What should be the Reason that G. F. should seem to deny this, and not his advising Mary Penington to secure her Estate, since here also he might have as well crept out (under the Notion, that Friends in some Cases, when they are weak, are to be left;) as he did in the Case of Mary Penington.*

To this I say, G. F. can best answer, however the Reader shall have my thoughts, which are these, I think that Isaac and Mary Penington had not of late so honourable and good an Esteem for John Story, as Formerly, though they may for G. F. even as Nathaniel Crips hath of late been disaffected with G. F.'s Actions in some things, though not with John Story's, so far as I know. Now if G. F. should have denied the Matter relating to Mary Penington, it might have occasioned the loss of his Interest in her and her Husband, and (with them) in many more, because they know



it to be Truth; and if he could have gotten *Twenty Eight* Persons to have signed a *False Certificate*, that he did not so advise; 'twould have had no more Credit with them, than the signing of the *False Certificate*, hereafter following, by *Twenty Eight* hands (whose End therein I take to be, to evidence in his favour *that, what I and many more, saw with our Eyes, was Untrue*) hath place with me, and such many others, which is none at all: but G. F. having already (in great Measure, as I suppose, if not altogether) lost his Interest in the heart of *Nathaniel Crips*, he, peradventure in that Case, scruples not to deny the Truth, and for ought I know, 'tis on this Confidence, that he can obtain a *False Certificate*, under the hands of *Twenty Eight* Persons, that he did not so, which though it might the more confirm *Nathaniel Crips*, that G. F. is wrong, yet many others might be the more confident that his *Opposers are Wrong*; and since the Import of his Answer implies a Denial, that he advised *Nathaniel Crips* to buy his Tythes, I think it needful here to cite, not only *Nathaniel Crips* his Certificate and Testimony in that Case, but also the Testimony of *Robert Arch*, in Relation to G. F.'s Advice to him also touching the Buying of his Tythe.

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**T**his is to certify all whom it may concern, that G. F. being several Years past at my house, and as he and I were speaking together, concerning Payment of Tythes; I told him, that in the Parish where I dwell, there is both Priest and Impropiator, and that both of them claimed Tythes of the Inhabitants, and amongst our Discourse that we had thereabout; G. F. then advised me to purchase the Tythes of them, this he spake in Love to me, and I took it no Otherwise; but if he will prosecute

accuse others for such things, whereof he is more guilty himself, he will much lose his honour, and hardly ever recover it again; this I thought fit (and indeed bound) to certify, whereunto I subscribe my Name

The 23d of the 2  
11th Mo. 1677.

Nathaniel Crips.

**G**EORGE Fox being at my house (as I remember, it was that time that he came into our Countrey, to set up the monthly, and quarterly Meetings) and there being several Writings or Epistles read of George's, which were as Instructions to Friends, to be read at the quarterly Meetings, in which there was written (as I remember) that such Friends that did pay Tythe, should be exhorted, or admonished, which I took notice of, and when I had a convenient Opportunity; as George was in my Garden, I told him there was two or three Priests, and two Impropriators did claim Tythe of me or of my Land; but unto the Priests I had never paid any, and as for the Impropriators, I did not much contend with them, but did suffer them to take the Tythe; said G. F. to me canst not thou buy it? buy it (said he.) I answered him, that I did look upon it to be no odds, or difference between paying of it, and buying of it. So that what George did then say to me, I took it that it was in tenderness to me, and so I believe to this day.

Burton-Hill the 18th of  
the 11th Mo. 1677.

Robert Arch.

It now remains that I say something of G. F's Departure out of the Meeting at *Broad Mead*, within the City of *Bristol* in time of *Persecution*, since a part of his words in Answer

Answer thereto are on this wise: "Oh *William!* I am sorry  
 "thou shouldst affirm this Untruth, and father it upon the  
 "sight of thine own Eye, which I say is utterly False: But  
 "I do remember many years ago, I was sitting in a Meeting  
 "at *Bristol*, when another was speaking, and some Officers  
 "came up, and took him away; and when he was gone, I  
 "kept the Meeting, and none meddled with me, nor as  
 "much as askt for my name then, that I heard, or could  
 "understand by any other, and I believe there are many in  
 "*Bristol*, that have not let in Prejudice and Enmity against  
 "me, that will witness against this false Charge, and for  
 "thee to term this a distrustful and despairing Spirit, &c.  
 "this is not well. This is the substance of what G. F. saith  
 in his Answer to me, as a Vindication of himself, but for-  
 asmuch as before I received his Answer, he was offended at  
 my discourse, touching this matter amongst Friends (which  
 by the way was occasioned through his Reflections on *John*  
*Story* as a *Fleer in time of Persecution* (which never yet was  
 convincingly proved unto me) and therefore for the clear-  
 ing himself, the best he could, gave forth a Paper; I think  
 it needful to add that also, that so the Reader may know  
 the most that G. F. can say for himself; but first the Read-  
 er may observe, that though G. F. saith, *for thee to term*  
*this a distrustful and despairing Spirit*; yet his so saying is  
 groundless; my own words were these, *which some may*  
*term distrustful and despairing*: So the Reader may con-  
 sider, whether this adds to the Account of his Lyes or no.  
 I shall now proceed to cite G. F's Paper:

" **W**Hereas *William Rogers* hath falsely charged me;  
 " that I should *Flee in time of Persecution*; and it  
 " is spread up and down City and Country, and brought to  
 " ballance *John Story* and his Company's *Fleeing in time of*  
 " *Persecution*, who had a Boy set on a Hill to wave his hat  
 " to Friends when they met in *Holes and Gills in Westmore-*  
 " *land*, which brought a Dishonour to God's Truth and  
 " People over a great Part of the Nation; and several went  
 " to admonish him and the others of it, but never did any  
 " of these these *fourteen Years* come to me, and admonish  
 " me concerning *Ringwood Meeting*, or *Bristol Meeting*,  
 " where I am reported to *Flee* (as they say) in *Persecuti-*  
 " *on*; which are all horrid *Lyes*—As for *Ringwood*  
 " *Meeting*, there is a Certificate to the contrary, that clears  
 " the thing: As for the Meeting at *Bristol*, there came no  
 " Souldiers nor Officers while I was in the Meeting, neither  
 " before nor after. Now at that time, I lay at *Edward*  
 " *Pyotts*, and several Friends came from *Bristol* to me, and  
 " desired me not to come to the Meeting, and said, *What*  
 " *were they?* and thou art more than a thousand of us; if  
 " they were taken (they said) it was no great matter; but  
 " they would not have me to come, unless I was *Eternally Mov-*  
 " *ed*; I reserved my Mind to my self, and bid them, *Go*  
 " *their way*, and did not say I would, or I would not; and  
 " afterwards I said to *Edward Pyott*, I shall go to the Meet-  
 " ing, and one may stay to guide me through the Fields; and  
 " *Edward Pyott* said, his Son *Edward* might go with me: so  
 " walking through the Fields, I met *Dennis Hollister* and  
 " *Thomas Gouldney*, and *Dennis Hollister* said, *What! would*  
 " *I go in the mouth of the Beast?* and *Thomas Gouldney*  
 " *smil'd.*

"smil'd at me, and I bid them *Walk by*, because many Peo-  
 "ple were walking there; and I met *George Bishop* after,  
 "and he said, *what ! would I go into the mouth of the Dra-*  
 "*gon ?* and I bad him *Walk by*. Now they did all that ever  
 "they could to stop me; so I past up into the Meeting, and  
 " *Margaret Thomas* was speaking, but had quickly done,  
 "and the Fear was upon the People concerning me, but af-  
 "ter, the Power of God struck the Fear out of them, and  
 "Life sprang, and a precious glorious Meeting we had; and  
 "when I was cleared, I was moved to Pray, and when I had  
 "stept down about three or four Steps, I was moved to turn  
 "back again, and stood up, and told them: Now they  
 "might see there was a God in *Israel*, that could deliver:  
 "and so I stept down and went away, and Friends began  
 "to bustle out, and I said, *Why do they bustle and make such*  
 "*a throng ?* and *George Bishop* said, *'twas time to break*  
 "*up the Meeting*; so I came down the Stairs, and there was  
 "neither Officer nor Souldier, nor nothing like any such  
 "thing, and many Friends and People were in the Street.  
 "Now if I had been persuaded, and had hearkned to them  
 "that would not have had me come to the Meeting, what  
 "work would these evil Spirits have made above fourteen  
 "Years afterward ! and for any to say, *I went up the Back-*  
 "*Stairs*; I did not know which was Fore-Stairs, and which  
 "was Back-Stairs, but went as I was guided, and Friends  
 "say since, *The one was as common as the other*. This is a  
 "Malicious Charge above fourteen Years afterwards, and  
 "never come to my Face till now; to justifie *John Sto-*  
 "*ry*, they accuse me.

"Now something I shall say concerning *Ringwood Meet-*  
 "ing, or about a Mile and an Half thence; I came there over-  
 "night, and in the Morning about the sixth hour there came  
 "about ten or twelve Women from *Pool*, and I was sitting  
 "within in the house till towards the eight hour, and it being  
 "summer time, and hot, I walked out with a Young Man  
 into



"into the Orchard, and after I had walked a while with  
 "him, and asked him of the Affairs of Truth (for they had  
 "been many of them convinced by me before I was Prison-  
 "er in *Cornwal*) and there came another Young Man to  
 "us, and told us, *The trained bands were rising, and he*  
 "*heard, they would come and break up the Meeting;* so  
 "one desired me to walk over the Stile, it being, as I judged,  
 "about the eight hour, so I walked over into the corn fields,  
 "on the out side of the hedge, and one of the Young Men  
 "went from me, and of the Women, some walked in the  
 "Orchard, and some went to refresh themselves; and I ask-  
 "ed the Young Man, *What time of the day it was?* and  
 "he said, *Betwixt Eight and Nine:* and I asked him,  
 "*What time the Meeting would come in?* and he said, *about*  
 "*Eleven or Twelve of the Clock:* and I said, *If the Souldi-*  
 "*ers should come before that time, we might happen to get*  
 "*a good Meeting afterward:* and the Man said, *They are*  
 "*Neighbours, and Civil People; if they should come, they*  
 "*would hardly meddle:* But after the Young Man went  
 "from me a matter of two Bow shots, he stood under the  
 "Hedge, waving his Hat to me, so I bid the other Young  
 "Man see what ailed him; so I kept my walking and they  
 "did not come at me again; and as I turned back to go  
 "round about the Orchard, there was a place I could see  
 "over the Hedge, the Souldiers were all over the Orchard;  
 "I heard say, some of the Souldiers did see me, but they  
 "were loth to meddle; so I being out in the open Fields,  
 "where they might easily see me, truly I did not go in a-  
 "mong them, for it was between nine or ten a Clock,  
 "and they swept the Barn, and got in Stools and Blocks.  
 "and we had a very large and blessed Meeting, till about  
 "Three of the Clock, and broke up our Meeting in the  
 "Power of God and in Peace; and afterwards the Woman  
 "of the House being Dead, some desired me to walk up to  
 "a Friends house about two Bowshots off in our way, and  
 Friends

Friends went along with us, and I bad them bring up my  
 Horse thither, for I was to ride twenty Miles to one *Fries*  
 house that Night; and so I went up to that house, and  
 Friends went generally with me, and after we had refresh-  
 ed our selves, we past away in Peace and Quietness, and  
 no Souldiers at all came. And how can this be called a  
*Fleeing in time of Persecution?* and that was a horrid  
*Lye*, that I *bid my self in a Ditch*; there was (as I saw)  
 but a Bank cast up from a Lane, and I think it was a Mar-  
 ket High-Way; and at this *Fries* House, I had a Meeting,  
 and there the Constables came to the Meeting; but News  
 was brought, *That their house was broke up*; so they let  
 us alone; and also I heard, that the Souldiers came after  
 from *Ringwood* to the House, when our Meeting was broke  
 up, but we knew nothing of them, being gone before, and  
 they never spake to me none of them about these things;  
 these fourteen years; and in these Meetings the Glory of  
 God was seen, and *Fleeing in time of Persecution*, it was  
 abhorred.

And as for their saying, *Some body spoke in Bristol Meet-*  
*ing after I was gone down*; I know nothing of that, but I  
 came down to *Joan Hilyes*, and Friends were in the street,  
 and came to me there, and I knew nothing, but they all  
 came down: and if I had *fled in time of Persecution*, I  
 had not been in so many Goals and Prisons, but might  
 have kept out of them; and yet this they say, *John Sto-*  
*rp*, *he hath born the heat of the day*; and *George Fox*, *he*  
*hath fled in time of Persecution*.

G. F.

I now come to make these following Observations, on  
 the words of his late Answer, and former Testimony, touch-  
 ing

ing my Charge concerning him; in his late *Answer* to my Charge, he saith, *I remember, I was sitting in a Meeting at Bristol, when another was speaking, and some Officers came up, and took him away, and when he was gone, I kept the Meeting, and none meddled with me.* Now let us compare this with the former Testimony, which thus begins, *Whereas William Rogers hath falsely charged me, that I should flee in time of Persecution, &c.* and then proceeds thus saying, *As for the Meeting at Bristol, there came no Souldiers or Officers, whilst I was in the Meeting, neither before nor after.* He that runs may read, that George Fox, in some cases, doth not matter what he saith, which by his own Rule (witness his before-cited words, in relation to *Nathaniel Crips*) is the very Mark of that Spirit, that made some like *Devils*. By his former Testimony it also appears, that there were some Friends at *Edward Pyott's*; and that he bid them, *Go away*; that *Edward Pyott's* Son (who I know was a Young Lad then) accompanied him through the Fields; that when *Dennis Hollister* and *Thomas Gouldney* met him, he bad them, *Walk by*, because many People were walking there; and after that, he met *George Bishop*, whom likewise he bad, *Walk by*; and though at length he came to the Meeting, (and, as is credibly reported, by *back and unusual Ways*) yet I find not one word positively testifying, *That he stayed in the Meeting, until the Meeting broke up*; neither is it rational from his words to suppose, that he thought the Meeting ought then to break up; for if he had, to what end did he ask this Question, *Why do Friends bustle and make such a Throng?* since 'tis certainly known, that at the Breaking up of Meetings, 'tis usual to have a Throng and Bustle, and therefore (comparing this with Testimonies, that hereafter will follow, *viz.* that G.F. should say, *Friends, keep your Meetings, keep your Meetings,*) 'tis rational to conclude, that though G.F. designed to depart himself, yet he thought it not meet that the

Meeting should then break up; and if so, no doubt, this in *G. F.* may as justly be termed *Fleeing in time of Persecution*, as the like action pretended to be done by another may: And to be very plain, I no way doubt, but that if a *False Witness-Bearer* had wrongfully said but thus much of *John Story*, as *G. F.* hath said of himself, there would not have wanted a *G. F.* or some of Party with him, that would have scrupled to have said, *John Story had acted from that very Spirit which said, Master, save thyself.*

And although all impartial and understanding Readers, from what is already said, may have a sense that *G. F.* hath *Fled in time of Persecution* (if the Rule of himself or his Party be good, in relation to their Pretence of *John Story's* departing out of a Meeting) yet for a further manifestation of what is now intended, the following Certificates are cited.

**W**E do hereby declare, that we were present at a certain Meeting held in Broad Mead within the City of Bristol, on account of the Worship of God, and that it was at a time when Persecution attended Friends in their Meeting, and that at that Meeting, George Fox stood up and spoke in the Meeting, and after departed out of the Meeting at a Back-Pair of Stairs, a very considerable time before the Meeting broke up, and was not taken Prisoner that day; and the ground of his Departure at that time, we have cause to believe, was to avoid being taken Prisoner.

Mary Gouldney.

Mary North.

Ann Day.

**T**o this Testimony I also can bear witness, with this further Addition, that after he stepped down from the place he stood upon to speak, and was departing, some Friends were moving to go with him, and he perceiving it (as I took it) said, holding out his hand, Keep your Meetings, Keep your Meetings; and accordingly the Meeting was held, a considerable time longer after his Departure.

William James.

**I** Do remember on this Occasion aforesaid, that George Fox did depart out of the Meeting aforesaid, before the Meeting broke up, or Friends departed, and that at that time Friends were attended with Persecution; and as he was departing, he said to Friends to this Effect, Keep your Meeting; and I believe his so departing was, to save himself from being taken by the Persecutors.

Nathaniel Day.

**I** Do on the Occasion aforesaid, declare, that I do remember, that George Fox did depart out of the Meeting aforesaid, a considerable time before the Meeting broke up, or



Friends departed, and that at that time, Friends were attended with Persecution; I do also remember that my Uncle Dennis Hollister did acquaint me, that George Fox did advise him to absent himself from Meetings, in time of Persecution.

Samuel Hollister.

And now, though it be not so immediately my concern, to take notice of what he writes touching the Meeting at *Ringwood*, as that at *Bristol*, yet since he hath made mention thereof, and that 'tis (as I take it) the most he can speak in his own favour, in relation to that Matter; I think it needful to make some Observations thereon, which are real *Cause of Jealousie*, that G. F. was at that time led by such a Spirit, as would have by him, and many of Party with him, been termed, *The Spirit that seeks to save Self*, had it but appeared in *John Story*.

The *First* thing I take notice of, is these his Words, *There came ten or twelve Women from Poole, who, in Probability, came with an Intention to come to a Meeting*; and yet by G. F.'s Relation, they came five or six Hours before the Meeting was to begin: whether this be probable, I shall at present leave to the sense of others.

The *Second* thing I take Notice of, is this, G. F. *walkt with a Young Man, and then there came another Young Man*; this is *Cause of Jealousie* that G. F. had a shifting kind of design, to take Young Men for his Companions, even as he did *Edward Pyott's Young Son Edward*, and bid some, whom he calls *Friends*, *Go their Way*; (how good they were in G. F.'s esteem is a question, because he tells us, they said, *Thou art more than a thousand of us*; and yet he doth not manifest his dislike of their so saying) and after this he had some (who are known to have been ancient,

ancient, grave Friends) to walk by, because many people were walking there.

The *Third* thing I take notice of, is this, that G. F. was for having a good Meeting after the Souldiers were gone, saying, if the Souldiers should come before that time, we might happen to get a good Meeting afterward; and though the Young Man said in Answer, that the Souldiers were Neighbours, and civil People, and would hardly meddle; (which was an Encouragement to George Fox to stand in his Testimony.) yet he kept still walking in the Fields.

The *Fourth* thing I observe is this, that one of the Young Men went from him about two Bow shots under the Hedge, waving his Hat to G. F. this I may not term a Boy on top of a Hill, waving his Hat to Friends (spoken of by G. F. by way of Reflection on John Story, though denied by John Story, and by his Answers intended only (so far as I understand) to shew Friends the way to the Meeting) but a Boy Under a Hedge, waving his Hat to George Fox; and, as may reasonably be supposed, to keep him from Meeting, because G. F. saith, As I turned back to go round about the Orchard, there was a place I could see over the Hedge, the Souldiers were all over the Orchard; truly I did not go in among them: I shall now leave it to the impartial Reader, to consider, whether if it were so, that any Friends when they met without doors, did, for Conveniency set a Boy on top of a Hill, to wave his Hat, to signifie the Way Friends might pass unto a good Meeting, be not more justifiable, than to have a Boy under a Hedge, to wave his Hat, to keep G. F. from Meeting.

The *Fifth* thing I take notice of, is this; [That was a horrid Lye that I bid my self in a Ditch;] for my own part, I cannot imagine wherein, from G. F.'s own words, the horrid Lye

*Lye* doth consist, more than in saying, a [*Ditch*] when it ought to have been said a [*Bank*] cast up; which in Probability is G. F.'s mistake; for 'tis well known, that in many places where *Banks* are cast up in the Country, there is also a *Ditch*; however, 'tis observable, that his words cannot reasonably be taken to import a Denial, *that he hid himself behind a Bank.*

The *Sixth* thing I take notice of, is this, *That the Meeting broke up about three of the Clock, and that he went not into the house where the Meeting was, but to another, two Bowshots off, and stayed to refresh himself; and yet rode twenty miles that Night,* which is not very common for G. F. to do, as ever I could understand, after a Meeting broke up so late.

The *Seventh* thing I take notice of, is this, that though as to that Meeting at *Ringwood* (if Report be true) there are many notorious Circumstances, to shew him a *Fleer in time of Persecution*; yet I observe he makes mention but of one particular thing, that he saith is a *Lye or False*, and that is before signified, which I take to be no more than saying [*in a Ditch*] instead of [*behind a Bank*] which to me is a Demonstration, that he could not in Truth deny other things reported of him on this Occasion, which puts me in mind thus farther to say, that if instead of telling *that they swept the Barn, &c.* he had named the *Hour* when he came in the Meeting, as well as when the *Meeting broke up*; and that he did not advise the Friends to gather together, and then be gone from them, until the Souldiers were gone, that so he might come and stay a little while amongst them, and then be gone twenty miles that night, to be sure to be far enough out of their reach; it might have made his Testimony look with a better face, especially if he had had so much Patience as to have gone into the house, after Meeting

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ing, to visit the *Distressed Family*, the *Woman* (as he saith) *being dead*.

To conclude my *Observations* herein, I thus say; That I firmly believe, 'twould have tended more to G. F.'s Credit, plainly to have confest, *that at Times and Seasons he hath contrived to save himself, and keep out of the reach of persecutors; than after he hath so done, to cover the matter by such sort of Discourses, as these now manifested are;* wherein his Weakness and Confusion, doth so appear, as cannot but be obvious to every Impartial and Judicious Reader.

And now forasmuch as *John Ward* and twenty seven more, have given forth a certificate intending thereby to clear G. F. I thought it needful to add that also, that so nothing that may be pretended *would have favoured his Cause*, might be omitted by me, the said Certificate now follows.

*A Testimony of some Friends of Bristol, in Answer to William Roger's False Charging of George Fox, for Fleeing in time of Persecution, and particularly at the Meeting-House in Broad Mead in the same City.*

"**W**Hereas *William Rogers* in his Paper of *Queries*  
 "to *George Fox* (which some of us have already  
 "given our Testimony against) hath charged the said *George*  
 "Fox to be one of the greatest Fleers, in time of Persecu-  
 "on, of any that he knew, professing the Truth, and account-  
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"ed. by others a faithful Friend; and for Confirmation  
 "thereof hath brought an Instance at a Meeting here at Bri-  
 "stol, at which George Fox was present, about fifteen years  
 "since, at which Meeting he saith, *The Persecutors coming*  
 "up one pair of Stairs, while George Fox was speaking,  
 "the said George Fox (as some may term it, in a distrustful  
 "Spirit) did step down, and went out at a back pair of  
 "Stairs, to which (he saith) his Eyes with many more were  
 "witnesses. As to which we have this to say, who were  
 "generally, all of us, at all, or most part of the Meetings  
 "which George Fox was at here, that we never knew or  
 "can remember, that ever any Persecutors did come up the  
 "Stairs whilst George Fox was speaking, so as to occasion  
 "the ceasing his Testimony on that account, as William  
 "Rogers would insinuate; but this may be put amongst the  
 "rest of his False Calumnies and Charges. And we further  
 "testifie, that whereas there was two pair of Stairs, (one  
 "of which William Rogers calls a Back-pair) that both  
 "pair of Stairs were common for Friends to come up and down  
 "at, and that George Fox was known to come up the same  
 "Stairs to that Meeting.

"And this Testimony we have in our hearts for George  
 "Fox, as a man Remote in Spirit and Example from any  
 "such Practice, as Fleeing in time of Persecution, though  
 "charged therewith by Apostates and Bad Spirits; and we  
 "have cause to believe, that he hath held up his Testimony  
 "in Faithfulness, both in Doing and in Suffering on Truths  
 "Account, being confirmed herein by his large Travels,  
 "Sufferings and Imprisonments in many Goals, in which we  
 "never knew that he hath flinched, but hath endured Pati-  
 "ently; as also the known Cure that hath been upon him,  
 "for the Preserving and Encouraging of all, by Word and  
 "Pattern, to stand in time of Persecution. And this we  
 "thought fit to insert, as persons concerned for the Vindi-  
 "cation of our dear Friend George Fox's Innocency in this  
 "Case,



"Case, which we have done according to the best of our  
 "Knowledge and Remembrance, who never saw any just Oc-  
 "casion for such a Charge as *William Rogers* hath so wick-  
 "edly aspersed him with.

John Ware, and twenty seven Persons more.

I now come to make some Observations on the above *Certificate*; they render me *False Charging*, and seem concerned to *Vindicate G. F's Innocency in this Case*; yet they have done it but at a very poor rate, much like the *perjured Informers*, that on the late Act have appeared against Friends; for first they say, *It is a False Charge*, which is a positive Testimony against me, wherein they undertake to prove such a Negative, which is impossible to be proved by them, unless they had been Eye witnesses of what *George Fox did in every Meeting, in time of Persecution*, at the Meeting-house in *Broad-Mead*, that I also was present at; but that, by their *Certificate*, it seems, they dare not say; for when they came to disprove me by *particular Evidence*, they then thus said, [WE WERE GENERALLY, ALL OF US, AT ALL, OR MOST OF THE MEETINGS, AT WHICH GEORGE FOX WAS HERE.] *and that we never knew or can remember, that ever any Persecutors came up the Stairs while George Fox was speaking.* I appeal now to every Impartial Understanding Reader, whether my charging of him for *stepping down on a sudden, and hastning out of the Meeting*, must be wrong, because they never knew another matter of fact relating to others; or whether it doth follow, that the *Persecutors* did not come up the Stairs at no such Meeting, because they don't know, or remember the Matter, when not assigned to any Meeting, wherein they dare say that they were present.

They say, that I have charged *George Fox* to be one of the greatest *Fleers in time of Persecution*, of any that I

know

know professing the Truth, and accounted by others a Faithful Friend: Herein they, as I take it, (and as I am persuaded, all Impartial Readers will,) falsely charge me; my Words were these, *And, if Report be true, this is but very little of what might at large be manifested to prove him one of the greatest Fleers, &c. in time of Persecution, that ever I knew, professing the Truth, and esteemed by others a Faithful Friend.*

3dly, They say, that I, for Confirmation thereof, brought an Instance of a Meeting here at *Bristol*, which *George Fox* was present at, about 15 years since; &c. this also cannot be taken to be a true Charge from my words, not only because I did not positively charge him to be one of the greatest Fleers in time of Persecution, &c. but also because I did not signify the Time at which the Meeting was held, though they say, 'twas about 15 years since; and so it appears, that they are detected of several Lies, by comparing their Testimony with what I have written. This occasions me to observe, that they do not say, *they never knew or could remember, that he slept down, and hastened out of the Meeting, at a Back-pair of Stairs,* which is the matter where-with I charge him with the sight of mine own Eyes, and others also on this Occasion. And this also I know, that his so Departure was a very considerable time before the Meeting broke up; and were it not so, that these False Witness-Bearers were conscious to themselves, that about fifteen years since *George Fox* so did, (as I said my Eyes were witness of) what reason should they have for limiting my Charge to that time?

I shall now leave it to the Consciences of all Impartial Readers to consider, whether *John Ware* and the other twenty seven Persons, do not justly deserve the title of False-Witness-Bearers, and not only so, but since *George Fox*, in his Answer to me, hath signified on this Occasion, that he believes there are many in *Bristol*, that will witness against this

*this False Charge*, it be not rational to suppose; that the aforesaid *John VVare* and the other twenty seven Subscribers, have been by him betrayed to affirm whereof they know not, and yet notwithstanding, their Testimony is lame, and not sufficient to serve his turn, not only for the Reasons aforesaid, but also because they do not so much as affirm, that the Meeting, held about fifteen years since, was in the time of *Persecution*, and that he staid therein until the Meeting ended.

One thing more is Observable, *G. F.* informs me, some said, *My Paper was not worth answering*, to which I said, *Doubtless these words came from some of George Fox's Party*; and since *George Fox* hath acted contrary to their sense, and written *six Sheets* of Paper in Answer to *one* of mine; *what's become of their Unity now?* and whether this shews not that they are in *Confusion* amongst themselves, especially since *G. F.* in his *Answer* saith the less; I do take notice of them, because I know them to be \* all False, Malicious Charges, whenas he hath not only written *six Sheets* of Paper (for the Copy delivered me, contains so many) by way of Answer, which is a taking notice thereof at a large rate; but also it appears that many of them, which by his general Expression he accounts *False Charges*, are not in his particular Answers *denied to be true*, but rather an owning thereof, is plainly implied from his words, as is already manifested; this I take to be one sign or Token, that *the Word of the Lord by his Servant John Wilkinson is fulfilling*.

\* By *George Fox's Rule*, those who matter not what they say, &c. are exercised by this Spirit, that made some like *Devils*, witness his before-cited words, spoken as he was walking in *Nathaniel Crips* his Chamber, which occasions me to query from his words [*all False and Malicious Charges*] Whether by his own Rule he hath not manifested himself to be exercised by the same Spirit? for had he been a man that had taken Care to have affirmed nothing but the truth, he would not have been the Publisher (as well as Author) of so many *Lies* and *Falshoods*, whereof to his shame he is detected.

I now come to take notice, that G. F. accuseth me, *that I threatned the Constables at their Perils, not to meddle with anything of mine within doors, &c.* This I say is a *False Charge*; my words on that Occasion were to this purpose, *the Door is open, the Goods in the house are mine, they might go in, and there was enough*; but then I also told them, *That if they did meddle, &c. before I spoke with the Justice, I should lay that Injustice at their Doors, because of right I ought to be first heard, before my Goods ought to be distrained*, and though G. F. hereupon said (as in his Answer appears) *That I had made all fast*, yet he is therein in a twofold respect guilty of a *False Charge*, because *all was not secured Without, and none secured Within*.

Having thus far, with respect to particular matters, cleared my Conscience, I have this further in short to say, That should I trace G. F.'s Answer after the same Method, as he hath done mine, I account that *Thirty Sheets of Paper* would not contain such an Answer, and might tend to endless Controversie, and therefore I chuse the rather to give the Reader but a tast of that Spirit, from whence his bundle of Confusion and Falshoods do proceed. And in the mean time shall add this Query, Whether or no, since G. F. hath written so many *Lyes*, as aforesaid, that are detectable from the sight of his *Answer*, and compared with my *Paper* (which was an Answer to his queries) it may not be rational to conclude, that he hath taken such a Liberty to himself as at some times and seasons to say any thing (Right or Wrong) to clear himself, and defame others, that cannot be subject to his Will?

I now come to take notice of a *Postscript*, written by G. F. in these words, *Here follows the Epistle that hath so touched William Rogers which he makes all this Work and Writing about, who would make me inconsistent with my self; and so he might have done the Apostle, who one while*  
Circum-

Circumcised; *and then again forbid it: and one while said, They should not Judge one another about dayes, and meats and drinks, and afterward Judged them for it, who made it their Principle. But in William Roger's Charges, he hath not proved me inconsistent with my self, but rather himself is inconsistent with what he was formerly.*

To this I thus Answer, These few lines do manifest to me, that G. F. doth not divide and distinguish as he ought to do, if he be not ignorant of the Scriptures, and of what I have written; and of what his name is too: The Consideration whereof leads me to observe, that he hath not quoted any Scripture, whereby he pretends to prove his Assertion, and so no need to write very large for *Disproof* of that, which he pretends not to prove; yet for the sakes of some on this Occasion I shall thus add, That the Scripture no where testifies, that the Apostle did *forbid Circumcision in the same Case where he practised Circumcision*; and that when the Apostle said any thing to this purpose, by way of Exhortation to any amongst the Churches of Christ, *that they should not judge one another about Dayes and Meats and Drinks*, it was (as I have always taken it) with a tender Regard only to such who made *Conscience* (which could not be unless they were principled) either to *observe or not to observe a Day, Meats or Drinks*; and such the Apostle (when they acted from a Principle so to do) at no time judged (as ever from the Scriptures of Truth, I could understand) though in the *Observations* of some things legal, not having so far received the Spirit, as to be led therefrom; and yet G. F. saith, *And afterward judged them for it, who made it their Principle*; as if the day was, wherein they might observe a day, when they were not principled so to do; but when they became principled to observe a day, then it became Sin and Matter worthy of Judgment and *Condemnation by the Apostle*; and not only so, but as if acting according to ones Principle, in *Matters of Conscience*,  
were



were Condemnable, when practising things *not according to ones Principle*, in matters of Conscience might be justified. This I dare not conclude to have ever been the Apostle's Meaning; but I am well satisfied is agreeable to the Practice of G. F. (or some taken to be of his Adherents, who have published their Papers and Judgments against many) and the real Cause (as to me is evident) is because they are found, practising according to *their Principle*, and cannot act (for fear of Threats and Frowns of Man) against it.

And forasmuch as G. F. hath made use of the aforesaid Instance, relating to *Circumcision, Days, Meats and Drinks*, on such wise, as if the *Practice or not Practising* of such things, were grounded meerly on the *Apostle's Permission*, and so by that Example, G. F. may do the like; I think it needful to add, that when Contention arose about the *Practice of Circumcision*, Acts 15. it doth not appear that the Apostles assumed to themselves a *Power to permit or not to permit*, nor yet to judge the Case *Without the Assent of Parties differing*; for it appears the *differing Parties* agreed to go up to *Jerusalem* about that Question, and at that time, the Apostles did agree, *That Circumcision was not fit to be laid on the Gentiles, which were Believers* (who never were principled to practise the same) neither did they endeavour to oblige those who practised Circumcision, after they believed, to forbear the same, before by the Spirit they were led from it; and the Reason hereof (undoubtedly) was, because 'twas safest both for *Jew and Gentile*, to act according to Faith, that so they might not sin: for the Apostle saith, *Whatsoever is not of Faith is Sin*; which Assertion answers to the Light of Christ in the Conscience at this day, as well as is agreeable to the Apostle's Doctrine.

And now that the meaning of the Apostle, as to the matter relating to *Circumcision, Days, Meats and Drinks* may be  
a little

a little further explained, I think it needful to cite a Passage out of my Manuscript in answer to Part of *Robert Barclay's* Book of Government, which may be pertinent on this Occasion.

"We find that many of the Believing Jews were not come from under Circumcision, and that those Jews, who saw beyond it, did not condemn such their Brethren; but we do not find that the Apostles (as persons that had Power to permit or not permit such a Practice in the Church) did approve of it in any of the Jews, or Condemn the same in such as practised it, until by Faith they saw beyond it; for, as on the one hand, 'twas not in their Commission to preach up Circumcision; so on the other hand, 'twas not in their Power to be a Bond on any to forbear, who through Faith were not first led therefrom,

"For though the Apostle saith, *Gal. 5. 2.* I Paul say unto you, if ye be Circumcised, Christ shall profit you nothing; and *Gal. 4. 9, 10, 11.* But now after ye have known God, or rather are known of God, how turn ye again to the Weak and Beggary Elements? To observe Dayes and Months, *Gal. 4. 10.* I am afraid of you. Yea this did not at that time condemn that Christian Liberty and Forbearance, which the Apostle before approved, in and with respect unto such as made Conscience of Circumcision, and the Observing of Dayes, before they had so received the Spirit, as to be led out of it; for it plainly appears, he spoke to a People who were redeemed out of those beggary Elements, and were come past those Rudiments; which is evident by those his words, *How turn ye again?* and so we might well exhort such, neither to Circumcise, nor yet be in the Observation of Dayes; for that God hath not usually led into those things, which he hath led out of; and this might well consist with the truth even at such a time and season, when others through a conscientious scruple, might in a Plea for both, with respect to themselves (respectively accord

"according to their differing Faith) be Uncondemned. I shall now leave it to the Consciences of unprejudiced Readers, whether what G. F. hath said touching *Circumcision* and *Observation of Dayes, Meats and Drinks* is sufficient to justify his advising *Mary Penington* to secure her Estate from the Spoilers (*when she durst not remove her moveable goods, nor made it as her principle*) and condemn others that are princip led so to do; querying of such, Whether 'tis not from the Spirit of [the World, that lusteth to Envy?

With this Testimony I shall conclude this my reply to G. F. that I certainly know him to be a Man guilty of many things, which he hath condemned in others; and forasmuch as he, under the form of *Government*, hath prescribed the giving forth of *Papers of Condemnation*, as a proper means whereby such as in his sense are departed from the Truth, may be received into Fellowship with some others again, so he must expect that some (at least) of his *known Errors and Failings* must lie on Record, unless he repent, and manifest such his Repentance, by an *Acknowledgment so publickly spread, as his Errors and Failings have been*; not but that an *Acknowledgment unto, and Repentance before the Lord*, in some Cases, may be sufficient; but because, as he hath been an Instrument to lay *Stumbling-Blocks* in the Way of many, so he may (even as *James Naylor* did before him) by a candid Acknowledgment unto the Lord's People, be an Instrument (as much as in him lyes) to *remove such Stumbling-Blocks*, and so come into Unity again with the Lord, and his People in the Truth, from which he hath departed.

William Rogers.

I now come to take Notice of a *Postscript* to G. F's Answer, written by *John Blaykling*, who lives at *Sedbergh* in *York*.

*Yorkshire*, which by the Way puts me in remembrance thus to premise, That though G. F. in his Answer to some part of my Paper (which he accounted a *False Charge*) hath thus said, *And I do believe that are there many in Bristol that have not let in Prejudice and Enmity against me, that will witness against this False Charge*, Yet I doubt not but he might on as goodground, have said the same with respect to *John Blaykling*, and many in other Places, though they may know nothing of the Matters whereof they may pretend to vindicate him, because I have lately had (over and besides what *John Blaykling* adds in his Postscript) no less than *six Letters*, in Vindication of *George Fox*; and condemnation of me (right or wrong) some whereof are subscribed with *Two Letters*, whose Names thereby I cannot understand, and dated from *no Place*; other some with a Name not known to me, nor yet dated from *any Place*; this I may justly term a sort of mean and underly work, that is so far from adding Credit to G. F's cause, as that 'tis to me plain enough, that he can get a *John Blaykling*, a *C. B.* or an *S. D.* to write, or sign any thing when written (right or wrong) that may, in his sense, tend to his Vindication and my Condemnation. And now to proceed:

As to *John Blaykling's Postscript*, I find it contains about a Sheet of Paper, which thus begins, *Here followeth the Testimony and Certificate from John Blaykling, to the clearing of the Aspersions that William Rogers and others would cast upon George Fox, as afore-mentioned*. Therein he gives a large Testimony for *George Fox*, as a man that renders not Evil for Evil; that's blessed with Honour above many Brethren, and that thousands will stand by him in an Heavenly Record unto the Integrity of his Soul to Truth, that still lives with him; that his Life reigns, and is Spotless, Innocent, and still retains his Integrity, whose Eternal Honour and Blessed Renown shall remain; yea, his Presence and the Dropping of his Tender Words in the Lord's Love,

*was my Souls Nourishment.* On which I observe, that if those thousands are such as *John Blaykling*, *John Ware* and the *twenty seven* other persons, that signed the aforementioned *False Certificate*, they will never add by that Spirit that led them so to testifie (as aforesaid) unto his nor their own Credit; and though in a Dark Spirit, they may term it an *Heavenly Record*, yet I testifie, such a *Record* can never bear date from *Heaven*, because *nothing that maketh a Lye can therein enter.*

Moreover, as *John Blaykling* hath given so large a Testimony to *George Fox's* life, as *Spotless*, and as *one still keeping his integrity to God, and his Truth*, though he is hereby detected of many *Lyes*, (which Method of general Applause, at so high a rate, used by *John Blaykling*, when undeserved, is more like a *Parasite* to an *Earthly Prince*, than a *Serious, Well meaning, Consciencious Christian* to a *Servant of Christ*, that *seeks not the Praise of Man*;) so on the other hand hath he vilified me, at so large a rate, as better became the tongue of a *Scold*, than a *Sober Man*; for therein amongst many other prophane and Scandalous unjust Reproaches in general terms (without assigning particular Matters of Fact, to prove his general Accusations) he hath rendred me one that hath *cast lying Slanders upon George Fox*; though no *Lye* is proved, either by him, or *George Fox*, to lie at my Door, and that also from a Spirit that through its Envy and Rage against the *Government of Christ in the hearts of them that believe*, ceases not with all its devices, with *Lying Aspersions* to defame the Instruments in God's own Hand, calling my Paper a *Lying Paper*, to defame the *Brethrens Care in the Church of God*; when as there is not a word in all my Paper, that can bear any such Construction, neither doth he quote any of my words that in Truth do manifest what he so asserts; and 'tis well known, that I have been so far from being in Envy and Rage against the *Government of Christ, in the hearts of them that believe,*



as that it hath been a great *Concern of Conscience* to me, for several years past, both by Word and Writing, to contend earnestly for the Exaltation of *Christ's Government in the hearts of Believers*, which is clearly manifested by the import of what I have written in Answer to a part of *Robert Barclay's Book of Government*, my *Postscript* to my *Narrative of Passages at Drawel*, my *Answer* to the *Brethrens* (so termed) *Narrative* after the Meeting at *Drawel*, several of my *Letters* to *George Fox*, the *Dissatisfactions* subscribed by several (as well as my self) at *Bristol*, Anno 1677. and in divers other Papers, in the giving forth whereof, I have been concerned since that day, wherein it hath evidently appeared, that such as cannot be subject to some *Outward Orders*, or *Prescriptions*, given forth by *George Fox* or some others, assuming Authority so to do, are judged and condemned for refusing submission, without true regard to a *Consciencious Scruple*; as if the exaltation of *Christ's Government in the heart*, consisted in *Conformity to other mens lines made ready to our hands*; a lively Instance hereof may be easily discerned by those who shall peruse the forty four *Articles of Accusation*, drawn up against *John Wilkinson* and *John Story*, and proceedings in Relation thereunto, both before and after the *four dayes Meeting* at *Drawel*, especially if compared with the Paper given forth from *Ellis Hook's Chamber*, dated the 12th of the 4th Month 1677, subscribed by *Charles Marshal* and 65 persons more, and the Answers thereunto, all which are recorded in the *Manuscript* first made mention of in the Preface to the 1st Part of the *Christian-Quaker*, ready for perusal of any Friend desiring to view the same.

In the sense of these things can I truly say, that my heart is even melted before the Lord, that Iniquity should grow to so high a pitch, in any that are Professors of Truth, as to write at so wicked and ungodly a rate, as *John Blayking* hath done; and yet bring forth nothing that doth in

truth prove me worthy of the least of his evil Reflections, which now leads me to manifest unto the Reader, what are the particular Matters of Fact that he chargeth me with, since 'tis reasonable, that that should have been by him laid down, as evidence that I am worthy of his general and gross Reflections.

In order hereunto, I say, I have diligently perused his *Postscript* several times over, on purpose to notifie every particular Matter of Fact, which in his or any ones sense I did suppose, might be accounted *Evil*, and do not find more than these two particulars following here cited, word for word, out of *John Blaykling's Postscript*.

The *First* is on this wise; *And as to that particular Reflection cast upon him, which William Rogers, (if his Interrogation be an Affirmation of the Matter) would ground an Accusation upon, viz. Art not thou the man that hast taken Liberty to stay almost a Quarter of a year from Meeting? and did not John Blaykling, by name, manifest his Burthen and Exercise of spirit on thine, and the truths behalf for thy so doing? [and having thus repeated my words, he proceeds and saith] I answer, if William Rogers affirm, that I had a burthen on my Spirit, with respect to George Fox, as out of God's Counsel in that matter, or as departing from the Truth, I do testifie, that he affirms an Untruth, and that it doth arise in him from a Spirit of Envy, watching for Evil against the Innocent, whom God justifies.*

On this I observe, that *John Blaykling* cannot lay all his general and gross Reflections at my Door on that account, because he himself doth not take it to be a Charge, unless my *Interrogation* be an *affirmation*, which he doth not there affirm it to be, neither did I ever intend it so; yet 'tis rational to conclude from the aforesaid words of *John Blaykling*, that I had ground so to query; and therefore I now appeal unto God's Witness in all Consciences, whether *John Blaykling*

*Blaykling* be not found contradicting himself, since in his Postscript, he thus saith, *Is this the Shift you are put to, that he (meaning John Wilkinson) should not be found a False Prophet, to charge a Lye upon me to defame the Innocent withal?* meaning (as may reasonably be taken) with respect to what I query, as aforesaid, with relation to *him* and *George Fox*, which to me is an Evidence, that the *Word of the Lord* by *John Wilkinson* is fulfilling, since it appears, as aforesaid, that my Query was not groundless, and that *George Fox* accounts it a *False Charge*. And though *John Blaykling* proceeds to query, *doth not the Lord confound you in all your undertakings?* yet there appears to me no Ground for his so querying, but rather that his and *G. F.*'s Confusion, to their Shame, is abundantly manifested, from what may be visible to every Impartial, Understanding Reader, that will be at the pains to compare all written by *George Fox*, *John Blaykling* and *my self* on this Occasion, without other proofs.

The Second particular matter of Fact laid by *John Blaykling* to my Charge, is on this wise, *And whereas William Rogers asks, if George Fox would not have accounted this in another, the Fruit of a Careless, Slothful, Libertine or Dark Spirit, that was either departed, or departing from the Truth, &c?* implicitly thereby charging him with it [To which *John Blaykling* thus saith] *Might not William Rogers have applied this at home, who knows in his Conscience what a Libertine, Loose and Dark Spirit, departing from his Subjection to the Truth, he hath given way to, and hath taken a Liberty to himself to make away his visible Estate, or at least a considerable part of it, to avoid suffering thereby.*

On this I observe, that as to this particular, with respect to securing a part of my Estate, *Jo. Blaykling* cannot lay all his prophane and wicked Charges against me at my door on that account,

account, without contradiction to his large Testimony for George Fox, as a man that is *spotless and still keeping his Integrity*; because George Fox denies not (as before is manifested) that he advised Mary the Wife of Isaac Penington, to secure her or their Estate, from the hands of the Spoilers.

My last *Observation* is on John Blaykling's beginning of his *Postscript*, by which it appears to me, that one of his ends was to appear thus publick, as a witness on behalf of George Fox, to clear all *Aspersions*, that my self and others had cast on him, as afore mentioned, and indeed he hath done it excellently well, if testifying that G. F. is *spotless*, without entring into the Merit of Matters of Fact, be a sufficient proof; but if not, his Testimony and Certificate is, for the most part, of no Credit. However it occasions me to note what *Irreligious Confidence* attends him, thus to appear as a Witness to clear G. F. of many things he knows nothing of; for John Blaykling was not with George Fox at Bristol; and with Nathaniel Crips, when Occasion of Nathaniel Crips his Charge touching G.F's advising him to buy his Tythes was taken; and yet John Blaykling's Certificate (as by the Scope thereof doth plainly appear to me) is to clear G.F. from all Aspersions whatsoever, or from whomsoever: To be plain, such Attempts are a Shame and Scandal to Religion, and are an Abhorrency to men of common and moral Honesty: but 'tis to be doubted, that since that day, wherein John Blaykling, Robert Barrow and two others, gave it under their hands, in a Letter to Friends at Bristol, That they by the Authority of God's power have an Understanding given them of God to act and determine in Affairs appertaining to the Gospel and its Order; John Blaykling hath been so puffed up with spiritual Pride, as that the Lord hath suffered his Wisdom to be turned into Folly, and his Zeal into Envy, whereby he now is (as well as heretofore hath been, in another Case relating to John Storry)

ry) so dexterous in giving forth a *False Certificate*.

And now to conclude, I recommend the whole to the Righteous Witness of God in all Consciences, nothing doubting, but that the Lord will yet more and more arise, to oppose that *prophane ungodly Spirit*, which thus strives against his Heritage, making *Lyes, False Certificates, Unjust Slanders and Reproaches*, as the chief Instruments, to take away the *Good Name* and Reputation of such, as cannot bow to the *Will of Man*, nor leave the way of the Spirit of Life, wherein they have begun, in Expectation to be made perfect through *Conformity to Outward Ordinances*, knowing this, *that those who have begun in the Spirit, cannot be made perfect by the Flesh.*

William Rogers.

We shall now conclude with a particular Matter relating to *G. F. and J. Story*.

*George Fox* writes unto *John Story* on this wise; "*John Story*, I have seen a paper that is scattered up and down in *Yorkshire*, and *Westmoreland*, as I have heard, and also that thou shouldst shew it to a Friend at *Kendal*; now if thou hadst had so much Humanity, before thou spreadst this Paper abroad, thou mightst have sent to me, to have known the Truth of it, or them that spread it also; this practice is not Common Morality, nor Civil Honesty amongst Men, which I do declare that thou either hast forged, or hast some to forge for thee, those horrid Lyes: for I never thought nor heard of those horrid Lyes before, except that of Drunkards and Swearers, and it is a *Work of Darkness from a Malicious Spirit.*

The matter thus denied by *George Fox* is, what is contained in a *Certificate* given under the hand of *Henry Sweeting* of *Hartford*, which hereafter follows; And forasmuch as *George Fox* hath charged *John Story*, That he either

bath



*bath forged, or hath some to forge them for him, meaning many things contained in Henry Sweeting's Certificate, and thereupon expressly writes unto John Story in these words; Thou must bring forth the Authors and the Informer, with his Town and County, else they will lie on thine own Head.* We thought it just and reasonable, that what is done in persuance thereof, might be here cited, that so every Reader's Judgment may be free, and the Reader left to savour in this matter for himself, and so we shall leave all (after perusal of the following Testimonies) to consider, whether 'tis so rational to conclude *John Story* a *Forger* in this Case, as *George Fox*; for he that will adventure to *add to another man's words*, and render them as *another man's words*, materially altering the sense (which is accounted plain *Forgery*) and not only so, but write many *Lyes* when he may be detected both of the one and the other from the sight of his own Lines, and compared with what he pretends to answer, (even as before is manifested to have been done by *G. F.*) 'tis much to be doubted, that he might sooner adventure to do as he is charged by *Henry Sweeting*, &c. when the Matters charged are not to be proved under his hand; for then he hath not only the Advantage to deny the same, if he please, but also to have recourse to *John Blaykling* and others for a *False Certificate*, as in another case already treated on in this Section is manifested.

Here now follows not only the Testimony of *Henry Sweeting*, but of several others to the same purpose.

**G**eorge Fox did say, that to the *Separate Meeting* of *John Story* there was *VVholes and Rogues, Drunkards and Swearers*; there came a couple to be married, and one stood up, and said; *Mr. Story, I take such a one to be my Wife*; and the other stood up and said, *Mr. Story, I take such a one to be my Husband*, and they went afterwards to drink and eat some *Cake and Cheese*, and said, *Sir, I will drink to thee*, and doft his Hat; the other said, *Thank you, Sir*; and doft his Hat, and where this was done, *G. Fox* he sent for the woman of the House to know the Truth of it, he asked whether it was true; and the woman said, *it was true*, it grieved her heart to see it. Also he said, that there was fallen from *John Story* thirty at one time, of the honestest of them.

These Words were spoken by *George Fox* in my house in *Hartford*, and if *G. F.* will come to *Uxal*, I shall then prove the substance of what is above written, by other Testimonies, that he spake it in this Town, in other places;

Witness,

*Henry Sweeting.*

*Ann Sweeting.*

*Hartford 29th of the  
12th Month 1678.*

The cause of this my writing is chiefly, because I have met with a Paper, wherein my name with others is, that came from *G. F.* which is a very abusive Paper; although he speaks so much of *John Story's* sending and spreading a Paper, and not sending to him first, *G. F.* has done it, and must not be corrected for this his great failing: I shall leave it to the Lord, who correcteth and judgeth in Righteousness, who is God, that sees and knows all. Thus much following in Vindication of Truth.

**I** coming to Henry Sweeting's house in Hartford, there was George Fox; and the time I was there, I heard him speak, the greatest part of what is in a little Paper, written by Henry Sweeting, with his name to the same; where I spoke to G.F. then, I asked him, Wherefore he related all those miscarriages? to which he would not answer me. And also I asked him about the Woman High Sheriff, that he spoke so much of in our publick Meeting, and this he referred me to Thomas Robertson; this I here set down, that these things may bring him to remember the Truth of what he spoke then; so if he, did speak a rable of Lyes, of people, behind their Backs, be it upon his own Head; and he must be careful in his Travel the time to come, to speak nothing but the Truth: for indeed I must say, I never heard so much spoken by no man, that did profess himself to be a minister of the Gospel, as if he had surrounded the Countries, to get up all the miscarriages, and failings, done and committed in time past, which indeed, I told him then, at Henry Sweetings, That it grieved my heart to hear him relate such things; and so I left him at Henry Sweetings (where I found him in his Carriage) going on hushing any one that had any thing to speak besides himself.

*This in Love from him that is his Friend*

Edward Perkin.

Friend, G. Fox;

**T**hou hast sent a Paper to judge me, concerning what I heard thee speak about John Story, thou deniest it; but I testify in the sight of the Lord, that thou saidst, Master Story, I take such a one to be my Wife: and I take such a one to be my Husband, and eat Bread, and drink Wine, go together like Whores and Rogues: Thou saist, I have laid my foundation with

with Eyes, but I have laid it with the Light within; thou spakest at Richard Martin's house, there was Richard Martin, Christopher Taylor and others.

Mary Beal.

**A**t Baldock in the County of Hartford, George Fox said, There came a couple to a Meeting to be married, where John Story was present; and the man said, Mr. Story, Mr. Story, putting off his Hat; and when they had done, they had Wine and Cakes, and the Man put off his Hat again, and said, here's to you, Mr. Story. Witness,

Thomas Moss  
of Baldock, aforesaid.

It now remains, that we inform the Reader, what John Story said to the matter of Charge contained in Henry Sweeting's Certificate, which is as followeth, and as it was taken out of a Letter, written by John Story unto a Friend of Truth; *as to the Report the Inclosed carries, I know nothing of it, no more than a Child Unborn; and in the presence of Almighty God, I do deny any such thing was done where I was present, or that I ever heard of any such thing done any where, under the Profession of Truth. And as to that which they call a Separate Meeting in Westmoreland, to manage Church affairs, I never was at any of them to this day, neither was I of Counsel with them about any Business they transacted in those Meetings to this day: I have acquainted them with it, they also deny they know any such thing, and do deny the abominable practices of all Rogues and Whores in the World. These are not the first Lyes George Fox hath reported, both against my self and the Meeting they call Separate. He hath not given us Ground*

*of late years to expect any Right of Justice from him. Thus far John Story, on this Occasion.*

We now think it needful to take notice, that G. F. in his lines to *John Story*, before-cited, seems to import, that *John Story* did not act as a Moral, Civil, Honest Man, short of Humanity, to spread the Paper of *Henry Sweeting* before he sent to him to have known the Truth of it; whether *John Story* did so or no, he best knows, yet, hence we may reasonably take Occasion to query; What became of *George Fox's* Humanity, Civility, Morality and Honesty, when he spread *William Rogers* his Name up and down the Nation for a *Breaker of his Covenant under hand*, upon the bare Report of others, that he had sent abroad a *Narrative*, and therein broke Covenant) before he sent to him to have known the Truth thereof? if G. F. hath a Conscience to evade an Answer hereunto, because he will not fairly (as in truth he ought to do) acknowledge, that if the import of his own words may be taken to be sound, he is thereby detectable of a practice neither Humane, Civil, Moral or Honest: Then we further query, Whether 'twas not abominable Wickedness for him to render *William Rogers* a *Breaker of his Agreement*, that was written down at *Bristol*, by which he is rendred a *Breaker of his Covenant under hand*, upon Report that a *Narrative of Passages*, at the Meetings at *Bristol*, were spread, whenas he neither pretended to be informed, what particular Matters were contained in those Papers, nor yet to which of the Meetings they did relate; for touching some Meetings, there was no agreement made under-hand as to their Order, though there was to some other; but yet not one word of Covenant or Agreement, that any person should be obliged, not to send abroad a *Narrative*, whether it might relate to all, any, or either of the Meetings; and so consequently his rendring *William Rogers* to be a *Breaker of his Covenant*, &c. is certainly far short of Civility, Humanity, Morality and Common Honesty, if G. F's Rule be good,

And



And now that the Reader may have a view of the very words written by G. F. unto *John Story*, in relation to G. F.'s aforesaid Charge against *William Rogers*, for Breach of Agreement, we think meet to add the copy thereof, which now followeth.

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“ **A** Nd also I do hear, that a Book or a Narrative is made  
 “ of our Meeting, which we had at *Bristol*, when  
 “ I was there last, and spread up and down *Westmoreland*,  
 “ *Cumberland*, *Yorkshire* and the *South*, amongst prejudi-  
 “ ced people; which was utterly contrary to the Agreement  
 “ then. *That no Paper should go forth, without the know-*  
 “ *ledge and Consent of both Parties*; which Agreement was  
 “ taken down in writing, as there at *Bristol* may be seen;  
 “ and therefore this Practice to the contrary is below Com-  
 “ mon Moral Men, and not for the Society of Civil People,  
 “ short of Christianity, &c. This their Work bespeaks  
 “ their Spirit, a *truce-breaking Spirit*, a *Covenant-break-*  
 “ *ing Spirit*, and not to be credited, &c. short of *Christiani-*  
 “ *ty*, and below some Priests, to spread such things behind  
 “ our backs in a secret, underly way, which doth clearly  
 “ manifest, is not the Spirit of Christ, nor Honesty amongst  
 “ men.

We desire the Reader to compare the above-cited lines, written by G. F. to *John Story*, with a Letter subscribed by a nameless Author, S. H. already cited in this Treatise, and so leave such, who have Salt in themselves to favour withal, to consider whether or no it be not rational to suppose, that G. F. was the dictator of that Wicked, False, Charging, Scandalous Letter, signed S. H. especially since *Thomas Gouldney*, *William Rogers* and *William Ford*, on a Jealousie, that G. Fox, was the Author thereof, writ unto him as is subscribed, but received no Answer from him to this day.

Bristol the 11th of the 2  
 11th Month. 1679. J.

G. F.

G. F.

**A** Letter, wheredof the above written is a copp, came several Weeks past, to our hands; but being dated from no place, nor yet signed any otherwise than S. H. we could not tell unto whom to send Answer: We have sufficient Cause of Jealousie, that thou art neither unacquainted with the Matter therein contained, nor yet the Party that writ it, and therefore we desire thee to acquaint us, if thou canst, who it was, that wrote such a Letter, or a Letter to the like import: but if thou shalt pretend thou canst not, then we desire thee to acquaint us whether thou dost know of any thing acted by us, or either of us according as in the above copp is mentioned, to render us, or either of us Covenant-Breakers, & as in the above Copp exprest. The Reason why we thus desire of thee, is this; 'tis commonly reported, that thou hast thus rendered us, and in particular to Joan Hily, thou hast written of William Rogers, &c. as a person concerned in sending abroad a kind of a Narrative in the Nation, &c. contrary to their order & Friends Agreement, &c. George, Truth seeks no corners; we desire thee, to be plain-hearted, and send us an Answer by the bearer hereof, who comes on purpose to bring this, and to receive an Answer from thee: We are

Thy Friends,

Thomas Gouldney.

William Ford.

William Rogers.

As before is hinted, no Answer is yet come, which is ground of Jealousie that G. F. is Author of the said abusive Letter.

To conclude; My Desire now is, That every thing herein Treated of, may be weighed in the Ballance of the Sanctuary; and then, I doubt not, but that it will appear unto every Understanding, Impartial Reader, that **George Fox** hath been acted by an **Erroneous Spirit**, and been **Guilty** of many Things reproachful to the Truth, for which he ought to humble himself, if peradventure he may be made Partaker of the Mercies of the Lord; and then no question, but *God's* peculiar People will have a Sense thereof: But until he appear Humbled through **That Repentance** *that's never to be Repented of*, his State and Condition is to be lamented of. And though 'tis not in the Power of any **Mortal Man**, or any **Assembly of Men** on Earth whatsoever, to Excommunicate from amongst the true Members of *Christ's* Body a Servant of the Living God, unto whom through the Obedience of Faith in *Christ*, is given an Earnest of the Great Salvation: Yet if any one so outwardly pretending, hath acted **Erroneously**, and hath concerned himself **Against his Brother**, at so large a rate, as cannot be vindicated, unless that **Rule**, which Almighty God (as by a Finger from Heaven, through his Son *Christ Jesus*) hath laid down, *viz.* **By their Fruits ye shall know them**, be to be esteemed as voyd; 'tis most

just and reasonable to declare, That such an one hath cutt him off from being a Member of the Body of Christ, by departing from the Rock Christ, on which Preservation and Help is laid.

On this Score, I am now concerned in my Conscience thus to declare, and conclude, That for sometimes past, G. J. hath stood in a state of Separation from many of the Lord's People. May the God of Heaven give him a true Sight and Sense thereof unto Repentance; that so before his Body, be turned to Dust, from whence it came, he may be restored into Fellowship with them again, saith my Soul:

Bristol, 1<sup>st</sup>. Day of  
the 8<sup>th</sup>. Month,  
1680.

William Rogers.

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**T H E E N D.**

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A N  
I N D E X

Of some of the **Chief Matters** Treated on.

A

**Apostacy**: A Discovery of several things, which may be justly termed the Fruits of *Apostacy* and *Innovation*; and in particular, that **John Wilkinson** and **John Sturz** have been Judged and Condemned by Persons, that have not heard them speak for themselves; as doth appear in an Answer given by **Thomas Goulden**, **William Forde**, and **William Rogers**, to a Paper subscribed by **Charles Marshall**, and *Sixty-Five* more, dated at *Ellis Hooks* his Chamber, *London*, the 12<sup>th</sup>. of the 4<sup>th</sup>. Month, 1677. 2<sup>d</sup>. Part, p. 72 to 84.

**Apostolick-Order of the Church of Christ**, **Robert Bar-**

A

*clay* asserts, is Establish't amongst the People called **Quakers**; and by the Scope of his *Book of Government*, his Meaning is, with respect to Outward Orders, his Sense therein disproved. 3<sup>d</sup>. Part, p. 23 to 33.

**Authority of the Church**, in **Robert Barclay's** Sense, 3<sup>d</sup>. Part, p. 54. The Apostles assumed not Authority to give a Decisive Judgment in a Religious, Conscientious Case, without being chosen by the Parties differing; and then they gave their Judgment according to the Faith both of Jew and Gentile, unto whom it did relate. 3<sup>d</sup>. Part, p. 65, 66. See *Church-Government*.

A

Baptisme



## B

## B

**B**aptisme of Water was the Ministrat<sup>n</sup> of John not to continue to the End of the World: 2<sup>d</sup>. Part, p. 45 to 50. The One Baptisme spoken of by Paul, was the Baptisme of the Spirit: 2<sup>d</sup>. Part, p. 50.

Believers, in Robert Barclay's Sense, are bound by the positive Sentence, and Decision of the Church, in Matters of Conscience: 3<sup>d</sup>. Part, p. 54. His Sense and Reasons examined, and refuted: 3<sup>d</sup>. Part, p. 54 to 61. Believers in opposite Practices, and yet the Christian-Bond of their Fellowship not broken: 3<sup>d</sup>. Part, p. 56. See Isaac Penington's Testimony touching that Authority which Christ excluded out of his Church: 3<sup>d</sup>. Part, p. 89 to 98.

This Sentence, viz. [We must believe as the Church believes] Published by one called a Quaker, examined, and the Truth cleared from such Constructions, as may be

## C

erroneously imported from thence: 3<sup>d</sup>. Part, p. 73, 74. See 1<sup>st</sup>. Part, p. 23 to 27.

## C

**C**harity: An Objection grounded thereon, in favour of our Opposers, Answered; shewing Fruits of Weakness, Presumption, Danger of going beyond ones Gift, excluding Reason, eyeing Man, and Things without, instead of our inward Teacher. The Reason why the Word of Life becomes to some the Savour of Death: 1<sup>st</sup>. Part, p. 17 to 22.

Charles Marshall, a Subscriber, with Thirty-Six more, of an Unrighteous Paper, on the hearing of a Debate between Robert Barclay and William Rogers? 3<sup>d</sup>. Part, p. 128, 129. Observations thereon, manifesting their Error, and Partiality: 3<sup>d</sup>. Part, p. 137 to 140.

Christ by his Spirit a Law-giver, like unto Moses, 3<sup>d</sup>. Part, p. 9, 10.

Church-Government: Our Sense

C

Sense of our Opposers Meaning, touching Church-Government, our Denyal of that Meaning, and that no just Pretence be under the Notion of Church-Government, to claim a Power over Property and Conscience.

The Doctrine of Robert Barclay, importing Power over Property and Conscience, refuted; and our Sense touching the Method of deciding Controversies, laid down.

An Objection Answered, whereby 'tis plain, that Acceptable Obedience carries with it Conviction of Conscience; and that Christ encouraged not his Disciples to be Rulers over each other: 1<sup>st</sup> Part, p. 44 to 61. See the 3<sup>d</sup>. Part, p. 35 to 41.

Divers Sentences cited out of Robert Barclay's Book of Government; importing an Approbation of such a Form of Outward Church-Government, by some of the People called Quakers, over others so termed; wherein they undertake to Teach Traditions, Exercise an Authority to Or-

C

dain, Appoint, Command, and Rule over others; whose Duty, in Robert Barclay's Sense; 'tis to submit: and that there lyes an Obligation on such as are gathered, to Reverence, Honour, and Obey such, as are set over them: 3<sup>d</sup>. Part, p. 44, 45. The said Sentences examined, and that which is taken to be his Sense on the Scriptures quoted, demonstrated to be a Perversion; and that the words [Order, Rule, Command, Govern, Government, Traditions, &c.] will not in the Apostles Sense, import an Obligation on any Christian Believer, to act any thing relating to Faith or Discipline, on a Religious Score; whereof by the Grace of God, or Light in the Conscience, he is not perswaded to be his Duty: 3<sup>d</sup>. Part, p. 46 to 52.

Christian Quaker: What he standeth for: 1<sup>st</sup>. Part, p. 27 to 30.

Command: Who are deemed by our Opposers to have Power to Command, Ordain, and Appoint: 1<sup>st</sup>. Part, p. 6, 7, 8.

## C

7; 8. See *Church-Government*.

**Confidence**: The Qualifications of such as abound in *Confidence*, without either Knowledge or Zeal: 1<sup>st</sup>. Part, p. 76.

**Conformity to other Mens Lines**, without Faith, is contrary to the Apostles Doctrine: 3<sup>d</sup>. Part, p. 53. See *Church-Government*.

**Conscience**: Matters purely *Conscientious*, are Cognizable (according to the Form of *Church-Government*; held forth by Robert Barclay) by the Church, and their Sentence obligatory on Believers: 3<sup>d</sup>. Part, p. 53, 54. His Reasons produced are refuted: 3<sup>d</sup>. Part, p. 54 to 69.

**Contents**, or Matters discours'd of, in an Answer to Robert Barclay's Book of *Government*: 3<sup>d</sup>. Part, p. 19 to 23.

**Convinced**: I must stay until *Convinced*, proved to be sound Language, though reflected on by Robert Barclay: 3<sup>d</sup>. Part, p. 42, 43.

**Corinth**: 3<sup>d</sup>. Part, p. 9, 11, 47.

## D

**Cross of Christ** consists in denying Self, and not in acting across to all Societies, &c. 2<sup>d</sup>. Part, p. 35, 36.

**Customs of the world**: In what Sense denied: 2<sup>d</sup>. Part, p. 34.

## D

**Differences touching outward Property**, how in our Sense they ought to be decided, between Brother and Brother: 3<sup>d</sup>. Part, p. 41.

**Disunion amongst Friends**: How it appears that 'tis so: 1<sup>st</sup>. Part, p. 4, 5.

**Doctrines delivered in the Beginning**: 3<sup>d</sup>. Part, p. 49, 50. **Doctrines** reputed by Robert Barclay, the Bond by which we became Center'd in one Body: 3<sup>d</sup>. Part, p. 54. His Assertion, and Reasons for it, Refuted: 3<sup>d</sup>. Part, p. 54 to 59.

## E

## F G

### E

**E**dward Burroughs: A suitable *Testimony* of his, at the latter End of the *Preface*; shewing, *That we ought to know the Spirit of God, to be the Ground of all our Actions in our selves.*

A Parable given forth by **Edward Burroughs**, touching the *Scattered in Israel*; Anno 1661. shewing, *That there were unlearned Dogs, not acquainted with the Shepherd's manner of Gathering the Sheep; but having something of the Wolfe's Nature, would not be governed by their Master; and that there were others, well acquainted with the Masters manner of Gathering the Sheep; and the Fruit of both: Which may be termed a proper Distinction, through a Parable, of the Fierce and Ignorant (in the best Sense) Zealots of our Times, as well as of the Gentle and Prudent: 1<sup>st</sup>. Part, p. 78 to 83. Observations thereon: p. 83, 84, 85.*

### F

**F**aith: *Different Faiths, and Persuasions in some Things, no Indication of Dis-union in the Spirit: 3<sup>d</sup>. Part, p. 74, 75. See Believers.*

*Faith taken in a two-fold Sense; the one is, unto Salvation; the other, not without a further Growth: 2<sup>d</sup>. Part, p. 63 to 67.*

### G

**G**eorge Fox.

*Here now follows divers Things, relating to George Fox, contained in the First Part.*

**George Fox** reputed a *Setter-forth of Forms of Church-Government, to be like unto Moses; an Establisher of Men and Womens-Meetings, in a Separation each from other. The said Meetings are called the Church: p. 9.*

A different Sense either touching **George Fox**; the General.

## G

*eral-Meeting, or Womens-Meetings* is taken to be the Original Manifestation of *Variance amongst Friends*: p. 61 to 67.

An Enquiry made, What is the Bait spread before George Fox, to concern himself against such as cannot own, that his *Directions* should be urged with *Severity*; which is no less than an Enforcing? p. 92. An *Answer* to that Enquiry, wherein some Part of the Occasion and Mischiefs amongst *Friends* is discovered: 1<sup>st</sup> Part, p. 92 to 96.

*Here now follows divers things relating to George Fox, contained in the Fourth Part.*

The *Introduction* to the *Fourth Part* shews the Occasion of writing that Part chiefly relating to George Fox: p. 3 to 7.

*Seven Questions* proposed to John Wilkinson, and *Sixteen* to John Story, by Order (as was affirmed) of G. F. together with the Substance of their *Answers* thereto: p. 7.

## G

top. 14. *Observations* on the said *Queries*, and *Answers* shew, that the *Informer* to George Fox, against John Wilkinson and John Story, would have had his End, by their *Answer*, *Pea*; which doubtless was to render them guilty of *Evil Principles* and *Practices*; and yet such an *Answer* to several of the *Questions* might be Justified: And in particular, the *Answer* to the *Second* to John Wilkinson, and the *Nineth* to John Story; unless we ought to practise on a *Religious Score*, Things imposed in the *Will of Man*; and that 'tis reprovable to exhort to keep good Order, &c. p. 14, 15, 16.

An *Objection* cited in Favour of George Fox, and such Brethren to whom *Obedience* by some is reputed to be due, &c. together with *Answer* thereto; manifesting that *Obedience to the Spirit* is due, but not to other *Mens Lines*, whilst not by the *Spirit* convinced thereof. No Ground to believe, that *Christ* intended *One* of his *Disciples* as an



G

an Head, over the Rest, after his Departure: p. 16, to p. 25.

A Slighting George Fox's Orders, with respect to Church-Government, accounted by some a Slighting of the Cause of God: p. 26.

See p. 7 to p. 16, and p. 25 to p. 36. and then consider, whether 'tis not Rational to suppose, that the drawing up of Forty-Four Articles against John wilkinson, and John Story, and Proceedings relating to them, were not by George Fox's Approbation and Permission: And that whatever was pretended to be John wilkinson's, and John Story's Failing's; yet that nothing would give Satisfaction, but Submission to George Fox.

Marks to know some Mini- string Persons, who have been of party with George Fox: p. 33, 34.

A Letter written by George Fox to John wilkinson, signifying, that John wilkinson will be as bad as Diggleton, &c. if he gives not over his work and Separation: p. 41, 42.

G

J. wilkinson's Answer there- to, desiring George Fox to clear himself, That he approves of no Force about Religion, but the Force and Effect of the Word delivered: p. 42, 43, 44.

A Letter returned in An- swer by George Fox to John wilkinson; signifying, that John wilkinson is separated from that Power, that first Con- vinced him; and that, if not, he would have been at Unity with him, as at first: p. 45, 46. And that, if John Wil- kinson had loved the Gospel of Peace, he would have come to him: p. 51. But yet he tells him, That if he loves his Sin, he may keep it; p. 52: and that, He thought to have writ- ten to him; saying, His Let- ter was not worth Answering; and yet hath written Answer: p. 59.

Observations on George Fox's said Letter to John wilkinson, beginning p. 61.

George Fox accuseth John wilkinson as a Tythe-payer, ei- ther by himself directly, or conniving at others paying for

# AN INDEX.

## G

for him; but proves it not.

A Testimony under John Wilkinson's Hand Against Epithes, is cited: 4th. Part, P. 29.

George Fox accuseth John Wilkinson to be an angry, Disquieted, Froward, Peevish, Fretful, Malicious, High, Lofty Spirit; and of his making a Jumble; but brings forth nothing convincingly, to manifest the same: p. 63, 64, 65, 66. On this Occasion a Character of George Fox and John Wilkinson is noted; from whence there is a Reason to suppose, that George Fox would have All Causes of Differences amongst Friends, even from North to South, come before him to be Judged, when it pleaseth him, or else the Refusers may incur his Censure of Not loving the Gospel of Peace: p. 63, 64.

George Fox clears not himself, That he approves of no Force in Religion, but the Force and Effect of the Word delivered; and as to that Matter, gives a scoffing, shuf-

## G

fling, impertinent Answer, wherein there (undoubtedly) is no less than Three or Four Untruths in Two or Three Lines: p. 66, 67.

George Fox is detected of Malice, Envy, Perversion, and Ignorance, or Darknes: p. 68 to 76.

Another Letter written by John Wilkinson to George Fox, manifesting his Sense of the Cause of Divisions, viz. about his Orders, and the Blind Zeal of the weak to promote them; and intreats George Fox, to open his Mind, whether by his Papers he intended Counsel only to the Churches, and no Compulsion: And concludes with this Testimony; That an Image of the Government of Christ, consisting in Outward Prescriptions, attended with Force over the Inward Man, we never expected in this Gospel-Day, to bite and devour one another about: p. 77 to 80.

No Answer (as John Wilkinson saith) came to the said Letter; which is taken as an occasion of Jealousy, That George Fox intended Compulsion,

## G

Not, so far as he was capable, as well as *Counsel*; and that the *ill Consequences* attending some *Divisions* amongst Friends, will lye at *George Fox's Door*: p. 80, 81.

Two *Letters* written by *William Rogers* to *George Fox*, spreading before him the State of some things, relating to Friends of both Parties; which hath been either the Occasion, or the Fruit of Division. *William Rogers* his Jealousy, (and the Ground thereof) that *George Fox* looks upon himself, as that Man at least, in whom the Son of *God* hath appeared to give forth his Law, (thereby meaning, on a *Religious Score*, his *Gospel-Law*, relating either to *Faith* or *Discipline* amongst the People called *QUAKERS*) which if plainly confest to by him, and espoused by others, would then put such an End to one Part of the *Differences*, as that an Absolute Separation would be espoused by many, not concerned in the other *Differences*, because they would

## G

not own such a thing.

*John Story* Condemned for not Acting according to *George Fox's Example*: A Request to *George Fox*, to clear himself therein, if he can.

A Signification to him of Three Particulars, as Ground for him to *interpose*, for the *Ending of Differences amongst Friends*; that Ages to come, may not say, *That the Division was concerning the Friendship of One Man*; and that it might not be so Recorded, *George Fox* was desired to manifest, *That he never intended, that what he gave forth, as Instructions, should be urged with Severity* (which is no less than *Enforcing*) on *God's Faithful People*. Some of the Qualifications of such, whom his Papers seem a Strength to. Several Things spread before him, as the *Fruit* or *Cause of Divisions*, and *Scandalous to the Truth*, whereof he is the Author or Occasion; together with a Signification of divers things, publish't either by Himself,

## G

or other of the Primitive Labourers, which are a *Just Reproofe* upon Him, or his Party at this Day; and in particular, that his Papers seem a Strength to such as are Ignorant, Envious, and Zealous without Knowledge.

A *warning* to him, to remove the *Jealousies* out of the Minds of *Friends* concerning him, or else to appear Open-faced. The Fruits of a *Dark Spirit* laid down, of part whereof at least, George Fox is Guilty: p. 81 to 105.

*Here follow divers Things relating to George Fox, contained in the Fifth Part.*

A Part of some *Friends* Dis-satisfactions, touching some Things relating to George Fox, and wherein he hath been esteemed a *Reproach to Truth*; exhibited before him in a Meeting at *Bristol*, the 11<sup>th</sup>. of the 12<sup>th</sup>. Moneth, 1677. p. 3 to 10. A Copy of the *Articles of Agreement* for orderly Proceeding, relating to

## G

the said Meeting: p. 10, 11.

A Copy of a Scandalous, and Unjust Reproachful *Letter*, written against *Thomas Gouldney*, *William Forde*, and *William Rogers*, dated from no Place, and subscribed *S. D.* grounded on a False Pretence, That they are *Covenant-Breakers*: p. 12 to 15. Some Grounds of *Jealousie*; That *George Fox* is Author of the said *Letter*: p. 20, 21, 89, 90. *Observations* on the said *Letter*, shewing, That there was no Ground for rendring them *Covenant-Breakers*: - and so consequently, all the abusive Language contained therein, falls to the ground: p. 15, 16, 17.

Part of another *Letter* grounded on the same False Pretence, written by *George Fox* against *William Rogers*, which was made use of by the Person to whom *George Fox* sent it, to defame *Willm. Rogers* to one not of the People called *QUAKERS*: p. 18, 19, 20.

A *Paper of Queries* given forth by *George Fox*, touching

G

ing *Securing World's Estate in time of Persecution*; insinuating so far as by *Queries* may be, that it springs from the Spirit of the World, that lusteth to Envy: p. 24, 25.

An *Answer* thereto by *William Rogers*, together with *Thirteen Queries* proposed to him: p. 25 to 35.

A *Rejoinder* to *George Fox's Reply* to *William Rogers* his *Answer*, to *George Fox's Queries*; manifesting, That *George Fox* is detectable of many Lyes, from the Sight of his own *Answer*, and compared with what he pretends to *Answer*; several whereof are grounded on Two False Assertions: the *First* is to this Effect, That *William Rogers* should term his Paper, (which he calls an *Epistle*) a *Good Exhortation* in it self: The Substance whereof is cited in at least *Eight* Places; which is one down-right Lye, told *Eight* times over. The *Second* False Assertion is to this Effect, That *William Rogers* had many *Queries* on *George Fox's Epistle*, (so termed by

G

him); and it appears, (as *George Fox* saith) that there are *thirteen Charges* against him: On this Foot, *George Fox* is guilty of *Thirteen Lyes*: p. 35 to 42.

The Reader is desired to consider, whether *George Fox* be not detectable of *Four* or *Six Lyes* more, from the View of his own *Answer* only, compared with these his own Words therein contained, viz. [I know them to be all False and Malicious Charges,] besides that which may be termed Forgery, in adding to *William Rogers* his Words, these Two Words, [viz. Before-mentioned,] to render him (as he takes it) to speak that which he intended not: p. 42 to 47.

*George Fox's Discourse* on the Occasion of *Mary Penington's* Securing her Land or Estate, occasions *William Rogers* to signify, That he had no Dispensation from *George Fox*, to secure his Estate; and also, to discourse on the word Dispensation; and at length to query, Whether 'tis not De-



## G

ceit in *George Fox*, to insinuate, as if *Mary Penington's* Securing her Estate, was the Fruit of her Weakness; when it clearly appears, that 'twas not only done in Pursuance of *George Fox's* Advice; but also, *George Fox* confesseth in his *Answer*, That he heard *Mary Penington* say, *She durst not remove her Moveable Goods?* And, Whether 'tis not the Fruit of great Partiality, and Respect of Persons in *George Fox*, to have so great a Regard to the Securing her Estate, for Her and her Children? and yet take occasion to query, Whether the Spirit that does so, (meaning making away Estates, &c. for fear of the Spoyler in time of Persecution) is not the Spirit of the World, that doth lust to Envy, which is Earthly, Sensual, and Devilish? which doubtless will be taken by some to be intended by him, as a Reflection on such as so do, without a Dispensation from him: p. 44, 45, 46.

*Observations on George Fox's*

## G

not denying, that he had *Twelve* or *Thirteen Hundred Pounds*; but yet denies, that he had so much secured; and also, on his signifying, *That something descended to him, as his Birth-Right*; wherein a Token of Pride is manifested; and 'tis well, if he be not now ashamed of the Meanness of his Earthly Parentage; which, whilst he kept his Place in Humility, hath been accounted a Sign of the Fulfilling of *Paul's* Words, when he said; *God hath chosen the Foolish Things of the World, to confound the Wise*, &c. p. 47, 48, 49, 50.

*George Fox* makes a False Application of Sound Words, which Words are these, viz. *And it is not right, to make a Man an Offender for words, if he acknowledge them*; and as may reasonably be taken, to cover the False Prophet, *Solomon Eccles*; because his following Words are these, *As I perceive Solomon Eccles hath done*: p. 50, 51, 52.

*George Fox* Condemnable  
by

G

by his own Rule, in making mention of *James Naylor*, as an *Old Opposer*: p. 52.

*Observations on George Fox's* not acknowledging, that he advised *Nathaniel Crips* to buy his *Tythes*; together with *Nathaniel Crips*, and *Robert Arch*, their Testimonies, That *George Fox* did so Advise: p. 53, 54, 55.

*Observations on George Fox's Answer*, touching his Departure out of a Meeting in time of Persecution in *Bristol*; and also, on his Testimony given forth before, on a Report, That *William Rogers* should charge him for Flying in Time of Persecution, in *Bristol-Meeting*; shewing, that he hath Contradicted himself, by saying in his Answer to *William Rogers* thus; *I was sitting in a Meeting at Bristol, when another was Speaking, and some Officers came up, and took him away. And in his Testimony given forth on the same Occasion he saith; There came no Souldiers, nor Officers whilst I was in the Meeting, neither before*

G

*nor after*: p. 55, 56, 57.

*George Fox's own Relation* both of the Meeting at *Bristol* and *Ringwood*, shews many particular Matters acted by him, which if it had been acted by *John Story*, or some others, would in probability be termed, to come from that Spirit, that said; *Master, save thy Self*: p. 57 to 62.

*Divers Testimonies, That George Fox departed out of the Meeting at Bristol, in Time of Persecution, before the Meeting was ended*: p. 62, 63, 64.

*Observations on George Fox's Testimony*, touching his Behaviour at *Ringwood-Meeting*, doth manifest his Weakness, and Confusion; and that 'twould have tended more to his Credit, plainly to have confest, that at Times and Seasons he hath continued to Save himself; than after he hath so done, to cover the Matter: p. 64, 65, 66, 67.

A Certificate from divers Persons of *Bristol*, in Favour of *George Fox*: p. 67, 68, 69. By *Observations* thereon, 'tis proved

## G

proved to be a False One, in several Respects: p. 69, 70, 71.

George Fox, and his Parties Unity called in Question; and their Confusion manifested; and He proved to be exercised by that Spirit, that made some like Devils, if his own Words may be a proper Measuring-Line for him: p. 71.

George Fox, in a two-fold Respect, rendered Guilty of a False Charge: p. 72.

George Fox's Doctrine, (viz. That the Apostle one while Circumcised, and then again forbade it; and one while said, They should not Judge one another about Dayes, and Meats, and Drinks; and afterward Judged them for it, who made it their Principle) Examined, and found not a sufficient Argument, to Answer the End intended by him; viz. To Vindicate his Advising Mary Penington to Secure her Estate, that durst not Remove her Moveable Goods, and made it not (as George Fox believes) her Prin-

## G

ciple; nor yet to Judge another for Securing his Estate, when Principled so to do: Together also, with some Animadversions touching Circumcision, Observation of Dayes, Meats, and Drinks, in the Apostles Dayes; wherein the Truth is clear from some Constructions, which from George Fox's Words, may be taken to follow: p. 72, 73, 74, 75, 76.

Observations on John Blayking's Certificate, given forth in Favour of George Fox; manifesting, That his Testimony for him, is more like a Parasite to an Earthly Prince, than a Well-meaning Christian; and that his Villifying William Rogers, is more like a Scold, than a Sober Man; for that he is not proved by Particular Matter of Fact, worthy of any Evil Reflection.

John Blayking's Certificate proved of no Credit, because he appears to clear George Fox at a general Rate from Guilt, whenas George Fox himself knows, (though he sent abroad John Blayking's

Cer,

G

*Certificate* with his *Reply*) that *John Blakling* was not present with him, (and so could not be a Witness to clear him) when Occasion hath been taken to charge *George Fox* Guilty in several Things: p. 76 to 83.

Something written by *George Fox* to *John Story*, denying that he cast all those Scandals on *John Story*, which *Henry Sweeting* of *Hartford* hath testified he did, and since proved by several Witnesses, whose *Testimonies* are inserted: p. 83, 84, 85, 86, 87. *John Story's Testimony* of his Clearness of those Scandals and Reproaches: p. 87, 88.

*George Fox*, by the Import of his Words, in a Letter (page 83.) written to *John Story*, if applyed to his own Actions, in relation to *William Rogers*, will be found detectable of a Practice neither Humane, Civil, Moral, or Honest: p. 88, 89.

**Government:** Two sorts of *Government* owned by us, viz. the One is the *Outward*.

H

*Government*, under which we Live; the Other is the *Inward Government* of *Christ*, not represented by *Fislike Persons*, certainly known by *Outward Names*, nor yet *Establish'd* by *Man*. Together with some *Marks*, by which the Opposers of *Christ's Government* may be known: 3<sup>d</sup> Part, p. 3 to 14. 27, 28, 29.

A *Testimony* on behalf of such as are in Subjection to *Christ's Government*; wherein their Sense is manifested, touching the Effect thereof, and the Manner of its Operation: 3<sup>d</sup> Part, p. 33, 34.

**Gifts:** Diversities of *Gifts* are given. Inconveniencies attending going beyond the *Gift* given: 3<sup>d</sup> Part, p. 30, 31, 32. Every one ought to Minister, according as he hath Received the *Gift*: p. 45, 47.

H

**Opposers:** In the Printed Sense of a Publick Preacher, (our Opposers)

## I

*fer*) 'tis declared, *That 'tis Hypocrisy, to profess our selves Members of the True Church; and yet not Believe thus, as the True Church Believes: 1<sup>st</sup>. Part, p. 9. See Believers*

## I

**J**asper Batt, & his Three Companions: A part of their Errors discovered, in Replying to some Part of an Answer of Bristol-Friends, (cited 2<sup>d</sup>. Part, p. 72 to 84.) to a Paper Dated from Ellis Hooks his Chamber, London, the 12<sup>th</sup>. of the 4<sup>th</sup>. Moneth, 1677. Subscribed by Sixty-Six Persons, whereof Jasper Batt, and his Three Companions are a part: 2<sup>d</sup>. Part, p. 85 to 92.

**Jews:** An Objection raised, whether they acted not from the Light within, in Crucifying Christ. An Answer to the said Objection: 2<sup>d</sup>. Part, p. 9, 10.

**Ignorant:** The way how the Ignorant have been Ensnared: 1<sup>st</sup>. Part, p. 32, 33.

## I

**Imposer:** See Church-Government.

**Independency:** The written Words of a Publick Preacher; insinuating, as if the Tendency of some of our Spirits were down-right *Independencies*, are treated on; shewing, *That we are Principled, to depend on the Sufficiency of God's Grace, and not on Man, &c. 1<sup>st</sup>. Part, p. 38 to 42.*

**Infallibility,** As relating to Internal Things, annexed only to the Spirit of God: 2<sup>d</sup>. Part, p. 11, 12. How Men endued with the *Infallible Spirit*, are Deceived & Fallible: 2<sup>d</sup>. Part, p. 12, 13. An *Animadversion* on this Sentence, *That the Church of Christ is Infallible, and cannot Err:* 3<sup>d</sup>. Part, p. 13.

**Iniquity** not distinguish't by our Opposers, from Conscientious Scruples: 3<sup>d</sup>. Part, p. 50, 51.

**Innovation:** See Apostacy.

**Innovators:** 3<sup>d</sup>. Part, p. 49.



T

A Part of their *Doctrine*:  
3<sup>d</sup>. Part, p. 50.

John Story and John Wil-  
kinson: Some concerned in  
drawing up *Forty-Four Ar-*  
*ticles* against them, confessed  
under their Hands, *That 'tis*  
*not any Personal Trespass against*  
*any of them, that they charge*  
*John Story and John Wil-*  
*kinson with, nor any particu-*  
*lar Concern of their own, as*  
*Men, that they are in the De-*  
*fence of; but the Cause of Al-*  
*mighty God, and the Wrong*  
*they have done to him.* But yet  
some of us know, (and that  
from their own Writings)  
that their pretended Wrong  
to God is a *Slighting* some of  
George Fox's Rule, &c. which,  
in some of John wilkinson's  
and John Story's Opposers  
Sence, are to be urged with  
Severity (which is no less  
than an *Enforcing*) on God's  
Faithful People: 1<sup>st</sup>. Part, p.  
86, 87, 88, 89.

John Wilkinson writ to  
some, who of late were his  
Opposers, *That the Word*  
*of the Lord came to him the*  
*20<sup>th</sup>. Day of the 6<sup>th</sup>. Month,*

T

1675. the Import whereof  
is, *That the Lord would*  
*break his Opposers, and turn*  
*them one against another a-*  
*bout their Orders, if they*  
*Repent not:* 4<sup>th</sup>. Part, p. 28.

John wilkinson and John  
Story, their Accusers chuse  
Judges, to Judge the Mat-  
ters whereof they Accuse  
them: 4<sup>th</sup>. Part, p. 29, 30.

The Testimony of John wil-  
kinson and John Story, in Re-  
lation to *Five Heads*, from  
whence the *Forty-Four Ar-*  
*ticles of Accusation*, were drawn  
up against them, relating to  
*Church-Government*; where-  
in they particularly bear their  
Testimony against *Payment of*  
*Tythes*: 4<sup>th</sup>. Part, p. 37, 38,  
39, 40.

Isaac Pennington, his Te-  
stimony, touching *That Autho-*  
*rity, which Christ excluded out*  
*of his Church*; and, *Of the*  
*Danger of running into Reli-*  
*gious Practices, before led there-*  
*into by the Spirit*; and, *Of*  
*receiving Things for Truths,*  
*because others see them to be*  
*Truths*; and, *That the great*  
*Error of the Ages of the Apo-*  
*stacy,*

## I · K

*Itacy, hath been, to set up an Outward Order and Uniformity, and to make Mens Consciences bow thereto: 3<sup>d</sup>. Part, p. 89 to 98.*

*Justification, and Salvation through Faith in Christ, owned, and cleared from the Objections of such, as have seemed to extend the Benefit of Christs Obedience unto Persons, whilst Sin is reigning in their Mortal Bodies; shewing, That though such as are in Christ are Redeemed from under the Law, which consisted in Carnal Ordinances; yet they ought to be subject to the Law of Faith, which is accompanied with Works of Righteousness, wrought in Man by the Spirit of God: 2<sup>d</sup>. Part, p. 61 to 71.*

## K

*The Kingdom of GOD: Things relating thereto, are revealed to the Creature but by one way, viz. the Spirit; though the Manifestation may be vari-*

## K · L

*ous, viz. sometimes through Man, or the Scriptures, as Instruments, and sometimes through Himself: 2<sup>d</sup>. Part, p. 2, 3, 4.*

*Knowledge without Zeal: Some Part of the Fruits thereof discovered: 1<sup>st</sup>. Part, p. 73, 74, 75, 76. The Want of Knowledge, the Cause of a Perishing Estate, and Bowing to Men: 2<sup>d</sup>. Part, p. 25. The Meaning of these Words of the Apostle, [Knowledge puffeth up:] 2<sup>d</sup>. Part, p. 26, 27.*

## L

*Liberty and Forbearance, in Robert Barclay's Sence, refuted: 3<sup>d</sup>. Part, p. 80, 81, 82.*

*Liberty of Conscience: A Description wherein it doth consist: 3<sup>d</sup>. Part, p. 17, 18. What that Liberty of the Conscience is, that is according to the Gospel: In particular, it admits of no Liberty to Sin: 3<sup>d</sup>. Part, p. 86, 87.*

*Light of Christ: What the*

L M

the Measure of it is, and the Effects of Obedience to it: 1<sup>st</sup>. Part, p. 3, 4. See the 2<sup>d</sup>. Part, p. 2, 5, 6, 7, 8.

Those who this Day say, *we were taught to follow the Light in our Consciences, and not the Orders of Men; and, That we will not have Men to Rule over us,* (thereby meaning such Men, as being in a Separation from the Establish't Religion by Law, would yet be accounted *Church-Governours* over us) utters Language becoming Christians: And though *Robert Barclay* hath reflected on such kind of Language; yet 'tis proved to be Sound: 3<sup>d</sup>. Part, p. 43, 44.

M

**M**agistracy: Obedience Active, or Passive due to it: 2<sup>d</sup>. Part, p. 30, 31, 32.

Master: On what Ground, and to whom the word Master is dis-used by us: 2<sup>d</sup>. Part, p. 34.

M

Meetings: Some part, at least, of *Nine Meetings* for Worship of God in *Westmoreland*, submit their Affairs (without Restriction either to Temporal or spiritual Affairs) to Establish *Monthly* and *Quarterly-Meetings*, and Discharge the *Separates*, (so termed, who are reputed to be of Party with *John wilkinson* and *John Story*) to concern themselves in their Affairs, meaning (as by the Scope of their Words appears) the *Churches Affairs*: 1<sup>st</sup>. Part, p. 89, 90. Such Submission may be by us reasonably taken to be (in the Sense of such *Submitters*) a Mark to know a Member of the *Church*, at least in those Parts: p. 90. And such their Discharge, seems a Token of some Imaginary Authority, and Designe of the Exaltation of One Man, namely *George Fox*, (for which several Reasons are given) in the Defamation of others; and that the Name of *Monthly* and *Quarterly-Meetings*, are but as a Conduit to convey it to him;

## M

him: p. 90, 91, 92. See also, what is written touching *Monethly* and *Quarterly-Meetings*; in 1<sup>st</sup>. Part, p. 11, 12, 13, 14; and then consider, whether 'tis not wholly Irrational, that such should assume unto themselves the Title of Church, and on that Foot expect Submission: p. 14.

The Order in Collecting the Sence of such Meetings spoken of: 1<sup>st</sup>. Part, p. 14, 15. And in what Sence the Counsel in holding such Meetings, was embraced, and the End thereof: 1<sup>st</sup>. Part, p. 15, 16.

*Monethly & Quarterly-Meetings of Men*, and also of *Women* distinct from *Men*, not owned by us to be Established as a Part of *Christ's Government*: 3<sup>d</sup>. Part, p. 8 to 14. *Womens-Meetings* distinct from *Men*, how they came to be held, and for what End: 1<sup>st</sup>. Part, p. 63 to 67.

The *General-Meeting* hath usually consisted of uncertain Numbers of uncertain Qualified Persons: 1<sup>st</sup>. Part, p. 7, 8. See also the 3<sup>d</sup>. Part,

## M N O


p. 7, 8. The *General-Assembly* of the Church of the First-Born: 3<sup>d</sup>. Part, p. 74, 78.

*Members of Christ's Body*, not certainly describable by *Outward Marks and Tokens*: *Outward Orders* insufficient for their Conservation: 3<sup>d</sup>. Part, p. 57, 58.

No Member of the Church of Christ, one more than another, is exempted from being liable to err: pag. 75, 76, 77, 78.

## N

## O

 *Obedience*: What kind of *Obedience* finds Acceptance, & what not: 3<sup>d</sup>. Part, p. 26, 33. See *Church-Government*.

Though the *Obedience* of Christ made many Righteous; yet 'tis no Proof, that any were or can be made Partakers of that Righteousness, whilst Sin reigns in the Mortal

O P

P

tal Body: 2<sup>d</sup>. Part, p. 67, 68.

**Opposers:** From an *Objection* raised, Occasion is taken to shew the Difference between *Us*, and our *Opposers*, though our Language relating to *Principle* and *Practice*, in some things agree: 1<sup>st</sup>. Part, p. 33; 31.

**Order of the Gospel**, is the Power of God, and cannot be Establish't by Man: 3<sup>d</sup>. Part, p. 25.

**Outward Orders:** The Establishers thereof, under the Notion of *Christ's Government*, Invaders of *Christ's Prerogative*: 1<sup>st</sup>. Part, p. 4. Reasons given, why they are unsuitable to be accounted a Part of *Christ's Government*: 3<sup>d</sup>. Part, p. 6, 7, 8, 9, 11, 23, 24. See 1<sup>st</sup>. Part, p. 6, 7, 8. See *Church-Government*.

P

**Perfection:** Every Gift of God is Perfect. No such Perfect State attainable, wherein 'tis not

needful for Man to Watch: 2<sup>d</sup>. Part, p. 14.

A Cessation from Sin attainable: 2<sup>d</sup>. Part, p. 14, 15; 16, 19, 20.

**Persecution:** An *Objection* touching *Securing Outward Estate, in Time of Persecution*, (*Christ's Words to Peter*, and *Saul's Action of saving Agag*, being instanced) is Answered: 1<sup>st</sup>. Part, p. 30 to 36.

**Plain-Language:** On what Ground used: 2<sup>d</sup>. Part, p. 34.

**Power of Decision of Differences**, by *Robert Barclay's Words*, imports a Jurisdiction (in such as he accounts the *Church*) over Property: 3<sup>d</sup>. Part, p. 35. *Observations* on the said Sence, shewing the Inconsistency thereof with Truth: 3<sup>d</sup>. Part, p. 35 to 41.

**Power to Bind and Loose**, is not from *Christ's Words* (so far as from the Scripture we learn) pleaded by the Apostles, or any Assembly, under the Notion of *Christ's Church*: 3<sup>d</sup>. Part, p. 66, 67.

**Principles**, Reputed by *Robert*



## P Q R

*Robert Barclay, the Bond by which we became Centered into One Body; meaning Christ's Body, the Church: 3<sup>d</sup>. Part, p. 54.*

*His Assertion and Argument refuted: p. 54 to 59. The like he saith, touching Practices and Doctrines: p. 54.*

*Professors of Christianity: How they come to disagree, touching some Religious Matters; whenas, 'whil'st they keep to Scripture-Language, they agree in Principles, termed Fundamental, that are relative to the Matter wherein they differ: 2<sup>d</sup>. Part, p. 69, 70.*

*Prophet Raised like unto Moses, is Christ Jesus; and no other is owned by us, like unto Moses, under the Second Covenant, but Christ Jesus: 1<sup>st</sup>. Part, p. 10, 11.*

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*Sign of Christ is by his Spirit, in the Heart: 3<sup>d</sup>. Part, p. 4.*

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*Robert Barclay: An Answer to his Book of Government, manifesting Erroneous Doctrines held forth by him: 3<sup>d</sup>. Part, p. 15 to 88. The Chief Matters discours'd of in the said Answer: p. 19, 20, 21, 22, 23.*

*Robert Barclay's Postscript to the said Book, by way of Epistle to Friends; wherein he affirms, That he never found Occasion, to Repent or Retract any thing from the Matter and Principles there asserted by him: And further also, That though the Things chiefly scrupled at, are (as he saith) cleared by Will<sup>m</sup>. Rogers his own Letter; yet that all may be satisfi'd by having them from his own Hand, he was free to Write his Postscript.*


*William Rogers his Observations adjoyned to the said Postscript, shew, First, That Robert Barclay Justifies his Book. Secondly, That the pretended Letter of William Rogers, is by Robert Barclay acknowledged to contain Robert Barclay's Sense and Explication of the Matters scrupled in his Book.*

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**Book.** *Thirdly*, That his *Post-script* was writ, that all might have his Sence of the Matters chiefly sorupled under his own Hand, according to the Explications given in *William Rogers* his pretended *Letter*. *Fourthly*, That, notwithstanding all this, the Explications in the said *Letter*, are not to be found in his *Book*, nor yet all of them in his *Post-script*; neither doth his *Post-script* and *Book* agree, nor yet either of Them with *Truth*, in many Things: 3<sup>d</sup>. *Part*, p. 99 to 124.

**Rule.** See *Church-Government*.

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 **Salvation of Mankind:** See *Kingdom of God*, and *Justification*.

**Sathan:** The *Qualifications* of such, whom *Sathan* hath made use of, to rend and divide the *Church of Christ*, viz. such as have *Zeal* without *Knowledge*, such as have *Knowledge* without *Zeal*,

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and others that have abounded in *Confidence*, without either *Knowledge* or *Zeal*: 1<sup>st</sup>. *Part*, p. 69 to 78.

**Schismes:** The Ground thereof, and some Marks by which 'tis known: 3<sup>d</sup>. *Part*, p. 41, 42.

**Scriptures** may be an Instrument, through the Spirit, whereby *Faith in Christ* may be attained unto: 2<sup>d</sup>. *Part*, p. 3, 4. And albeit they have been owned by *Us*, and our *Antient Friends*, to be a Rule; yet we have not owned them to be the *Infallible Rule*; but instead thereof, the Spirit: And yet they have been of late streined by *Robert Barclay*, to make them the Rule, to rule over our Brethren: p. 48, 49, 50, 51. See *Church-Government*.

**Sentences or Degrees**, (of any Assembly, though pretending themselves the Church) in Matters relating to *Conscience*, no Bond upon Believers, without inward *Conviction* 3<sup>d</sup>. *Part*, p. 53, 61, 62. See *Believers*.

**Sin:** See *Perfection*.

**Spirit:**

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**Spirit**: What is meant by this kind of our Opposer's Language; viz. Dark, Leaven'd, Rending, Dividing, Separate Spirit: 1<sup>st</sup> Part, p. 6.

**Spiritual Matters**, Cognizable by the Government held forth by Robert Barclay: 3<sup>d</sup> Part, p. 53.

**Swearing under the Gospel-Dispensation**, not Lawful in any Case; 2<sup>d</sup> Part, 37, 38, 39.

**Submission to any Assembly**, that in any tollerable Supposition, may be termed the Church of Christ; is so pleaded for by Robert Barclay, as that Want of Sight shall not excuse being Guilty of Disobeying God: 3<sup>d</sup> Part, p. 69. That Sence refuted; his Perversion of the Scriptures cited, discovered: 3<sup>d</sup> Part, p. 69 to 80.

**Supper of the Lord**, the Night before he was Betrayed: p. 51. The Doctrine of Christ at that Supper Owned: p. 51, 52.

**Scripture** reputed to relate to that Practice, Explained: p. 52 to 61.

## T U

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**Testimonies**: In what Case these words, (*Let th' Testimonies of Friends arise*) have been notoriously abused: 1<sup>st</sup> Part, p. 18, 19.

**Traditions**: See Church-Government.

**Tree of Knowledge, of Good and Evil**, cannot properly be a Comparison, to represent Knowledge that is Devilish, or the Thing that is Evil: 2<sup>d</sup> Part, p. 28, 29.

**Tythes**, no Gospel-Maintenance to a Gospel-Ministry: 2<sup>d</sup> Part, p. 40 to 44.

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**Unity**: Divers Things laid down, wherein the Faithful were at Unity: 1<sup>st</sup> Part, p. 2, 3, 4. In what Sence the Apostle exhorted thereto: 1<sup>st</sup> Part, p. 36, 37. Inconveniencies attending this Doctrine; no Unity, but in Conformity: 1<sup>st</sup> Part, p. 72, 73.

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An *Universal, Establish'd Unity*, with respect to *Faith* and *Discipline*, relating to Believers in *Christ*, by Outward Instruments, is inconsistent with Gospel-Liberty: 3<sup>d</sup>. Part, p. 82 to 86. See *Believers*. The Mark of a Member of *Christ's Church* in *Unity* with the Body, is an Inward, Invisible Mark: 3<sup>d</sup>. Part, p. 83, 84.

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Arg, not Lawful to be entred in to by Us, to work our own Deliverance, from under Oppressive Laws, and Magistrates: 2<sup>d</sup>. Part, p. 30, 31, 32.

Weak-Believers may be Received to doubtful Disputations, by assigning the Decision of Controversy to the Church, since Contention may arise who (or where) they are: 3<sup>d</sup>. Part, p. 59, 60.

Wisdom from Above; and that which is not from Above, is described. *Wisdom*,

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which we have as Creatures, is not that *wisdom*, which by the Apostle is termed *Sensual* and *Devilish*; but is given us of God; 2<sup>d</sup>. Part, p. 21 to 25.

Women, having received a Revelation to Utter in the Church, may Speak. Unruly Disorderly Women may be warned to be Silent, even as it is their Duty so to be, in the Church: 3<sup>d</sup>. Part, p. 52.

Works: What sort are Necessary to Salvation, and what not. Works spoken of by the Apostle James, are the same sort of Works spoken of by the Apostle Paul: 2<sup>d</sup>. Part, p. 16, 17, 18, 19.

Writings for Publick View: By whom Approved; or else not to be Printed: 3<sup>d</sup>. Part, p. 29, 30, Reasons against the Method of such Approbation and Limitation: 3<sup>d</sup>. Part, p. 29, 30, 31, 32.

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Zeal



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**Z**eal without Knowledge :  
Some Parts of the Fruit  
thereof described : 1<sup>st</sup>. Part,

pag. 70, 71, 72, 73. Zeal,  
according to Knowledge, accep-  
ted by God : 1<sup>st</sup>. Part, p. 70.  
A Part of the Qualifications of  
such, as are endued with it :  
1<sup>st</sup>. Part, p. 77.

**T**HE *Postscript* following the *Preface*, is added to clear the Truth, as well as my self, from this pretended Argument against my Printing; viz. *That I came up to London, to read a Charge behind George Fox's Back; and, That though I pretended a Readiness to Meet him, I had no Desire thereto: Which gives me Occasion to lay down several Observations, and Reasons, invalidating the pretended Argument; together with a Letter written by Me to James Claypoole, and Three other Friends in London, to cover a Remonstrance to the Friends of London: All on purpose, that they might use their Interest, to cause George Fox to submit to a Hearing; that so, if possible, some Expedient might have been found, to satisfy my Conscience otherwise, than by Printing: Which I acquainted them of, as well as George Fox; and that I intended to proceed therein, unless so much Notice should be taken of my Call for Justice, against the Reproachful Actions, and Trespasses of George Fox, as that he might be brought to a Hearing before Friends; to the end, that if Guilty, he might give Satisfaction; if not, he might be Quitted.* There are also signified in the said *Postscript*, several Things, which are clear Evidences, that George Fox would not assent to any Meeting for the aforesaid End: Which coming to my Knowledge, I was then free of all Concern to sollicite him more, either by Word or Writing, for a Meeting; and had no further Bond upon me to forbear proceeding to Print, as Expeditious as I could.

William Rogers.